

Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation

<http://www.archive.org/details/s4notesqueries02londuoft>











# NOTES AND QUERIES:

ser. 4, v. 2

A

Medium of Inter-Communication

FOR

LITERARY MEN, GENERAL READERS, ETC.

---

"When found, make a note of."—CAPTAIN CUTTLE.

---

FOURTH SERIES. — VOLUME SECOND.

JULY — DECEMBER 1868.

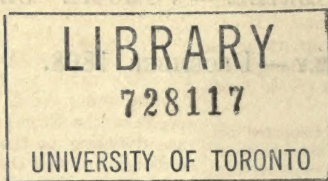
LONDON

PUBLISHED AT THE

OFFICE, 43 WELLINGTON STREET, STRAND, W.C.

1868.

AG  
305  
N7  
ser.4  
v.2





LONDON, SATURDAY, JULY 4, 1868.

## CONTENTS.—No 27.

NOTES:—"Rasselas" and the Happy Valley, 1.—The Origin of Mezzotint Engraving, 2.—Pieces from Manuscripts, No. 1, 4.—Gabriel D'Emilliamie, *Ib.*—Historical Note on the Coronation Oath, 5.—The Golden Age—Aristos.—The Prophet of Belches—"Saints and Sinners!"—A Lacemaker's Song—Prophecy of M. Cazotte—Escheatorship of Munster, 7.

QUERIES:—Lord Byron—Wellins Calcott—Disembowelment—Floating Corpses—The Monastery of Koenigsaal—Monogram "A. E. I."—Muster Rolls, &c.—Nying—A Prince of Wales's Brooch—Quotations wanted—Song, "Good Humour"—Whitmore's Heraldic Proposal, 9.

QUERIES WITH ANSWERS:—Old Taylor, the Artist—Printing—Sykes: Thayer, &c.—Song—Burials at Kensington, 11.

REPLIES:—Aërography, 12.—Noy and Noyes, 13.—The Wedding-ring, 14.—William Coddington, 16.—Cigars and Segars, *Ib.*—Tamala and Tamrakutaka, Sanskrit Words for Tobacco.—Douglas Rings: the Douglas Heart, 17.—Discovery of an Old Medal, 18.—St. Thomas à Becket—Curious Orthographic Fact—Adrian's Address to his Soul—Dido and Æneas—Charles II.'s Flight from Worcester—Parish Registers—Tombstone Inscriptions—Cave of Adullam—Cereimonial at Induction—The Living Skeleton, Claude Ambroise Seurat—"The Jackdaw of Rheims"—Skep—Marvellous Stories of Sharks—The Prior's Pastoral Staff—Rudee: Defame: Birre—Perverse Pronunciation—Voltaire—Medal of James III. and Clementina Sobieski—The Cuckoo, &c., 18.

Notes on Books, &c.

## Notes.

## "RASSELAS" AND THE HAPPY VALLEY.

It has never been shown, so far as I am aware, whence Milton and Johnson took their descriptions of the Happy Valley:—

"Where Abassin kings their issue guard,  
Mount Amara, . . . by some supposed  
True Paradise, under the Ethiop line  
By Nilus' head, enclosed with shining rock,  
A whole day's journey high."

*Paradise Lost*, iv. 280.

It is generally asserted, and taken for granted, that Johnson got his account from Lobo. Thus, in the advertisement to the splendid quarto edition of *Rasselas*, which issued from Ballantyne's press in the same year with *The Lay of the Last Minstrel*\*:—

"*RASSELAS*, *Prince of Abyssinia*, was composed by Dr. Johnson at a period when experience, not less than philosophy, had taught him the imperfection of earthly enjoyments. The subject, as well as the scenery of the romance, has relation to the earlier studies of the author. The translator of the 10th Satire of Juvenal must have reflected deeply upon the vanity of human wishes; and in Lobo's *History of Abyssinia*, which Johnson had also translated, he found an account of the seclusion to which

the jealousy of despotism condemns the younger branches of the royal family of Gondar."

On examining the book, it does not appear that Lobo himself even refers to the subject; and his continuator, the Abbé le Grand, instead of a Happy Valley, describes only a barren Mount of Misery. These are his words:—

"In the kingdom of Ambara is *Guexon*, the famous rock on which the sons and brothers of the Emperor were confined till their accession to the throne. This custom, established about 1260, hath been abolished for two ages."—*Voyage to Abyssinia*, London, 1735, p. 200.

"The kingdom of Amhara is yet more mountainous [than that of Tigre]. The Abyssins call these steep rocks *Amha*: there are many of them which appear to the sight like great cities; and one is scarcely convinced, even upon a near view, that one doth not see walls, towers, and bastions. It was on the barren summit of *Amha-Guexa* that the princes of the blood-royal passed their melancholy life, being guarded by officers who treated them often with great rigour and severity."—*Ib.* p. 204.

"Anciently the princes who had any right or pretension to the crown were kept under a strong guard on Mount *Guexon*; which custom continued for two hundred years. Naod, the father of David, was the last who was raised from that prison to the throne. As this king was playing one day with a young prince about eight years old, a counsellor that stood by observed to him that this son was very much grown: the child immediately apprehending the meaning of his words, burst into tears, and lamented that he was grown only to be the sooner sent to *Guezen*. The king, touched at the reply, declared that the royal offspring should be no more confined in that manner: thus by this accident was an end put to the slavery of the princes of Abyssinia."—*Ib.* p. 261, cf. 259.

Dr. Johnson perhaps got his account from Tellez, or some of the earlier Portuguese writers, but I have not any of these, or Ludolph, at hand to refer to. If there be no historical foundation for the "blissful captivity" which Johnson pictures, it is probable that he followed Milton in decking the dreary scene of royal imprisonment with the traditions of "true Paradise." The old Hindoo geography unites Africa with the Indian Archipelago; and the Mount Meru of the Hindoo Paradise came to be identified with "Mount Amara, under the Ethiop line." Thence, Homer speaks of the Ethiopians as a happy and innocent race dwelling by the ocean stream, in a Paradise so delightful, that the gods often left Olympus to visit them and share in their festivities. Huet, in his treatise *De la Situation du Paradis Terrestre*, speaks of various writers who place Paradise in Africa under the equator, above the Mountains of the Moon, from which the Nile was said to take its rise. Tertullian says that, after the Fall, Paradise was girt about with the Torrid Zone, called in Scripture *a flaming sword*, and has been thus rendered unapproachable ever since, being separated from us and hidden as by a wall of fire. Huet is referred to by Le Grand in his appendix to Lobo, p. 207.

\* *Rasselas*, by Samuel Johnson, LL.D., with engravings by A. Raimbach, from pictures by R. Smirke. London, published by W. Miller; the letter-press by James Ballantyne, Edinburgh, 1805. I am under the impression that Sir W. Scott edited this edition, and wrote the Advertisement or Preface; and I should like to have it confirmed or corrected.



Mr. Green, of Ipswich, author of the *Diary of a Lover of Literature*, having no doubt examined Lobo and been disappointed, gave up Abyssinia altogether, and fell back upon an Indian Paradise described by Rennell:—

"The secluded Valley of Cashmere—forming an oval hollow 80 miles by 50; blooming with perennial spring, refreshed with cascades, and streams and lakes, and enriched with mountainous ridges towering into the regions of eternal snow—was perhaps Johnson's prototype for the Happy Valley of Amhara in *Rasselas*."—See *Johnsoniana*, 665.

The name of Johnson's celebrated prince was evidently taken from that of the Ras, or prince, *Sela Christos*, called by Lobo, or perhaps misprinted *Rassela Christos* (p. 102). He was governor of Bagameder, and commander-in-chief under Sultan Seged, or Segued (grandson of Basilides), who was crowned in 1609. The Eastern word *Ras* means a *head*, and also a *prince*, *chief*, or *captain*. Lobo says:—

"Sometimes the Emperor creates a *Ratz* [*Ras*], or Viceroy, general over all the empire, who is superior to all his other officers."—P. 48.

The name of *Imlac*, the prince's Mentor, seems to have been taken from that of an Abyssinian emperor who ascended the throne about the year 1300. *Imla*, or *Imlac*, is said to have been the name also of the Ethiopian eunuch whom St. Philip baptized; and Lobo mentions his name at p. 45.

Johnson's philosophic tale, setting forth a search after happiness, may have been partly suggested to him by a passage in the *Miscellanies* of Norris of Bemerton, who, after speaking of Solomon's experiments, gives a story of an Eastern emperor out of Nieremberg. I shall prefix two verses of a poem by Norris on the Pursuit of Happiness, addressed "To Himself":—

"Not yet convinced? why wilt thou still pursue  
Through Nature's field delusive Bliss?  
'Tis false, or else too fugitive if true;  
Thou may'st as soon thy shadow overtake as this.  
The gaudy light still dances in thine eye,  
Thou, hot and eager in the chase,  
Art drawn through many a thorny rugged place,  
Still labouring and sighing, but canst ne'er come nigh."  
"Give o'er, my Soul, give o'er, nor strive again  
This treacherous Chymic Gold to find.  
Tell me, why should'st thou fancy, there remain  
Days yet to come more sweet than those thou'st left  
behind?  
A wiser Chymist far than thou, t'obtain  
This Jewel all his treasures spent;  
But yet he failed in's grand Experiment,  
And all he gained was this, to know that all was vain."

"And that what this great Inquirer after Happiness experimented is every man's case, I am farther assured, when I contemplate that the greatest favourites of Fortune, those who have had the world at command, and could enjoy all that is good in it, have yet all along been subject to melancholy, especially after some notable enjoyment; as the Grecian hero wept when he had con-

quered the world. Now what should the cause of this be, but that they find themselves empty in the midst of their fulness; that they desire farther than they enjoy; that however every sense be feasted to the height, yet there remains a general appetite, that of being happy, which is not satisfied; and not only so, but because they suspect withal (as indeed they have very good reason, having tasted the utmost of Nature's entertainment) that it never shall be. And from this desire and despair proceeds their melancholy and dejection of spirit. And to this purpose, I call to mind a very remarkable story recorded by Eusebius Nierembergius, in his *De Arte Voluntatis* (l. vi. p. 537), concerning an Eastern Emperor who was minded to try the same experiment upon his son as Solomon did upon himself; and see how far the accommodations of life might go towards true Felicity. He accordingly trained him up from his infancy in magnificent apartments, studiously removed from him all pitiable objects, that he might not have so much as a notion of Misery, humoured him in every punctilio, and furnished him with whatsoever he either did wish for or might be supposed to take pleasure in: till at length, the unfortunately happy young man, observing himself to be still in desires, and that in a state of all possible worldly affluence, could no longer flatter himself with imaginary prospects, but concluded that no condition would ever mend the matter; and so fell into extreme melancholy and despair."—*Miscellanies*, 6th edit., London, 1717, pp. 26, 216.

Burton, in his *Anatomy of Melancholy*, quotes from Marco Polo an account of another Happy Valley:—

"A Tartar prince, saith Marcus Polus (lib. i. c. 28), called *Senex de Montibus*, the better to establish his government amongst his subjects and to keep them in awe, found a convenient place in a pleasant valley environed with hills, in which he made a delicious park full of odiferous flowers and fruits, and a palace full of all worldly contents that could possibly be devised, music, pictures, variety of meats, &c.; and chose out a certain young man, whom, with a soporiferous potion, he so benumbed that he perceived nothing; and so, fast asleep as he was, caused him to be conveyed into this fair garden. Where after he had lived awhile in all such pleasures a sensual man could desire, he cast him into a sleep again and brought him forth, that when he awaked he might tell others he had been in Paradise."—Edit. 1840, p. 673.

This is the "Mahumetical Paradise" described by Purchas as having been formed in the north-east parts of Persia by a certain false prophet named Aloadin, or Aladeules, and afterwards destroyed by the Ottoman Emperor Selim: it is "the Paradise of Sin" so vividly pictured in Southey's *Thalaba*. EIRIONNACH.

#### THE ORIGIN OF MEZZOTINT ENGRAVING.

In the *Catalogue of the National Exhibition of Works of Art at Leeds*, my friend Mr. William Smith, F.S.A. has written a short section, introductory to the etchings and engravings which, as the Honorary Superintendent, he has collected and arranged.

In a *résumé* of the *History of Mezzotint Engraving*, he justly gives the credit of the invention



to Louis von Siegen, a Dutch artist, but of German extraction, and observes that up to a comparatively recent period Prince Rupert, on the authority of John Evelyn, had the honour of the discovery, "and that Leon Laborde, in his *History of Mezzotinto Engraving*, gives the facsimile of a letter written by Siegen, dated 1642, in which he states that he has recently made the discovery, but gives no account of the process." Mr. Smith's observations remind me that, more than thirty years since, I exhibited at meetings of the Society of Antiquaries an extensive series of early mezzotinto engravings (then in my own possession, but since purchased by the Trustees of the British Museum); and in a letter to Sir Henry Ellis, I pointed out that Prince Rupert was not entitled to the honour of being considered the discoverer of the process, although he distinctly claimed it in his lifetime as his own discovery.

Evelyn, in his *Sculptura, or History of the Art of Chalcography* (London, 1662), gives a chapter "Of the new way of Engraving or Mezzotinto, invented and communicated by his Highness Prince Rupert, Count Palatine of Rhine, &c.," and says:

"This obligation, then, we have to His Highness PRINCE RUPERT, Count Palatine of Rhine, &c., who has been pleased to cause the instruments to be expressly fitted to show me with his own hands how to manage, and conduct them on the plate, that it might produce the effects I have so much magnified, and I am here ready to show to the world, in a piece of his own illustrious touching which he was pleased to honour this work withal, not as a venal addition to the price of the book (although for which alone it is most valuable), but a particular grace as a specimen of what we have alleged, and to adorn the present chapter."\*

So long as Evelyn's works exist, persons will be disposed to give the prince the credit of the invention, and many admirers refuse to admit the claims for another. An author of great popularity has observed, in writing of Prince Rupert: "His strict reputation of the invention of the art of mezzotint engraving has been somewhat questioned, but with little probability." I remember being addressed by the late Mr. Elliot Warburton, in scarcely courteous terms, on the attempt to deprive his hero of his then acknowledged right.

No doubt others before myself were cognisant of the facts brought before the Society of Antiquaries, but it did not then seem to me that the various allusions were supported by actual knowledge, or a sight and examination of the pictures on which these opinions were offered. I made the suggestion that, from the great rarity and delicacy of the works of Siegen, it was most probable that "they were merely distributed among his friends and patrons." That suggestion is

\* The work contains a small plate, the facsimile work of his head of the executioner of St. John, after Spagnoletto, dated 1658. It is of considerable rarity. A good copy of the book, with the print, is in the library of the Society of Antiquaries.

entirely confirmed by the subsequent publication of the letter of Siegen by the Count Leon Laborde, the following translation of which was sent me in the year 1839 by my friend, the late Mr. Ernest Harzen of Hamburg:—

"Serene and Highborn Prince.

Most Gracious Sir—

"In the same manner as my humble devotion, more than a consideration of reward, has brought me to your Grace's service; although these services, however agreed by your Grace, have been rather derogated by some persons: I have not relented in devoting to your Grace my diligence, my labour, and my time; in proof of which I most humbly do present the present piece to your Princely Grace.

"This is the copper-plate print, most gracious Prince and Lord, which some time ago I mentioned to you to have executed to your Grace's mother's laudable commemoration with the view to bring the said portrait into the possession of several persons of rank, acquainted with the illustrious deeds of this far-famed Princess.

"But having invented quite a new and hitherto unknown proceeding, I have been able to print off from the copper—not thousands as from common plates—but only a few, owing to the subtlety of the workmanship, for which reason I have only a small number of copies to present. Of course I first of all make application to your Princely Grace, especially in dedicating the same to you according to the inscription at the bottom,\* and for the following reasons: for the first, because the said object—the remembrance of your mother—cannot but be agreeable to your Grace as being the nearest, nay the only Son of the reigning Princess. For the second, because I durst not omit dedicating a work of art so rare as never heard of before to such an extraordinary amateur of the fine arts as your Grace is.

"No Engraver, or no Artist, will be able to imagine how this work could be done, because as your Grace is aware of, hitherto only three different species of workmanship are seen: to wit, 1<sup>o</sup>, Line Engraving or cutting; 2<sup>o</sup>, Etching; 3<sup>o</sup>, A very uncommon manner, called the dotted manner, with points altogether—but different and very troublesome, and therefore not in use.

"This present manner, however, is none of these—though also consisting entirely of little dots, without a single line, and tho' some parts has the appearance of lines, the whole is altogether stippled.

"I ought not to omit to state this, for the guidance of such an experienced amateur as your Grace is.

"Recommending your Grace to the Divine Providence and welfare, I also recommend myself, remaining your Grace's most true and humble servant,

"L. DE SIEGEN.

"Amsterdam, 19/29 August, 1642.

"To His Highness

The Landgrave of Hesse  
at Cassel."

Readers of "N. & Q." who feel a more especial interest in the works of Siegen and Rupert will

\* "AMELIA ELISABETHA D. G. LANDGRAVIA, ETC.  
COMITISSA HANOVIAE MUTZEMAE

"Illustrissimo ac Celsissimo Pr: ac Dño Dño WIL-  
HELMO VI. D. G. HASSIAE LANDGR, etc. hanc } In one  
Serenissimæ Matris } line.  
et Incomparabilis Heroinæ effigiem ad vivum à  
se primum depictam novoque jam sculpturæ modo } In one  
expressam dedicat consecratque } line.  
L. & S. Ad Dñi CID. IX. CXLII."

find a tolerably accurate list of their works in the article to which I have referred in the twenty-seventh volume of *The Archaeologia*.

I may note that the increase of the value of the early mezzotints is something fabulous; the more interesting of the early specimens scarcely ever occur for sale, and prints which formerly could have been bought for shillings would now be thought to be fairly purchased at as many pounds.

HUGH W. DIAMOND, M.D.

#### PIECES FROM MANUSCRIPTS.—No. I.

"THE RULE OF THE WORLD."

From Sloane MS. 1590, fol. 1.

"This was writ 1551; I mean, all the olde writing," says a side-note in a later hand on the MS. The poem, like the last, "Tell them all they lie," bewails and denounces the evils of the time, but in much more stilted phrase, with much less vigour. The rhymester's oten reede skrekes out his dolourous lines till, in the last verse but one, he rises to something like power. Still, in whatever words, the spirit that will not be quiet while wrong goes on, is welcome to the ear. Reform is one of the cries which in this world should never cease.

The title of the present series of poems is altered into "Pieces from Manuscripts," because not only have two out of four that I have printed as "In-edited Pieces" turned out to have been printed before, but the last is actually in Percy's *Reliques*, vol. ii, though with a different title, and without the two stanzas on London and cuckolds. I propose to follow up the present poem with one of Ooclevo's, and then to begin the Songs and Carols from Richard Hill's *Commonplace Book*, a Balliol MS.

F. J. FURNIVALL.

The auncyente writers of Philosophie,  
whose purchas'de fame shall neuer be forgotten,  
but viridante in perpetuities  
shall liue-extoll'd,—though they are dead & rotten,—  
while we declare how they were wonte to scanne  
& study of the misery of man.

The loue of wisdoms bids me set in frame  
the barbus skrekinge of my oten reede,  
in rustike sheapheards tones to singe the same  
that I my witty auncyents first did breede,  
that I, poore Impe, may striue with pipe & pen  
to shew the shininge fame of learned men:

And as they spente their yeares, their dayes, their  
howers,

to tell of things that doughtles then were rife,  
restinge them-selues amidst the leafy bowers,  
pondring the state & crosse of humane life;  
soe I mine otes to dolefull notes will rayse,  
& singinge, weepe the crosse of these dayes.

Ah wretched worlde! ah vale of miserye!  
while I liue heare vpon these downes contente,  
my bright & euer-rowlinge eyes can see  
how thou arte fran'd, & which way thou art bente.  
& how thy weale, thy wante & woe doth bringe,  
o'te makes me morne when as I thinke to singe.

To see how many murmure at their state,  
how many weepe at their calamities,  
how many nature as a stepdame hate,  
how many blush not, laughe, at miseries,  
how many, desprate, yeilde to Tymons tree  
or some such like despairinge destinye!

As I remember, longe agoe I reade  
vpon this hill, or not farre from this place,  
of on Aurelius that now is deade,  
who as a prince in Roma run his race,  
who fitye yeares endeavored to see  
whether mans nature might sufficed be.

"whereon," sayde he, "my braynes were almoste spente,  
my sences in the flood of study drownede,  
my wits growne weakened, wrested, wracke & rente,"  
if you will heare, I'll tell you what I founde,  
his purpose, through his labours, brought to passe:  
"Ah, worthy ruler,"—this his language was—

"I hongred in the deepe of dayntie fare,  
I thirsted in the midste of dronkennesse;  
sleepe made me sleepe, in reste I slothfull were;  
in Avarice I loued that exesse,  
the more I sought, the more was fortune scante,  
& still, me thought, a worlde of wealth was wante."

Rare speeches from soe great an Emperoure!  
worthy to be engrau'd in marble faire,  
or if twere soe, they cud by mortall powre  
be fixed & deciphred in the aire  
Soe playne, that ech man by a kings directions  
might view the Image of his owne affections.

Alas! the earth is dronke in Blasphemies,  
effusions, slaughters, stratagems & fraudes,  
Ambition, rapine, hatred, avarice,  
rigour, vengeance, adultery of baudes.  
ah, this would make kinge David speake anow!  
this proues the Prophesie of Essay true!

These fowle reproches, & a thousand more  
which my poore pen, (beleue me), can not name,  
began when heavenly Ioue shut Eden dore;  
& we, like wretches, persevere the same;  
& for these faultes, be-holde what woes are sente,  
that wilbe worsor if we not repente.

#### GABRIEL D'EMILLIANNE.

It will probably be difficult, at this time of day, to obtain much information as to this obscure writer. I have succeeded in learning nothing of him myself beyond the few facts which I have gleaned from his books. In the first place we have:—

"The Frauds of Roman Monks and Priests set forth in Eight Letters. Lately written by a Gentleman, in his Journey into ITALY, and Publish'd for the Benefit of the Publick," 8vo, 1691.

From the dedication of this book to the Earl of Nottingham, we learn that its author was "a stranger in this country"; and from his address to the Reader we gather some further particulars as to his former condition, and his motives for the publication of his work:—

"It must be granted, that the Publick have been just in the kind Reception they have given to the LETTERS of Dr. Burnet, now the Right Reverend Bishop of Salisbury, concerning his Voyage to Italy. The Truth of his



Relations hath been own'd by all those who have had the Curiosity to Visit those Countries, and given occasion to the Learned, to make curious Reflections upon them. But above all I have observed, that the Passages he hath inserted by the by, about some of their Religious Practices, have particularly pleased the *English Nation*, who (above all) abominate *Popery*. 'Tis this consideration at first, that begat a Desire in me to publish many other Particulars on this subject, especially upon the Lives and Practices of *Romish Priests and Monks*, which were known to me, as having been a *Secular Priest* of the same Church, and could not come so easily to the knowledge of others."

He further adds, that he has

"Still Matter enough in store to fill another Volume as big as this, which might serve for a *Second Part*, &c.; and concludes —

"Lastly, Forasmuch as those *Observations* made in my *Travels* have much conduced to the Change of my *Religion*; so (I trust in God) the Publication of them will have a good effect upon others, by opening the Eyes of the People of the *Roman Church*; by discouraging those that Seduce them; and by putting *Protestants* upon Rendering hearty Thanks to God, for having delivered them from so miserable a *Slavery*."

Dr. Parr wrote in his copy, "a very entertaining book." A reprint of it appeared, "London, 1817," in the title-page to which it is ascribed to—

"A Frenchman who was formerly a monk, but afterwards became a Convert to the Church of England."

And the editor, in his "Address to the Reader," alludes to the matter, which—

"He has every reason to believe is actual fact, which he knows by an experience of twenty-eight years."

There is a French translation—

"*Ruses et Fourberies des Pretres est des Moines*," 8vo. Leipzig, 1845.

The success which the work met with—the copy before me is the third edition—encouraged the author to publish his threatened sequel, which is entitled:—

"*Observations on a Journey to Naples, wherein the FRAUDS of Romish Monks and Priests are farther Discover'd*. By the Author of a late Book, Entitled, &c." London, 8vo, 1791.

This also met with the approbation of Dr. Parr, who styles it, "very interesting"; and, indeed, both this and the former volume will be found to contain a great amount of very curious and amusing matter.

We next hear of the author in —

"A Short History of Monastical Orders, in which the Primitive Institution of MONKS, their Tempers, Habits, Rules, and the Condition they are in at Present, are Treated of." By Gabriel d'Emillianne. 8vo. London: Roycroft, 1693.

He dedicates his book to the archbishops, bishops, and the rest of the reverend clergy of the Church of England, stating in his preface:—

"As I cannot sufficiently praise God for his great Mercy in calling me to be a Member of this Holy Church, so I thought I could not honour enough those who are the Pillars, and the chief ornaments of it," &c.

And setting forth as a motive for its publication—

"Several of the Order of Gray and Black Fryars, having had confidence in the late King James's Reign, not only to flock by Troops from beyond Seas into England, but also to appear publicly in their Monkish Habits, and a great many others of different Colours preparing to follow. The People here was not in a little amazement to see these new Faces, while the Papists were very busie in combing the Fox's Tail to make it appear finer, and magnified every where the pretended Holiness, both of these Monks and of their Habits. The good Protestants did only laugh at them, but the wiser sort inquired who they were, and in what Book one might have a sufficient notice of them," &c.

So much for these three little volumes, which are not often found together, or indeed separately, but which will repay the collector for the trouble and expense of their acquisition.

WILLIAM BATES.

Birmingham.

## HISTORICAL NOTE ON THE CORONATION OATH.

Although the discussion of every political question, as a matter of course, is excluded from the columns of "N. & Q.," the historical illustration of any such question may very properly find a place in them.

Under these circumstances, as I have lately had occasion to look into the history of the Coronation Oath, with the view of ascertaining the circumstances under which it assumed its present form, I venture to hope that a brief note upon that subject may not be without interest to all who have had their attention drawn to that oath by the recent important discussions in which it has been so frequently referred to.

Those who desire to know what oaths were taken by the sovereigns of this country previous to the Revolution of 1688, will find much curious and trustworthy information upon the subject in Mr. Arthur Taylor's valuable volume, *The Glory of Regality*.

The present Coronation Oath, however, dates only from the accession of William and Mary. Immediately upon that event, "An Act for establishing the Coronation Oath" (1 Will. & Mary, c. 6) was passed, which recites that—

"Whereas, by the Law and ancient Usage of this Realm, the Kings and Queens thereof have taken solemn Oath upon the Evangelists at their respective Coronations, to maintain the Statutes, Laws, and Customs of the said Realm, and all the People and Inhabitants thereof in their Spiritual and Civil Rights and Properties; but forasmuch as the Oath itself, on such Occasion administered, hath heretofore been framed in doubtful Words and Expressions, with relation to ancient Laws and Constitutions at this time unknown. To the end, therefore, that one uniform Oath may be in all Times to come taken by the Kings and Queens of this Realm, and to them respectively administered at the times of their and every of their Coronations."

And then proceeds to enact:—

"That the Oath herein mentioned and hereafter expressed, shall and may be administered to their most Excellent Majesties King William and Queen Mary (whom God long preserve) at the time of their Coronation, in the presence of all persons that shall be then and there present at the solemnising thereof, by the Archbishop of Canterbury or the Archbishop of York, or either of them, or any other Bishop of this Realm whom the King's Majesty shall thereunto appoint, and who shall be hereby thereunto respectively authorised; which Oath followeth, and shall be administered in this manner; that is to say,

"The Archbishop or Bishop shall say—

"Will you solemnly promise to govern the people of this Kingdom of England, and the Dominions thereunto belonging, according to the Statutes in Parliament on, and the Laws and Customs of the same?

"The King and Queen shall say,

"I solemnly promise so to do.

"Archbishop or Bishop,—

"Will you, to your power, cause Law and Justice in Mercy to be executed in all your judgments?

"King and Queen,—

"I will."

We then come to the Coronation Oath:—

"Archbishop or Bishop,—

"Will you, to the utmost of your power, maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by Law? and will you preserve unto the Bishops and Clergy of this Realm, and to the Churches committed to their Charge, all such Rights and Privileges as by Law do or shall appertain unto them or any of them?

"King and Queen,—

"All this I promise to do.

"After this, the King and Queen, laying his and her hand upon the Holy Gospels, shall say,

"King and Queen,—

"The things which I have here before promised, I will perform and keep, *So help me, God!*"

"Then the King and Queen shall kiss the Book.

"And be it further enacted, That the said Oath shall be in like manner administered to every King or Queen who shall succeed to the Imperial Crown of this Realm at their respective Coronations," &c.

But though the Parliament in 1688 declared that "the said Oath shall in like manner be administered to every King or Queen who shall succeed to the Imperial Crown of this Realm," twenty years had not elapsed before the law in this respect underwent an important change.

In 1706 an Act, 6th Anne, c. 8 (5 & 6 Anne, cap. 5, in common printed editions), was passed "for securing the Church of England as by Law established," and by this Act, which was inserted bodily in the Act of Union with Scotland, of which it forms the twenty-fifth article, it was enacted:—

"That after the Demise of Her Majesty (whom God long preserve) the Sovereign next succeeding to Her

Majesty in the Royal Government of the Kingdom of Great Britain, and so for ever hereafter, every King or Queen succeeding and coming to the Royal Government of the Kingdom of Great Britain at his or her Coronation, shall, in the presence of all persons who shall be attending, assisting, or otherwise there and then present, take and subscribe an Oath to maintain and preserve inviolably the said Settlement of the Church of England, and the Doctrine, Worship, Discipline, and Government thereof, as by Law established within the Kingdoms of England and Ireland, the Dominion of Wales, and Town of Berwick-upon-Tweed, and the Territories thereunto belonging."

It will be observed that by this Act the Act of William and Mary was not interfered with; the oath was not removed to give place to any new oath, but every succeeding sovereign was to take and subscribe "an" oath "To maintain and preserve inviolably the said Settlement of the Church of England, and the Doctrine, Worship, Discipline, and Government thereof as by Law established," &c.

The oath thus modified was taken by George I., George II., and George III.; but during the reign of the latter monarch an important change took place in the relations between England and Ireland and the Churches of the two countries; and the fifth article of the Act of the 40 Geo. III. c. 67, entitled "An Act for the Union of Great Britain and Ireland," is as follows:—

"That it be the Fifth Article of Union, That the Churches of England and Ireland, as now by Law established, be united into One Protestant Episcopal Church, to be called, The United Church of England and Ireland; and that the Doctrine, Worship, Discipline, and Government of the said United Church shall be, and shall remain in full force for ever, as the same are now by Law established for the Church of England; and that the Continuance and Preservation of the said United Church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental Part of the Union; and that in like Manner the Doctrine, Worship, Discipline, and Government of the Church of Scotland, shall remain and be preserved as the same are now established by Law, and by the Acts for the Union of the Two Kingdoms of England and Scotland."

The oath taken by George IV. at his coronation, having been altered to meet the requirements of the Act of Union with Ireland, assumed the following form:—

"Archbishop,—

"Will you, to the utmost of your power, maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by Law? and will you maintain and preserve inviolably the Settlement of the United Church of England and Ireland, and the Doctrine, Worship, Discipline, and Government thereof, as by Law established within England and Ireland and the Territories thereunto belonging? and will you preserve unto the Bishops and Clergy of

\* Wales and Berwick-upon-Tweed having been included in all English Acts by 20 Geo. II. c. 42, § 3, these words were afterwards omitted from the oath.



England and Ireland, and to the United Church committed to their Charge, all such Rights and Privileges as by Law do or shall appertain to them, or any of them?

"King,—

"All this I promise to do."

This was the oath taken by King William the Fourth and her present Majesty—the Coronation Oath as it now exists, except that in these two later cases the words "the Churches there" have been substituted for the words "the United Church."

It will thus be seen that the Coronation Oath, in its present form, is a development of that enacted by the statute of William and Mary, by which the sovereign was called upon to swear "to preserve the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion, established by Law," by the addition of the words (rendered necessary by the Act of Union with Scotland), "and to maintain and preserve inviolably the Settlement of the Church of England, and the Doctrine, Worship, Discipline, and Government thereof, as by Law established"; which latter words were again necessarily modified by the Union with Ireland, when the Churches of England and Ireland ceased to exist as separate bodies, and were incorporated under the title of "the United Church of England and Ireland."

T.

THE GOLDEN AGE.—The tradition among the early Greeks of the Golden Age may have a very different meaning from that commonly attributed. The rivers of Europe and Western Asia show evidences of gold-bearing, but are not now productive, and in streams contain small quantities of gold; and gold has been found on the surface in Wicklow, &c., in modern times. The gold sites of Europe and of Western Asia accessible to surface gold-digging do not now yield any considerable amount of gold; while there are evidences of early gold possessions, such as those of the Irish gold ornaments, which show a former period of free supply of gold.

The explanation I have been disposed to give of this is, that early races, particularly the Iberian, carried out expeditions for surface gold and tin digging; that the tin of these islands was casually discovered in the search for gold, and that the trade in tin continued after the exhaustion of gold-digging.

The expedition of the Argonauts was the renewal of an ancient tradition in this view.

The Hellenic invaders would find their predecessors, the Iberians, and perhaps the predecessors of these, the Caucasus-Tibetans, in barbaric pomp and gold. The gold acquired by the Hellenic invasions would pass to the Phœnician traders, and

never return; and as there were no new supplies, gold, formerly abundant, would become scarce. The tradition of a gold age would remain, and there would be an age of bronze and iron weapons and ornaments, and of bronze coins.

In this way I am inclined to interpret the tradition of the Golden Age, represented as one of plenty; and contrasting its expeditions, fruitful of plunder, with the settled state of the Hellenes as tillers of the ground, or as tree-cultivators, dependent on the chance crops of the olive, vine, and fig.

The age of the discovery of America was a golden age in this sense, producing a great effect on European imagination in its day, and the present time is a repetition in history of gold-finding and working.

HYDE CLARKE.

ARISTOS.—I think Mr. Carlyle is the first English author who has made use of the word *aristos*, thus introducing it into English literature for the less pertinent word *aristocrat*, which latter, an esteemed lexicographer says, is "a modern word borrowed from the French, and already in disuse." (Richardson.) If, then, the word *aristocrat* was introduced from the French, this new word *aristo* or *aristos* may perhaps come from the same source; for ever since the Revolution of 1848 the latter word has been used in France, especially in the French capital. M. Pierre Larousse, in his interesting and valuable *Grand Dictionnaire du XIX<sup>e</sup> Siècle* (Paris, 1864), says:—

"*Aristo*. Abréviation du mot *aristocrate*; mot fort usité depuis 1848."

Mr. Carlyle's use of the word is a very happy one, or, as the Germans would say, very *treffend*—i. e. hitting the mark; and I cannot refrain from quoting the passages in which the translator of *Wilhelm Meister*, whom all Germans—even those who only know him by name—so deeply revere, asking himself the question, "How many of our titular aristocracy will prove real gold when thrown into the crucible?" says or asks further:—

"Will there, in short, prove to be a recognisable small nucleus of invincible *ἀριστοι* fighting for the Good Cause, in their various wisest ways, and never ceasing or slackening till they die? This is the question of questions, on which all turns." &c.—*Shooting Niagara: and after?* London, 1867, pp. 24, 25.

And, *adapting it*, he proceeds (*ibid.* pp. 26-28):—

First, then, with regard to Art, Poetry, and the like, which at present is esteemed the supreme of aims for vocal genius, I hope my literary *Aristos* will pause, and seriously make question before embarking on that; and perhaps will end, in spite of the Swarmeries abroad, by devoting his divine faculty to something far higher, far more vital to us. . . . Our *Aristos*, well meditating, will perhaps discover that the genuine 'Art' in all times is a higher synonym for God Almighty's Facts,—which come to us direct from Heaven, but in so abstruse a condition, and cannot be read at all till the better intellect

interpret them. That is the real function of our *Aristos* and of his divine gift."

#### HERMANN KINDT.

THE PROPHET OF BELCHES.—If the enclosed is worth preserving, it is at your service. It is copied from an undated and backed manuscript in the handwriting of about the period, and serves to show to what an extent gross superstition then prevailed among the Scottish peasantry and their teachers:—

"An Account of the Prophet of Belches, in the Year 1743.

"He appeared at Belches preaching, and gathered great multitudes. There attended his meetings Mr. Cranstoun, Minister of Ancrum, Mr. Wilson of Maxton, D. of Galash! (*sic*). He led the people through a pool in the town which he called Jordan. He also told them the world was at an end, and they all gathered together into one place in an house, and all the beasts were almost starved. One man whom they thought not so wise as them pulled the Stocks and fed the Cattle, otherwise they would all have perished. One night this man (who) was in another house, curious to hear what they were saying, heard the prophet say Let the Devil take his own! but if he came to them they should trample him under their feet. The man growing fear'd, took a dog which was with him and threw him over the Middle Wall, and they trampled him to death and thought they had killed the Devil, and the man run off in the meantime. A man going to hear the Prophet met the Laird of Beaulay. He asked him where he was going. He said to hear the Prophet. Shortly the man returned and said the Prophet was bound. He said O man! the Prophet Jeremiah was bound. Very true! said the man, and so returned to the Prophet. Many people certify these facts. Walter Rutherford at Ancrum Mill will show documents to all above and more. He healed the Women through his Jordan, but went off when he saw his predictions came not to pass."

#### A. P. P.

"SAINTS AND SINNERS!"—I have been very much amused with the following passage in Doran's *Saints and Sinners*, vol. i. p. 243:—

"At this period the Presbyterians of Crawford in Scotland had a bad reputation for irreligion and stinginess. This is illustrated by a story, that at a kirk collection all that was found in the plate after prayer, sermon, and a christening were two bad shillings and a baby!"

As my family have been for some four centuries heritors in the parish of Crawford, I most emphatically, from intimate knowledge of its records and the traditions connected with it, deny that its inhabitants ever had the reputation so gratuitously assigned to them: although no better, they were no worse than their neighbours.

The story, which is said to be an illustration of the assertion, is certainly a *story* in one sense of the word.

It is founded on a return made to the Presbytery of Lanark of the result of a general collection within its bounds, in the year 1693. This return makes no mention of any christening or of any infant being present in the church. Nor does it state that all that was found in the plate were the articles enumerated; but it records that the collec-

tions INCLUDED two bad shillings, a thrie, and a babie.

Now a *babie* was the old name for the copper coin more recently known as a *bowbee*. (See Jamieson, *sub voce*.)

Another startling blunder occurs on p. 329, vol. i. of *Saints and Sinners*, where the Rev. Hamilton Paul is described as minister of *Broughty*, and reference is made to Hunter's *Biggar* and the *House of Fleming*, which, if followed up, will show that Mr. Hunter most correctly states that this very eccentric clergyman was minister of the parish of *Broughton* in Peeblesshire.

GEORGE VERE IRVING.

A LACEMAKER'S SONG.—When I was a child, rising six years, my Northamptonshire nurse used to sing the following ditty to me as she rattled her bobbins over her lace-pillow:—

"It rains, it rains in merry Scotland;  
It rains both great and small,  
And all the schoolboys in merry Scotland  
Must needs to play at ball.  
They tost their balls so high, so high,  
They tost their balls so high,  
They tost them over the Jews' castel,  
The Jews they lay so low.  
The Jews came up to Stirling Green:  
'Come hither, come hither, you young siren,  
And fetch your ball again.'  
'I will not come, and I dare not come  
Without my schoolfellows all,  
For fear I should meet my mother by the way,  
And cause my blood to fall.'  
She showed him an apple as green as grass,  
She gave him a sugar-plum sweet;  
She laid him on the dresser board,  
And stuck him like a sheep.  
'A Bible at my head, my mother,  
A Testament at my feet;  
And every corner you get at  
My spirit you shall meet.'"

J. L. C.

Hanley.

PROPHECY OF M. CAZOTTE.—Cazotte is said to have foretold some of the horrors of the French Revolution. I quote the anecdote from the *Memoirs of Madame du Barri*, London, 1831 (vol. iv. p. 291):—

"The duchess [de Grammont] then related to me that one evening, when M. de Cazotte was at a large party, of which she made one, he was requested to consult the planets, and make known what would be the destiny of the persons assembled there. This he evaded by every possible pretext, until, finding they would take no excuse, he declared that, of the whole of the company then before him, not one would escape a violent and public death, from which not even the king and queen would be exempt."

The authenticity of Du Barri's *Memoirs* is very doubtful. A more detailed account of the incident is given in *Louis XVI et la Révolution*, par Alexandre Dumas, Paris, 1866, t. ii. What is the original authority for this remarkable narrative?

WILLIAM E. A. AXON.



**ESCHEATORSHIP OF MUNSTER.**—As it was new to me, and may be to others, it is perhaps worth noting that I lately found, on reading the *Life of Lord Plunket*, there was, whilst Ireland had a separate parliament, an officer so called, which answered to the Stewardship of the Chiltern Hundreds in England, by accepting which a member could vacate his seat. E. H. A.

### Queries.

**LORD BYRON.**—According to *The Times'* report of the debate on the "Married Woman's Property Bill," Mr. Pollard Urquhart—

"contended that cases of hardship ought to be provided for, and reminded the House of a noble poet who married a lady with a large fortune, the greater part of which, on their early separation, he spent in a way which could not be approved."

I am most desirous to know what justification there is for this reference to Lord Byron? Byron does seem to have confessed that his wife's 10,000*l.* soon melted away in the difficulties and extravagances in which he was involved immediately after his marriage (see *Galt's Life*, p. 193), but he had settled 60,000*l.* on her and her children. 10,000*l.*, moreover, could not have been the greater part of Lady Byron's large fortune, even if Mr. Urquhart did not refer, as it would seem he intended, to some period subsequent to Byron's separation from his wife. It is difficult to believe that Mr. Pollard Urquhart held Byron up as a horrid example in this way without ample warrant; and perhaps I have only my own want of penetration to blame for not finding the facts in print, which bear out his statement. But if Mr. Urquhart spoke from private information, it surely would be better that the exact nature of the money transactions between Byron and his separated wife should be made known, now that this aspersion on Byron's character, which I for one always supposed to be scrupulously honourable in pecuniary matters, has appeared and has received no refutation. N.

**WELLINS' CALCOTT.**—Few biographical particulars appear to be known of Wellins Calcott, whose *Moral Thoughts* ran through four editions in five years—a fair share of popularity for a work not appealing to the general taste. As the book is not mentioned in any of our bibliographies, I transcribe the title:—

"Thoughts Moral and Divine; collected and intended for the better Instruction and Conduct of Life. Dedicated by Permission to the Right Hon. the Earl of Powis. By Wellins Calcott, Gent. . . . London: Printed for the Author by E. Owen, near Chancery Lane, Holborn, 1756."

An edition appeared at Birmingham in 1758, probably the second; where the third was pub-

lished I cannot say,\* but the "fourth edition, with improvements," has for its imprint: "Manchester, printed for the author by Jos. Harrop, 1761."

From the preface and dedication we learn that he was a native of Shropshire, and a Burgess of Shrewsbury, and that the book was published to relieve his misfortunes. From Lowndes we find that, in 1769, he published a book on Freemasonry. This is all I have been able to glean respecting him; perhaps some correspondent of "N. & Q." near the Wrekin will be able to give a further account of this Salopian worthy.

It may be well to add, that the two editions (first and fourth) of the *Moral Thoughts*, which I have examined, vary very considerably. Each has a different list of subscribers (the Manchester edition, containing many well-known Lancashire names), and one or two essays which appear in the first edition are suppressed in the later one.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

**DISEMBOWELMENT.**—Reading an old book (*Elias Ashmole's Antiquities of Berkshire*) the other day, I stumbled over the following passage, on which some of your readers may throw light. Speaking of the church of "Kingston-Bakepuge," in the deanery of Abingdon, he says:—"Nigh it lyes the bowels of Judge Williams (who, I presume, died here in a journey), but his body was carried into Wales." The note in parenthesis is the author's. Was the judge disembowelled for the purpose of embalming? If so, am I to understand that his bowels were deposited in sacred ground. This suggests the question, how did the Taricheutæ of old dispose of the "internals" of those bodies they practised their art on? W. J. C.

### FLOATING CORPSES.—

"I have seen dead bodies floating about in that part of the [Black] Sea, where I first became acquainted with the fact that the corpse of a woman floats upon its back, while that of a man floats upon its face."—*Curzon's Armenia*, p. 2.

Pliny states just the contrary: "*Virorum cadavera supina fluitant, fœminarum prona.*" (*Hist. Nat.* vii. 17.) Is there really any rule in the matter, or is it all mere chance? CPL.

**THE MONASTERY OF KÖNIGSAALE.**—In the seventh book of his *Comptum*, chap. i. p. 14, Mr. Digby has the following paragraph:—

"The idea of the palace that is shortly to render our Sydenham so renowned, seems to have suggested itself to the monks, as lovers of all that can instruct and adorn the world; for Æneas Sylvius relates, that in the vast gardens of the monastery of Königsaal, in Bohemia, was a representation of all the principal countries of the globe, of the mountains, rivers, and seas. Here were shrubs and plants from various regions, and on the walls

[\* The third edition was published at Coventry in 1759, 8vo.—ED.]

of polished stone was engraved the whole Bible, from Genesis to the Apocalypse, the letters increasing in proportion to their height from the ground, so that the whole could be read easily by those who walked round it.\*

Can any correspondent supply further particulars of a place so extraordinary and interesting?

F. C. H.

MONOGRAM "A. E. I."—What is the meaning and origin of the monogram "A. E. I.," now so much used upon trinkets, letter-paper, &c.?

SIGMA.

MUSTER ROLLS, ETC.—Would any correspondent of "N. & Q." oblige the writer by giving him the names of any bowmen named Archer, of Suffolk, which occur in the following, viz. Brit. Mus. Harl. MSS. 366, ff 40-52; 309, ff 186, 7; or Comm. of Muster, *temp.* Edw. I.-II; MSS. 433, 1192? Likewise of any persons named Gordon, Taaffe, or Jones, that appear in the Army Lists and Debentures, signed by Lord Ranelagh, 1699, Brit. Mus. Addit. MSS. 9755, &c.

The following references to Taaffe MSS. in Trin. Coll., Dublin, might assist another disposed to oblige me by looking over them: F. 4-18, E. 3-18, E. 3-2. Sp.

NYING.—In the biography of the famous Dr. Forman, *circa* 1560, the phrase is used of "loved him *nying* well." Query, the meaning and derivation?

BUSHEY HEATH.

A PRINCE OF WALES'S BROOCH.—My wife possesses a brooch which has been in her family for many years, and which I think is so peculiar in form that it warrants a query respecting it. It is in the shape of a trident, or rather of a trident without a handle. The three forks of the trident are composed of diamonds set in gold and enamelled, with two white feathers, also of enamel, springing out of the head of the trident. Exactly in the centre of the brooch, a circle of chased gold is laid, and in its centre is a monogram (G.R.) with a fillet around, on which are the words "The Hope of the British Empire."

Can you suggest which of our princes of Wales of the Georgian era is alluded to? We can now with pride and pleasure point happily to one who is indeed "the hope of the British Empire," but I cannot recall to mind the date when there was such enthusiasm relative to one of his princely predecessors who could be so distinguished by that appellation.

NOEL H. ROBINSON.

QUOTATIONS WANTED.—

"As the rose of the valley when dripping with dew,  
Is the sweetest in odour, and brightest in hue;  
So the gleam of dear woman most lovely appears,  
When it beams from her eloquent eyes through her tears."

"Earthly happiness is but the gay 'to-morrow' of the mind which never comes."

"It has been well said that 'the Arch-flatterer with whom all the petty flatterers have intelligence, is a man's self.'"

"The subduing of pride and the love of popular applause is the first principle of virtue."

Μαθητής.

"And she hath smiles to earth unknown—

Smiles that with motion of their own

Do spread, and sink, and rise;

That come and go with endless play,

And ever as they pass away

Are hidden in her eyes."

J. T. F.

The College, Hurstpierpoint.

SONG, "GOOD HUMOUR."—An uncle of mine—the picture, by-the-bye, of "good humour" himself—often gave us a song, one verse of which was

"No lawyer nor pedant am I,  
Nor scholar nor grave politician;  
For the cares of this world I defy,  
Whilst good humour's my only physician."

Where is this song to be found?

ROBT. HINDLEY.

WHITMORE'S HERALDIC PROPOSAL.—A work has recently appeared in America under the title—

"Reasons for the Regulation of the Use of Coat Armour in the United States, including a Plan for Taxing the Employment of such Insignia. By W. H. Whitmore, Boston,"\* 1868.

Is not this work merely a *variation* of a pamphlet which appeared in 1860, and which was *extensively distributed throughout the United States in that year* by its author, J. H. Lawrence Archer?

The pamphlet in question bore the following title:—

"A Plea for Practical Heraldry in the New World. By J. H. L. A. Printed by Richard Barrett. London, 1860."

With an additional "Prospectus of the College of Seals." The plan being to "put the use of armorial insignia on the same basis as trade marks or copyrights" on that continent.

Though applied to Mr. Whitmore's, these words are necessarily equally applicable to J. H. L. A.'s proposal. The design of the latter was, moreover, to infuse into our American neighbours' constitution something of the monarchical Canadian spirit, whereby greater social, if not political, harmony might be established.

As I have only referred to the *extracts* from Mr. Whitmore's work, which appeared in a contemporary magazine, possibly there may be some acknowledgment made in the book itself of the pamphlet of 1860. But even these extracts when compared with the pamphlet betray their origin, and therefore I hope it has been admitted.

Sp.

\* Ap. Dubois, *Hist. de l'Abbaye de Morimont*, 26.

\* See *Herald and Genealogist*, part xxvii. pp. 281-2.



### Queries with Answers.

**OLD TAYLOR, THE ARTIST.**—I find among paper scraps as follows:—

"Old Taylor, the artist, painted more than three thousand heads (in little) at Oxford, in six or eight years, at two or three guineas a-head."

Who knows anything of this Old Taylor? Where are any of his heads in little? Photography has settled that no similar feat shall ever be performed again.

BUSHEY HEATH.

[The individual inquired after we take to be John Taylor, Esq., that venerable and highly respected patriarch of English artists, who died at his house in Cirencester Place on Nov. 21, 1838, in the ninetieth year of his age. A few months before his death a friend met him in the New Road, and after a little lively chat, took the liberty to ask his precise age. "Why," said Mr. Taylor, his eyes sparkling with fun, "I am not quite ninety, but I'm what the people on the Stock Exchange would call eighty-nine and seven-eighths." In his youth, Mr. Taylor was the pupil of Hayman, on whom Colman fathered his whimsical tale of *Frank Hayman and the Hare*. On leaving Hayman's studio, he devoted himself principally to portrait drawings in pencil, until he at length accumulated a sufficient sum to enable him to retire with comfort. This money he invested in the long annuities, which expired in 1840, two years after his death, so that the calculation was rather a nice one!]

Mr. Taylor was one of the original members of the Incorporated Society of Artists, the precursor of the Royal Academy. His memory, especially with reference to the events of his boyhood, was remarkably tenacious. Among other matters, he perfectly recollected having witnessed the execution of the Scots lords on Tower Hill in 1746—a spectacle certainly well calculated to make a permanent impression on any beholder. His mind was abundantly stored with anecdotes of artists of former days; and, could he have been induced to publish a volume of his reminiscences, it would have been an invaluable contribution to our art literature.

It is right we should state that we are indebted for these interesting particulars of "Old Taylor" to a periodical so ably conducted for above thirty long years by our venerable correspondent himself, now somewhat more than an octogenarian; but who, it would seem, like Hamlet, has

"From the table of his memory

Wiped away all trivial fond records,

All saws of books, all forms, all pressures past,

That youth and observation copied there."

The reproduction, however, of the memorabilia of the aged John Taylor may not altogether prove uninteresting to the present generation of our pictorial brotherhood.]

**PRINTING.**—In the *Athenæum* of June 13, 1868, is an interesting paper on "Old Printing," by Professor de Morgan, mentioning some rare works which are occasionally rejected as imperfect

by ignorant booksellers, owing to mistakes of signatures, paging, &c., which were not so well attended to by the early printers as at present. I shall be glad of a reference to any *handy* work which explains the details of catchwords, signatures, &c., and the various mysteries of the printer's art.

F. M. S.

[About 1469-70, alphabetical tables of the first words of each chapter were introduced as a guide to the binder. The catch, or direction-words, now generally abolished, were first used at Venice by Vindeline de Spire, 1471. They are found in a work entitled *Lilium Medicinæ*, printed at Ferrara in 1486. Their use and convenience did not occur to the Parisian printers till the year 1520. The name and place of the inventor of signatures is involved in obscurity. It appears they were inserted into an edition of Terence, printed at Milan in 1470, by Anthony Zorat, and an edition of *Baldi Lectura super Codic.*, &c. was printed at Venice by John de Colonia and Jo. Manthen de Gherretzem, anno 1474: it is in folio, and the signatures are not introduced till the middle of the book, and then continued throughout. Abbé Reve ascribes the discovery to John Koelhof, at Cologne, in 1472. They were used at Paris in 1476, and by Caxton in 1480. It is customary to commence with B on the first sheet of the body of the work, and to go regularly through the alphabet, with the exception of the letters J, V, and W, which are seldom used as signatures; and which had, in fact, no existence in the alphabet at the time of the invention of printing. The late venerable Sylvanus Urban used figures instead of letters. "The mysteries of the printer's art" may be learnt from the following works among others: 1. Johnson's *Typographia; or the Printer's Instructor*, 2 vols. 8vo, 1824. 2. Hansard's *Typographia, an Historical Sketch of the Origin and Progress of the Art of Printing*, royal 8vo, 1825. 3. Savage's *Dictionary of the Art of Printing*, 8vo, 1841. 4. Timperley's *Dictionary of Printers and Printing*, roy. 8vo; 1839; and 5. Blades's *Memoirs of William Caxton*, 2 vols. 4to, 1861.]

**SYKES: THAYER, ETC.**—The inquirer will be thankful for information on the following points:—

1. When did Sykes's sale take place? Is there any catalogue of the sale extant? "Parliamentary Generals in ten ovals, 12mo, were sold at Sykes's sale for 23*l.* 2*s.*" Who was the purchaser? Are the names of the ten generals known?

2. John Thayer, Esq. of Cooper's Hill, Gloucester, *temp.* Car. I. was in possession of the library of Lanthony Priory; his grandfather having married the sister of the last prior. At Thayer's death, Charles II. bought 800 MS. of his executors for the Royal Library, St. James's. Are they known to be in existence? if so, where?

3. Who was "Th. Tw.," a writer of "Elegiack Memorials" of eminent men, published by Jennings at the Exchange, 1653? I. B. D.

[1. The sale of the splendid, curious, and extensive library of Sir Mark Masterman Sykes, by Mr. Evans,

took place in June, 1824. The Catalogue is in Five Parts, 4to. The print of the ten "Parliamentary Generals" is one of most uncommon rarity, and perhaps unique. The names of the ten Generals are—"Earl of Essex, Alexander Leslie, Sir Thomas Fairfax, Edward Earl of Manchester, Major-General Skippon, Oliver Cromwell, Sir William Waller, Sir William Brereton, and Major-Generals Massey and Brown, with a perfect list of all the victories obtained by the Parliament's forces, and the names of the cities, towns, castles, and forts, taken since the beginning, to the present month, August, 1646, by Josiah Ricraft." The print was purchased by Woodburn. Sir William Musgrave's copy sold for 11*l*. See his *Catalogue of English Portraits*, (Anon.) 8vo, 1800, p. 166.

2. John Theyre's collection of manuscripts is now in the British Museum. Vide *A Catalogue of the Manuscripts of the King's Library*, by David Casley. Lond. 1784, 4to. In the arrangement of this Catalogue, the manuscripts are taken as they originally stood on the shelves at St. James's, or sometimes in the order of acquisition, without any classification whatever; the former method appears, however, to have generally prevailed. For a Catalogue of the Books in the library of the Lanthony Priory, see Harl. MS. 460. Some account of John Theyre may be found in Wood's *Athenæ Oxon.* iii. 996 (ed. Bliss), and in Bigland's *Gloucestershire*, i. 251, ed. 1791.

3. *Elegiack Memorials* is attributed to Thomas Twittee, S. T. P. of Oriel College, Oxford, and vicar of Kingston-upon-Thames, ob. 1667. A short notice of him is given in Wood's *Fasti* (Bliss), i. 469.]

SONG.—Where are the words to be found of a song which contains the following lines?—

"Oh! the oak, and the ash, and the ivy tree,  
They flourish the best in the North Countree."

CORNUB.

[This song, with the music, is printed in that charming work, Chappell's *Popular Music of the Olden Time*, ii. 456. It is entitled "I would I were in my own Country." A black-letter copy of it is in the Roxburghe Collection, ii. 367, entitled "The Northern Lasses Lamentation; or, The unhappy Maid's Misfortune;" and reprinted in Evans's *Old Ballads*, i. 115, ed. 1810. It commences—

"A North-country lass up to London did pass,  
Although with her nature it did not agree;  
Which made her repent, and so often lament,  
Still wishing again in the North for to be.  
O the oak, and the ash, and the bonny ivy tree,  
Do flourish at home in my own countree."]

BURIALS at KENSINGTON.—Perhaps the editor can kindly inform F. M. S. where he should look for the tombstone of a celebrated individual who is said to have been "buried at Kensington in 1729"? Where was the parish churchyard of Kensington at that date?

[The old Kensington church was taken down in 1811; a few epitaphs in its churchyard have been preserved by Faulkner in his *History of Kensington*, 4to, 1820, who

has also supplied eight pages of extracts from the burial register. Under the year 1729 he has recorded the deaths of Sir Thomas Colby, Bart., Oct. 15, and the Right Hon. Catherine, wife of William Lord Abergavenny, Dec. 12.]

## Replies.

### AËROGRAPHY.

(4th S. i. 578.)

I can assure T. P. F. that I have again and again seen the experiment mentioned by Sir David Brewster tried, and always with success. As, however, the inflation of the lungs of the lifters admits of the full exertion of their strength at the time of making their effort, which they could not do if the air in those organs was exhausted (every one takes a full breath, before attempting any feat of the kind), this fact is not so inexplicable as several others in reference to the weight of the human body, the sudden variations in which seem to be perfectly unaccountable. These do not seem to occur in the case of jockeys and others in constant or regular training, but in that of amateurs they sometimes present themselves in a manner that is utterly unaccountable. I may mention one instance which came under my own personal experience:—A well-known wine merchant in Glasgow was going to ride for the Commanding-officers' Cup of the Lanarkshire Yeomanry. He met me on the steps of the inn, and asked me to go over with him to the market scales and see him weighed. He pulled the weight so fully that I advised him to make the 21*lb*. declaration. We proceeded to our drill ground, and went through a by no means severe review day. When this was over he came into the weighing-house, where I was acting steward. To my utter surprise he was short of the fourteen stone, and I had to lend him the whole of the small weights I had, amounting to some four or five pounds.

The next day I was to ride for the Officers' Challenge Whip, and in the morning he in turn accompanied me to the market scales. I hardly pulled the weight. He reminded me of what occurred to himself the day before, and advised me to make sure of accidents. I told him I could carry seven pounds of lead in my saddle cloth, which we agreed would be sufficient. On going to scale on the course, I however found that I did not require an ounce of it, but, on the contrary, had to make the declaration.

A still more remarkable instance was, many years ago, mentioned to me by Lord Haddington as having occurred at the Kelso races. A most respectable farmer, for whose veracity his lordship could personally vouch, came in as winner of the deciding heat of a severely-contested race, but failed to draw the scales; and his lordship,



then Mr. Baillie, was obliged to disqualify him, and award the stakes to the second horse. A few minutes afterwards the gentleman returned to the weighing-room, and, while admitting the correctness of the decision, expressed a wish to try the scale again for his own satisfaction. This being permitted, to the surprise of all present he was found to be full weight. Mr. Baillie immediately asked, "Have you eaten or drunk anything since you were here?" "No, sir." "Have you done anything?" "The only thing except talking was to go behind one of the tents for a few minutes." I may add that the gentleman's saddlery had remained during the whole interval in the weighing-room, and could not have been tampered with.

I have known persons attempt to explain these strange variations by referring them to the high or low spirits of the rider; but although this might apply to the last of these instances, it could not to the former, as the discrepancy occurred *before* the race.

The whole subject, I admit, is far beyond my philosophy, and I should be delighted to hear if any reader of "N. & Q." can give any explanation of it.

GEORGE VERE IRVING.

After Sir D. Brewster (*Nat. Magic*, p. 256) has pronounced the phenomena to be inexplicable, I shall only venture to state that I have repeatedly experimented, and have to note that the filling the lungs is a *sine qua non*, a person who is consumptive not possessing the same lifting power that another has whose lungs are in better order. The weight of air supported by the body is fifteen pounds on every square inch, but, acting as water and other fluids, that pressure is counterpoised in every direction; sometimes the pressure is less (the barometer falls), and we experience lassitude; sometimes the pressure is greater (the barometer rises), and we are exhilarated. When we attempt to use great force in striking, leaping, &c., we involuntarily hold in the breath, or ought to do so, to be the more effective. The equilibrium being destroyed by the continued retention of the breath, brings into operation, I conceive, the difference of pressure (externally fifteen pounds, internally say sixteen pounds, or) one pound additional for each square inch of surface. I assume sixteen pounds for illustration merely.

The experiments I have been concerned in were when the man, to be raised by the tip of one finger of four men, was laid on a table. According to Brewster, the most striking effect was when six men raised one man laid on two chairs, his legs being supported by the one and his back by the other. A converse experiment is referred to by Evelyn, May 7, 1662:—

"I waited on Prince Rupert to our Assembly [afterwards the Royal Society], where we tried several expe-

riments in Mr. Boyle's vacuum. A man thrusting in his arm, upon exhaustion of the air, had his flesh immediately swelled so as the blood was near bursting the veins."

This is similar to *cupping*. So far aerostatics: and by analogy, in hydrostatics, the pressure of water on the hull of a vessel is made to vary from the equilibrium by means of the rudder, which, in effect, lengthens one side of the vessel and shortens the other, thus rapidly moving into a line opposed to its direct course, by current, wind, or steam, a large vessel of many hundred tons burthen and many hundred tons dead weight.

T. J. BUCKTON.

Wiltshire Road, Stockwell, S.W.

#### NOY AND NOYES.

(4th S. i. 390, 566.)

I cannot agree with T. M. when he says that the grant of arms to Attorney-General Noy's grandfather in the name of *Noy* or *Noyes* "goes to show that both these names belonged to the same family." In my opinion it goes to prove the ignorance of the person who made the entry in the Register in the College of Arms. The circumstance might be accounted for in this way. The herald may have received instructions for the grant in the name of *Noy*, but not having met with the name before, and knowing that not only were *Noy* and *Noyes* similar, but that the same arms had previously been granted to a *Noyes*, concluded that *Noy* was an error, but had no authority to alter it. To get over the difficulty, then, he registered the name as it appeared in the instructions, and added or *Noyes* to it by way of query. It might also be accounted for in this way. *Noy* and *Noye*, when used to denominate any of the Attorney-General's family, appear both to be correct. *Noy* is, however, the oldest and most common mode of spelling. The herald or his clerk probably knew of this, and entered the name in both forms. But then MEMOR says the Register gives *Noy* or *Noyes*. Possibly the *s* after *Noye* is, if I may so put it, not an *s* at all, but a simple flourish. Those who know how the *e* is shaped in old MSS. will readily understand how the slight curve which invariably follows the terminating *e* could be mistaken for the letter *s*.

The Visitations of Cornwall, which begin with the Attorney-General's grandfather, give *Noy* and *Noye*.

Norden, whose description of Cornwall was probably written about 1584, though not published till 1728, mentions Edward Noye of Carnanton.

Noah, the tenth in descent from Adam, may be a possible derivation of *Noy*. The Greek form of the patriarch's name in the New Testament is *Nôe*, *Noë*. Now, in the *Origo Mundi* contained in the Cornish dramas edited by Mr. Edwin Norris, which, as that gentleman informs us, is pretty

certainly of the fifteenth century, Noah's name is spelt *Noe*.

In the sacred Cornish drama called *The Creation of the World with Noah's Flood*, the patriarch is always referred to as *Noy*. According to the MS. of this drama it was written by William Jordan in 1611, but Mr. Whitley Stokes, who has given us a critical edition of it, leaves it doubtful whether William Jordan was the author or merely the copyist, and thinks the text may belong to a much earlier date.

In the old stained glass windows of St. Neot's church in Cornwall, some of which are considered as early as 1200, are representations of the Creation and the Noachical period. The last of the series is devoted to the death of Noah, and bears this inscription, *Hic Noy mortuus est*.

These to some extent show that there is a curious relationship between Noah and Noy; but the relationship, if any, is by name alone. In the Cornish vocabulary, arranged by Mr. Norris, the word *noi*, a nephew or descendant, is found pronounced *noee*. I in Cornish, as our *ee*, is generally written *y*, rarely *i*, and now and then *e*; so that *Noe* and *Noy*, standing for Noah in the dramas, may be identified with *noi*, which, I think, is the correct derivation of the Attorney-General's name. The surname *Noy* may possibly have been given to that person who represented the patriarch in the ancient plays of Cornwall.

That a connection between the two was understood to exist in the time of the Attorney-General is slightly shown by contemporaneous writings. For instance, in the following lines written in Sept. 1634, on the official changes consequent on the death of the Attorney-General and the dismissal of Lord Chief Justice Heath:—

"Noy's flood is gone, the Banks appear,  
The Heath is cropt, the Finch sings there."

One day when Mr. Attorney Noy was entertaining King Charles I. at his house in London, Ben Jonson, who was at that time in very indifferent circumstances, sent a plate to him with this verse inscribed on it, in the hope of having something to eat:—

"When the world was drowned  
No deer was found,  
Because there was noe park;  
And here I sitt  
Without ere a bitt,  
Cause Noyah hath all in his arke."

The reply was a dish of venison, and the following:—

"When the world was drowned  
There deer was found,  
Although there was noe park;  
I send thee a bitt  
To quicken thy witt,  
Which comes from Noya's arke."

Mr. Noy was evidently aware of the connection, as is shown in the selection of his motto, which,

according to Davies Gilbert, was *Teg yw Hedwich*, i. e. "Beautiful in Rest," in allusion to Noy and Noah. Lamech called his son Noah, *rest*, saying, "this same shall comfort us."

T. M. is, I think, mistaken in stating the Cornish estates left by the Attorney-General to have been held forty years ago by Davies Gilbert, "in right of the descent of his mother or grandmother from *Catherine Noyes*." The principal estates passed out of the Noy family and from its descendants very many years before Davies Gilbert was born. Perhaps T. M. will kindly specify them, and at the same time give his reason for denominating the ancestress of Mr. Gilbert *Catherine Noyes* instead of *Catherine Noy* or *Noye*.

In conclusion, I think it well to state that, after examining some thousands of manuscripts and printed books in the study of this particular subject, I have never found *Noyes* in the remotest way connected with or referring to Noy or Noye; and that, if it so occurs in the Register of Arms, I believe it to be a solitary instance. W. N.

#### THE WEDDING-RING.

(4th S. i. 510, 561.)

I suppose it is quite impossible accurately to trace the origin and intention of the use of the ring in marriage. MR. PRIGOR's communication, interesting as it is, adds little or nothing to the valuable information, on this topic, collected in your first and second series; neither does it supply an adequate answer to the particular questions on p. 510. Having lately paid special attention to this subject, and having recently delivered (and published) a lecture on *The Wedding-Ring, its History, Poetry, Literature, and Superstitions*,\* perhaps I may be allowed to state, in order, the four distinct reasons given for the original employment of the wedding-ring. I am aware that I have nothing very new to state, and that I may lay myself open, with MR. PRIGOR, to the charge of repeating much of what has already appeared in print. But I have never yet seen these four different accounts brought together, for the purpose of comparing their value, into one article. Every writer on this topic adduces his own favourite idea of the origin of the ring, ignoring all others. These ideas are—

1. That defended by Hooker and MR. PRIGOR, which regards the ring in marriage, from its shape and portability, as a pledge of sincere affection—"the badge of fidelity, and the emblem of constancy and integrity."

2. That given by Wheatly, in his book on the Common Prayer (quoted by MR. PRIGOR), who regards the ring simply as the pledge of the woman's dowry.

\* London: W. Freeman, Fleet Street, 1868.



3. The still more probable opinion, that the original wedding-ring was a *signet*, which the husband handed to his wife on the day of the marriage, in token that he entrusted her with equal rights in the protection, management, and disposition of his property, more particularly his household and domestic effects. It would seem that in the early ages things of value were protected in cases, not locked, but sealed; and that the wife, in order to the care of these things, would require a facsimile of the husband's signet, to wear both as a pledge of trust and equality with him in domestic affairs, and also for the more ready and convenient discharge of her duty as custodian of his valuables at home.

4. An additional reason is, that as a chain consists of links or rings, the ring is the token of that mutual bondage to each other into which marriage brings husband and wife. See Müller's *Chips from a German Workshop* (vol. ii. p. 282):—

"What is the meaning of the wedding-ring which the wife has to wear? There is no authority for it, either in the Old or New Testament. It is simply a heathen custom; whether Roman or Teutonic, we shall not attempt to decide, but originally expressive of the *fetter* by which the wife was tied to her husband. In England it is the wife only who wears the golden *fetter*, while all over Germany the tie is mutual; both husband and wife wearing the badge of the loss of their liberty."

The third and fourth of these reasons gain strength from the consideration that the wedding-ring was, in ancient times, worn by the husband as well as the wife: hence the exchange of betrothal rings in more modern times.

There would seem, however, to be no means of deciding which is the likeliest of the above four reasons. As to the questions on p. 510, I should be thankful to have satisfactory replies to them.

I add, as a supplementary note on this topic, the following, from Barrera's *Gems and Jewels*, 8vo, London, 1860:—

"The ring presented to the betrothed maiden was an iron one: a loadstone was set in place of a gem. It indicated the mutual sacrifice made by the husband and wife of their liberty: the magnet indicated the force of attraction which had drawn the maiden out of one family into another."—P. 325.

"Among the Romans the seal-ring belonged to the wife, and betokened her prerogative of having the charge of the valuables. As there were not then, as in modern times, locks and keys to every piece of furniture, precious articles, like jewels, were kept in caskets sealed by the mistress of the house."—P. 335.

#### JUXTA TURRIM.

The wedding-ring was given anciently at the espousals, before the actual marriage. This is mentioned by Tertullian, and the ring is called by him *pronubus*. Speaking of Christian women, he says:—

"Cum aurum nulla (femina) norat, præter unico digito, quem sponsus oppignerasset pronubo annulo."—*Apologet.* cap. vi.

St. Clement of Alexandria, speaking of the nuptial ring, explains it as still intended for a signet, as it is well known that rings originally were:—

Δίδωσιν οὖν αὐταῖς δακτύλιον ἐκ χρυσοῦν οὐδὲ τοῦτον εἰς κόσμον, ἀλλ' εἰς τὸ ἀποσημαίνεισθαι τὰ οἴκου φυλακῆς ἕξια, διὰ τὴν ἐπιμελείαν τῆς οἰκουρίας.

*Padag. lib. iii. cap. 11.*

St. Ambrose however, and other Fathers, considered the ring as a pledge of mutual fidelity, binding as it were the hearts of the couple in a bond of conjugal affection. Thus, St. Ambrose relates the speech of St. Agnes to one who sought her in marriage, alluding to her having chosen a heavenly spouse:—

"Discede a me, quia jam ab alio amatore præventa sum, qui mihi satis meliora te obtulit ornamenta; et annulo fidei suæ subarrhavit me."—*Epist. XXXIII.*

Pope Nicholas also mentions the ring as given at the espousals for a pledge of mutual fidelity:—

"Postquam arrhis sponsam sibi sponsus per digitum fidei annulo insignitum desponderit."—*Resp. ad Consulta Bulgar.*

The nuptial ring was always fixed on the fourth finger: never on the thumb. The old Sarum Ritual not only so directs, but adds the reason. It was indeed placed first upon the thumb, but immediately removed to the first and other fingers in succession, till it was finally fixed on the fourth. The order was as follows:—

"Tunc inserat sponsus anulum pollicis sponsæ dicens, 'In nomine Patris': deinde secundo digito dicens, 'et Filii': deinde tertio digito dicens, 'et Spiritus Sancti': deinde quarto digito dicens, 'Amen.' Ibi que dimittat anulum: quia in medico est quedam vena procedens usque ad cor."—*Ordo ad faciendum Sponsalia.*

The same form has always been retained in the *Ordo administrandi Sacramenta*, used by Catholics in this country. F. C. H.

Wheatly has some authority for his statement that "anciently the ring was a seal." Bingham (book xxii. chap. iii. 5) says:—

"Clemens Alexandrinus is cited by Mr. Selden himself as an evidence of the antiquity of the use of the ring in espousals among Christians. He says, 'The ring is given her not as an ornament, but as a seal, to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her.'"

Comber, in his *Companion to the Temple*, of which Wheatly probably made much use, says (Part iv. sec. iii. 1):—

"First, we may note that the ring is of so great antiquity that Pliny professeth he knew not its first original, but we may justly believe the first use thereof was for sealing, as Macrobius affirms."

H. P. D.

## WILLIAM CODDINGTON.

(2<sup>nd</sup> S. vii. 344, &c.)

As we have not yet found out where "N. & Q." is not read, perhaps its pages may be conned over by some of the worthies of Newport, Rhode Island, North America. Some nine or ten years ago I made out, from historical documents, that William Coddington, and not Roger Williams, was the true founder of the Rhode Island colony. I am anxious to be informed on two points respecting him: first, something more of his pedigree and descendants than I am now in possession of; and second, whether he bore a coat of arms? and if so, what were the charges? Perhaps some gentleman having access to the archives or city papers of Newport, or elsewhere, might come upon an impression of his seal appended to some document. If so, I should feel obliged by a description of such a seal in true heraldic language. With respect to pedigree, I should much like to know whether there is any person of the name of Coddington now living who can prove his descent from the said founder of the colony? I believe there is not. As far as I know, he has now no male representatives, but some of his blood runs in my veins through other channels. William Coddington had a son Nathaniel, and no other child, as far as I now know; but if he had, I should much like to be informed. Nathaniel married Susannah Hutchinson, April 19, 1677, who was a grand-daughter of William and Ann Hutchinson, well known in the colonies. Nathaniel and his wife had an only child (I believe), a daughter, who married Colonel Peleg Sanford, styled (in Governor Hutchinson's *Memoirs*, p. 18) "Governor of the colony." The Sanfords and Hutchinsons had been long before acquainted in Lincolnshire, England, prior to their emigration to America in Charles I.'s time, and the father or grandfather of Peleg had married Bridgetta Hutchinson. (See Boston and Alford registers, co. Lincolnshire.) Peleg and wife had a son William Sanford, and no other child that I know of. William had no son, but three daughters: e. g. Margaret, married Governor Hutchinson; Mary, married Lieut.-Governor Oliver; and Grizel, who died an old maid. In one pedigree I have it is doubtful, by the arrangement, whether William Sanford was father or brother of the three women. If these statements are understood, it will be seen that both the families of Coddington and Sanford, who once held prominent places in Rhode Island and Massachusetts, have now merged into the descendants of Governor Hutchinson and Lieut.-Governor Oliver. The Sanford arms were: Argent, a chief gules. My authority for this is a seal belonging to a descendant of Lieut.-Governor Oliver. The American branch of the Hutchinson family bore, and bear, as follows:—

"He Beareth, parted per Pale, gules & Azure, A Lyon Rampant Argent, Armed & Langued or, y<sup>e</sup> feild [sic] charged w<sup>th</sup> Cross Crosslets of y<sup>e</sup> 4<sup>th</sup>, for y<sup>e</sup> Crest a Cockatrice azure, Crest<sup>d</sup>, Weloped, & Armed Gules, Issuing out of a Ducall Crown or; and is Borne by the name of Hutchinson of Lincolnshire."

This inscription is written in faded ink under an old coat of arms done on vellum, which now lies on the table before me. T. Flower, Norroy granted arms like these to Edward Hutchinson July 4, 1581; and I am inclined to think that this painting is old enough to have been done from the original, and to have been taken out to America when the family went in 1634. It is one of the few things saved from the wreck and brought back to England by the family at the time of the Revolution. I have also got a dozen old-fashioned silver-handled knives and forks, which had belonged to the governor and his ancestors. These were brought back too. The blades of the knives are curved and broad at the end, to take up gravy when it was not considered *infra dig.* to put the knife in the mouth. The forks have two steel prongs, like those in use before four-pronged silver forks had been introduced. At an evening party given by my late father and mother, one of the forks was stolen after supper by a waiter, supposed for the sake of the silver handle. I have, therefore, only eleven forks. I do not recollect the circumstance myself, but I have often heard my mother tell the story.

P. HUTCHINSON.

## CIGARS AND SEGARS.

(4<sup>th</sup> S. i. 553.)

What is the origin of the word *cigar*, or as it is now pretty generally spelled, *segar*? Smoking is not, as is sometimes assumed, a custom only known since the discovery of America and the introduction of Virginian tobacco. Tobacco was known long before in Persia, and smoking was a fashion of Eastern origin, and as ancient as the eating of opium, or perhaps the burning of incense. I am not acquainted with Persian and its cognate languages sufficiently to know whether they contain a word equivalent to *segar* and its European form *cigar*. But a learned friend suggests to me as a derivative the Aramaic שָׁגַר, or שָׁגִירָה, *segar*, or *sagar*, hot, and tells me that in the Targum (Ezekiel, xxxix. 9) the Hebrew word יִבְעִירִי is rendered שָׁגִירִי, they shall burn.

Connected with this term there occurs to me another word of similar origin, and of curiously ubiquitous acceptance—I mean *segar*, or *sagger*, which is the cylindrical case of fire-clay within which fine stoneware is inclosed whilst undergoing the process of baking in the furnace. I am assured that this implement is in use in every country in the world in which potteries exist, and



that in all it bears the same Hebrew name which has come down along with it from the remotest antiquity. The word *potsherd*, which occurs occasionally in the Old Testament, *chayrass*, חֵרֶשׁ, Isaiah, xxx. 14; Job, xi. 8; Ps. xxii. 16), although popularly accepted as a broken piece of any earthen vessel, appears to mean properly a fragment of one of those *sagars*. Another accomplished Hebrew scholar tells me that although the Hebrew word for potsherd is חֵרֶשׁ, *chay-rass*, he is by no means sure that it is not derived from some Semitic word like *sa-char*, or *sa-gar*; for if the letters of *chay-rass* (Heb.) were transposed they would make *say-char*.

I am not, as I have said, sufficiently acquainted with Hebrew to form an opinion for myself, but the antiquity of the name for this peculiar article in the manufacture of earthenware is corroborative of that absence of change which is so remarkable in the potter's art during the revolution of ages, the principal contrivance employed, the potter's wheel, being essentially the same to-day, in Staffordshire and Sevres, as it is described in ancient writings and depicted on the monuments of Egypt.

J. EMERSON TENNENT.

TAMÁLA AND TÁMRAKUTTAKA, SANSKRIT WORDS FOR TOBACCO (4th S. i. 517.)—The word Tamála is undoubtedly good Sanskrit for tobacco, of orthodox usage, or it would not have been introduced by a learned Bráhmín, of respectable character, into an Achloka, purporting, to the best of my recollection and belief, to have been extracted from one of the Puráṇas. Will any of your readers to whom I may have communicated the supposed discovery when in India kindly return any memoranda they may have of mine upon the subject. Jaya Deva, the author of the Mystical Poetry, quoted by SATJAM JAYATI, was an inhabitant of Bardwán, adjoining the Tamluk District, and Tamála, as applied by him, may have meant tobacco fields, which would tend to confirm the derivation Tamála Mulk, given for the name of the fort and city Tamluk, on the coast near Calcutta. Will SATJAM JAYATI, who tells us that tobacco is called *Támrakuttaka*, after its foreign name, in Wilson's *Dictionary*, be good enough to explain what is meant by saying there is no word in Sanskrit for tobacco, and that the word *támala* cannot possibly occur in any Sanskrit work?

R. R. W. ELLIS.

\* Starcross, near Exeter.

#### DOUGLAS RINGS: THE DOUGLAS HEART.

(4th S. i. 462, 562.)

It was with extreme pain and regret that I read the article by ANGLLO-SCOTUS on this subject. There is no doubt that Mr. Cuming made a mis-

take, but after the courteous and convincing communication of MR. MORGAN, the matter might well be allowed to drop; while Mr. Cuming's services to archæology, in exposing the long series of London forgeries, ought to have dictated a very different tone of comment.

This is the more remarkable, as the communication of ANGLLO-SCOTUS contains some of the strangest errors I ever saw.

1. He objects to Mr. Cuming calling the nobleman who was slain at Dumfries *his great ancestor*, and quotes the perfectly accurate statement of Mr. Riddell, that the descendants of that nobleman failed in the *direct line*. Was, however, the word ancestor ever confined to the *direct line alone*?

Shakespeare is an authority to the contrary. Take the speech of the Archbishop of Canterbury in *Henry V.* Act I. Sc. 2.:—

"Gracious Lord,  
Stand for your own, unwind your bloody flag,  
Look back unto your mighty ancestors.  
Go, my dread Lord, to your great grandsire's tomb,  
From whom you claim. Invoke his warlike spirit,  
And your great uncle's, Edward, the Black Prince."

2. A reference to plate 2, of the arms of the encouragers of his work, in vol. i. of Nisbet's *Heraldry*, will show that the crowned and winged heart was the crest of the Dukes of Queensberry.

As wings are also attached to the spur of the Johnstones, I suspect they were originally what Nisbet calls the border, charged with roses of the old Earls of March, viz. a badge of comital office, although they were subsequently adopted, or rather retained, by the families of younger sons.

I have sometimes conjectured that they were allied to the dragon wing of the eastern counties, both being derived from a Danish ensign. Certainly that nation had strong settlements in the eastern counties, while a great number of the local names in Annandale are derived from their language. I, however, throw out this idea merely as a vague guess, which may be true or may not.

Having heard Mr. Cuming read his paper, I can testify that he gave the Douglasses of *Cavers* their proper title. The introduction of the *i* is simply an overlooked error of the press.

GEORGE VEEB IRVING.

Having examined MacFarlane's authorities (*England*, iv. 239), I find he has used the word *hearts* for *harts*. The same error is in the *Pictorial History of England* (ii. 16).

"Shee secretly gaue silver and gilt Harts (the badges which King Richard used to bestow upon his followers) as tokens."—*Speed*, lib. ix. p. 758.

"Fecitque fabricari cervos argenteos et auratos plurimos (signa videlicet quæ rex Ric. conferre solebat suis militibus scutiferis et amicis) ut his vice regis distributis, facilius allicerentur in vota sua milites illius patriæ, cæterique valentes."—*Walsingham*, p. 370.

*Not in Otterbourne, i. 248.*

"She procured a great number of harts to be made of silver & gold, such as King Richard was wont to give unto his knights, esquires, & friends, to wear as cognizances, to the end that in bestowing them in King Richard's name she might the sooner allure men to further her lewd practices."—*Holinshed, i. 525.*

B. T. J.

#### DISCOVERY OF AN OLD MEDAL.

(4th S. i. 568.)

I possess a silver piece, said to have been engraved by Simon Passe, similar to that described as having been recently found at Grantham. The figure on the reverse, which MR. J. A. BOASE states is Henry Stuart, Prince of Wales, is, I believe, intended for King James's son Charles. The person represented wears a pointed beard of considerable size, and large curled mustachio, and is altogether very unlike a youth of eighteen (Henry was born in 1594, and died in 1612). The medal, if it may be so termed, was, I imagine, engraved at the latter end of the reign of James I., when Charles, Prince of Wales, was twenty-four or twenty-five years of age. The "king's son" on the medal above referred to bears a strong resemblance to King Charles I. as represented on another piece engraved by Passe which I have before me, and is certainly the same person that is depicted in an old oil portrait belonging to me, which I take to be Charles, Prince of Wales. I do not remember any bearded portrait of Prince Henry, and I think all those exhibited at Kensington in 1866 were beardless. If my supposition is unfounded, I shall be glad to be corrected by MR. BOASE or by any other gentleman who may be able to furnish any information as to the time at which the piece was engraved. E. D. E.

This medalet, which I also possess, I thought until now represented on the reverse the effigy, not of Henry, the eldest son of James I., as stated by MR. JOHN J. A. BOASE, but of the still more hapless Prince Charles (the ill-fated Charles I.) with his peculiarly shaped nose (thick at the end, like his father's), and the well-known turned-up mustachio and pointed beard. May I be allowed to give my reasons for so thinking? I have lying before me a portraiture of that promising young man Henry, Prince of Wales, a mezzotint engraving by Dunkarton. The prince is in armour; his head uncovered, in profile, without any beard; the legs outstretched, and making the lance exercise. Underneath is written:—

"Henry Prince of Wales, Eldest Son of King James I<sup>st</sup>, Obiit Novr 6th 1612, Æt. 18, from an extreme rare print by S. Pass."

At that age, in fact, he must have been a "beardless Apollo," whereas on the medal the

beard does not "demonstrate thinly," as Iago phrases it. The legends read thus:—

"GIVE THY IUDGEMENTS O GOD UNTO THE (sic) KING  
AND THY RIGHTEOUSNESSE UNTO THE KING'S SONNE"  
(sic).

I have besides this the impression of two other heads engraved on silver, somewhat larger and oval-shaped, of James I. and his queen Anne, evidently of the same workmanship. Here the king's head is uncovered, and the collar of the Order of the Garter is of a different pattern. Over the heads is a crown with the initials I. R. and A. R. Underneath, "Jacobus D. G. Mag. Britt. Fra. & Hyb. Rex," and "Anna, D. G. Mag. Britt. Fra. & Hyb. Regina."

On the sides "I fe," (Simon Pass). The whole written backwards, which leads one to suppose that the medal thus engraved was not intended for reproduction on paper. It is very finely executed.

I have several other curious engravings of James I. Amongst others, a small one where he is represented with "Geo. Villiers, Mar. Buckingham, drawn from the window, and engraved by W. P. Sherlock. Upper compartment of a window in the Chicken House, Hampstead." Under the king's head is written in French: "Icy dans cette chambre coucha nostre Roy Jaques premier de nom le 25 Aoust 1619." Does this window still exist? P. A. L.

ST. THOMAS A BECKET (4th S. i. 604.)—I reply to F. S. A. that a chasuble of St. Thomas is preserved at Courtrai, another at Dixmude, and a set of his vestments at Sens. (See *The Life of St. Thomas Becket* by Canon Morris, p. 389.) In a former No. of "N. & Q." (2nd S. v. 242) he will find a communication by the undersigned, minutely describing one of the saint's mitres, then in the possession of the late Cardinal Wiseman, and now preserved by his successor Archbishop Manning, and mentioning another of his mitres as still remaining in the cathedral of Sens.

The very interesting old cope formerly belonging to Syon House I carefully examined about twenty years ago, at Alton Towers. It was then in the possession of John, Earl of Shrewsbury. He bequeathed all his magnificent collection of church vestments to the Very Rev. Dr. Rock. F. C. H.

A-Becket's chasuble is probably at present in the treasury of the Cathedral of Sens, France, where many of his objects are, and where his mitre may likewise be. The "Syon cope" is exhibited at, and is the property of, the South Kensington Museum. A. S. C.

The chasuble of St. Thomas of Canterbury is preserved at Sens Cathedral. In 1164 that prelate was obliged to fly from England and take



refuge in France, where he remained till 1170. Though much injured, enough remains to show the beauty and magnificence of the vestment. A mitre and apparel of the amice belonging to the same set are also preserved. The chusable is annually worn during mass on his festival. Beautiful drawings of these vestments are given by Mr. Shaw in his valuable work, *Dresses and Decorations of the Middle Ages*.

The cope of the earlier part of the thirteenth century, formerly belonging to the nuns of Syon House, is in the collection of the Earl of Shrewsbury. The hood is lost, but the orphrey is composed of armorial bearings, and on the body the crucifixion of our Lord, SS. Peter and Paul, St. Michael the Archangel, St. Stephen, and other saints are beautifully wrought in large intersecting quatrefoils. Papers by Mr. C. H. Hartshorne, giving much curious information on English mediæval embroidery will be found in the *Archæological Journal*, i. 334 and iv. 285.

At Aix-la-Chapelle a cope is preserved in the sacristy of the cathedral, with small silver bells attached to the lower edge. This is said to have been worn by Leo III. at the consecration of the church, in the presence of the Emperor Charlemagne, assisted by three hundred and sixty-five bishops. Mr. Walcott (*Sacred Archæology*, 183), says one at Canterbury had a little chime of one hundred and forty in 1108, and others sent by William I. to Clugny, or presented by Lanfranc, Ernulph, and Conrad to their minister, were so ornamented. I shall be glad to hear of other examples. JOHN PIGOTT, JUN., F.S.A.

**CURIOUS ORTHOGRAPHIC FACT** (4th S. i. 571).—Will you allow me to answer, as a Frenchman, to the above? The monosyllabic sound which in French may be written in sixteen or seventeen different ways, is *an*, or *en*. I send you twenty-eight ways of writing it, and I am pretty sure I have not given all:—

an . . .	ruban	and . . .	gland
ans . . .	rubans	ands . . .	glands
en . . .	en	uant . . .	haraguant
ens . . .	gens	uants . . .	haragquants
ant . . .	gant	uent . . .	onguent
ants . . .	gants	uents . . .	onguents
aon . . .	paon	eant . . .	gageant
aons . . .	paons	cants . . .	gageants
anc . . .	banc	eng . . .	hareng
ances . . .	bances	engs . . .	harengs
amp . . .	champ	ent . . .	rudiment
amps . . .	champs	ents . . .	rudiments
ang . . .	rang	emps . . .	temps.
angs . . .	rangs		

In the word itself we have *em*, as in *emporium*, and many other; I believe there are altogether thirty-four ways of writing *en*. J. C.

As P. A. L. seems to wish to know it, I will state that the French sound I had in mind was that of *sain*; and as I presume it will gratify him, I here

give the eighteen forms which it assumes. They are: *sain s, saint s, sainte s* (in *Sainte Thérèse, les saintes vierges*), *sein s, seigne s; je ceins, ceint s, ceinte s, (de) cing*. The doubt with me is, if the French have *cing*s as they have *uns*, and as we have *fives* at cards, for instance. I only regarded complete words, but I think P. A. L. was right in including syllables. So, to his *cin* in "*capucin*," I add *sin* in "*sincère*," and *sim* in "*simplicité*," thus bringing the whole number up to nineteen or twenty. Perhaps P. A. L. is aware that the seven forms I mentioned are those of verbs in *er*, as *aimer, aimez, aimai, aimé s, aimée s*.

THOS. KEIGHTLEY.

**ADRIAN'S ADDRESS TO HIS SOUL** (4th S. i. 603.) Allow me to correct a mistake of the printer in the Latin of the above. In the original, the first word in the fourth line is "*Jallidula*," and so I sent it. It is meant for *Gehidula*, and I have translated it by *cold*. The printer has made it *Pallidula*, which finds no corresponding word in my translation. F. C. H.

**DIDO AND ÆNEAS** (4th S. i. 579).—The lines are by James Smith of *Rejected Addresses* fame, and are to be found in his *Memoirs, Letters, and Comic Miscellanies*, edited by his brother Horace, 1840, vol. ii. p. 193. They are given with slight variations in *The Life and Remains of Theodore Hook*, by Barham, 1849, vol. i. p. 229, where they are characterised as "Mr. Smith's happiest effort," and are stated to have been sent by the author to Count D'Orsay with the following note:—

"MY DEAR COUNT,—Will you give me Gallic immortality by translating the subjoined into French?"

H. P. D.

**CHARLES II.'S FLIGHT FROM WORCESTER** (4th S. i. 593).—I had not time to complete a short list of some passages in the Wolverhampton "*Boscobel*" when I sent my reply, printed on p. 593. I send them now.

At pages 18 and 24 the Lord Wilmot who attended the king, and was afterwards Earl of Rochester, is confounded with his son. "This nobleman was the famous and dissolute Earl of Rochester." (P. 24.) He was father of that noted person.

At p. 24 the vale of Evesham is described as the vale of Esham. At p. 39 the two well-known lines out of Drunken Barnaby's *Itinerary* are misquoted thus:—

"He hung his cat on Monday  
For killing a mouse on Sunday."

The writer makes no mention of Drunken Barnaby's *Itinerary*. At p. 28 we read:—"Trent House . . . is situated in Somersetshire, though bordering on the skirts of Devonshire." It is really situated on the other side of the county, "on the skirts of Dorsetshire."

At page 48 we read:—"The next year, 1663,

witnessed the rupture with Holland. The Dutch fleet triumphantly sailed up the Thames and burnt the ships of war which lay at Chatham."

This seems to give 1663 as the date of the first Dutch triumph. It occurred in June, 1667.

The retaining such matter as this in the second edition, from which I quote, is not in favour of the book.

I wish to add to what I said of Mr. Hughes's careful editing, that I hold several of his opinions, expressed in his Introduction, in the utmost disbelief and aversion.

Some readers of "N. & Q." may not know that the late Bishop Copleston suggested to Mr. Hughes that he should make the collection of *Boscobel Tracts*. Bishop Copleston's letter, laying down, with the finest criticism, the rules which should guide a person who investigates a history such as this, is printed in Mr. Hughes's Introduction.

D. P.

Stuarts Lodge, Malvern Wells.

PARISH REGISTERS (4th S. i. 477, 582.)—I consider that the public are deeply indebted to the correspondents of "N. & Q." who have so emphatically referred to the subject of preserving our parochial and other public registers. I am not in a condition to add to what your correspondents have written respecting the parish records of England, but I have had occasion, while prosecuting some important inquiries, to search many public records throughout Scotland and Ireland. The Scottish Parish Registers of Births, Marriages, and Deaths are now deposited in the General Register House, Edinburgh, where they have been well bound and conveniently arranged; but they exhibit numerous blanks consequent on the imperfect custodianship of the past. The Kirk Session and Presbytery records are still retained in the houses of the several clerks, and are generally kept without the least regard to their national importance. To my knowledge they are frequently offered for sale with the private libraries of their custodiers, when ignorant survivors proceed to realise their effects. Synod records are kept as indifferently. The earlier records of the General Assembly were lost; they were afterwards found and deposited in the library of Sion College, and being temporarily removed to St. Stephens', Westminster, perished in the conflagration of the Houses of Parliament.

These belong to the jurisdiction of the ecclesiastical courts. But there other public records in Scotland which are kept as badly or worse. Will it be credited that the Sheriff Court records, which contain so many entries bearing on the rights of property, are in many counties degraded into dingy and filthy cellars, where they are suffering rapid and sure decay? Even where they have been arranged in presses they have been permitted to suffer from the damp of unfired chambers. The

Town Council and Guildry records are generally better kept, but hundreds of these volumes are also in a state of decay.

In Ireland most of the parish registers have been lost. The Cathedral records are kept in the buildings, and have generally contracted mildew. The records of the Presbyterian churches, I believe, are better kept, yet most imperfectly. Of the records of the Irish Roman Catholic Church I know nothing. The records of the Prerogative or Probate Courts are, I admit, in a more satisfactory state, though all the original wills are not forthcoming.

A remedy is simple. Let a competent judicious individual be appointed, with a staff of assistants, to negotiate the proper preservation of the different records in England, Scotland, and Ireland, and under his direction let indices, &c. be prepared. I will return to this subject again.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

TOMBSTONE INSCRIPTIONS (4th S. i. 581.)—In reply to the query of T. P. F. I beg to state that the application by friction of a piece of sandstone to the surface of a tombstone will remove every incrustation, and render any inscription perfectly legible. In the course of preparing my still unfinished work on the churchyards of Scotland I adopted the method now suggested on several hundred tombstones, and always with a satisfactory result. The sandstone should be soft and friable. A very little rubbing is required. The surface should then be carefully brushed.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

CAVE OF ADULLAM (3rd S. x. 341.)—I do not know whether the following use of this expression has been before noted; but it will be seen that it dates prior to Mr. Bright's use of it:—

"The determined band who did this daring deed [murdered Cardinal Beaton] kept possession of the castle. They were joined by many friends. The Castle of St. Andrews became a Cave of Adullam, in which numbers who feared the tyranny of the government sought shelter. John Knox, whose life the priests eagerly sought, took refuge there among the rest."—Mackenzie's *History of Scotland*. Nelson, 1863.

T. T. W.

CEREMONIAL AT INDUCTION (4th S. i. 484, 565.)

It may be interesting in connection with this topic to make a note of the ceremonial observed in the Episcopal Church of North America at the "induction or institution of ministers into parishes or churches." For this a special office is provided in the American Prayer-book. A clergyman, standing within the altar-rails, acts as institutor, in whose presence the senior warden, or some other member of the vestry, presents the keys of the church to the new incumbent with appropriate words. After sundry prayers, the



incumbent is received within the altar-rails, and is presented to him the Bible, Book of Common Prayer, and Books of Canons of the General Convention. Suitable prayers and a sermon follow, the service concluding with the administration of the Lord's Supper by the new incumbent.

JUXTA TURRIM.

THE LIVING SKELETON, CLAUDE AMBROISE SEURAT (4th S. i. 484.)—Your correspondent will find a short notice of Seurat in Debay's *Histoire Naturelle*, p. 174. This refers to an examination of him in France at the end of the year 1832, when he was thirty-four years old. His weight is given as forty-three pounds (French), and his height five feet three inches. Hone's account of him is far more complete than Debay's. The two authors do not agree as to the date of his birth. Debay has it April 4, 1798. In the third series of Dr. Buckland's *Curiosities of Natural History* (vol. ii. p. 91), an article from *The Field* newspaper, signed "H. G., Paris," is reproduced. It contains an account of Seurat, who was then, in 1833, performing at Dinan in Brittany. The nature of his entertainment seems to have been the rope trick, lately made so notorious by the Davenport Brothers: only that, in lieu of ropes, he made use of chains. How such a lean creature as Seurat—who, according to Hone, was almost entirely devoid of muscles—managed to perform this trick with success, will appear to those who are acquainted with the mode of operation a puzzle. Perhaps, however, he too was in league with the spirits! It is further mentioned that Seurat had promised his body after death to the Hôtel Dieu at Paris. He must have changed his mind, therefore, after he left England. I have not yet been able to ascertain the date of his death. Who knows whether the poor fellow may not still be going the round of the French fairs?

GILBERT R. REDGRAVE.

"JACKDAW OF RHEIMS" (4th S. i. 577.)—From MR. SKEAT's communication it would appear not to be generally known that the incident so humorously narrated by Barham has been told as a grave and striking fact. In the *Sorberiana* is this paragraph:—

"Janus Nicius Crytreus relates that a certain pope had a tame raven, which secreted the pope's ring or *annulus piscatoris*. The pope, thinking that some one had committed the robbery, issued a bull of excommunication against the robber. The raven grew very thin, and lost all his plumage. On the ring being found and the excommunication taken off, the raven recovered his flesh and his plumage."—*French Anas*, i. 168.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

SKELP (4th S. i. 485, 587.)—MR. WALTER W. SKEAT's exposition of the word *skelep* and its meanings suggests the probable origin of the name of the extraordinary cleft or ravine in the Wicklow

mountains, known as "the Skalp." This singular chasm is an abrupt, narrow, and precipitous rift in the otherwise unbroken chain of hills, and its local designation is probably as old as the Danish occupation of that part of Ireland now referable to some of those terms of the Norsemen of which MR. SKEAT has given illustrations in the Icelandic *skelfa* and the Danish *skialve*.

There is a second locality in Ireland which bears the name of "Scalp," between Gort and Loughrea, in the county of Galway; but whether there is any similar geological peculiarity to identify the name, I am not able to say.

J. EMERSON TENNENT.

MARVELLOUS STORIES OF SHARKS (3rd S. xii. 348, 470.)—See further, Keil & Delitzsch, *Commentary on the Twelve Minor Prophets*, "Jonah," translated by Martin (Edinburgh, 1867):—

"The great fish was not a whale, because this is extremely rare in the Mediterranean, and has too small a throat to swallow a man; but a large shark or sea-dog, *Canis carcharias*, or *Squalus carcharias*, L., which is very common in the Mediterranean, and has so large a throat that it can swallow a living man whole. Oken mentions that in the year 1758 a sailor fell overboard and was immediately taken into the jaws of a sea-dog and disappeared. The captain, however, ordered a gun, which was standing on deck, to be discharged at the shark, and the ball struck it, so that it vomited up the sailor that it had swallowed, who was then taken up alive, and very little hurt, into the boat that had been lowered for his rescue."

JUXTA TURRIM.

THE PRIOR'S PASTORAL STAFF (4th S. i. 592.)—If the objects inquired for by P. are really "mallets," I can offer no explanation. But I am inclined to think that they are heraldic representations of the staff used by the "rectores chori," or directors of the choir. I have an impression of the seal of a cantor of the diocese of Ferns, with this legend—"✱ S. GALFRIDI CANTORIS FERNENSIS"—on which the staff is represented like St. Anthony's cross, or a letter T, but with a bar slightly projecting half way down the stem, and the lower half terminating in a point. F. C. H.

RUDEE: DEFAME: BIRRE (4th S. i. 14, 84.)—I. A. H. has apparently forgotten that Wiclif translated from the Vulgate. This, in St. Matt. ix. 16, has *commissuram panni rudis*, and *rudice* looks like one of Wiclif's Latinate words, unless the Sussex *rudy*=*rude* (Halliwell's *Dict.*) represent a word older than Wiclif's age, and the first form of our *rude*. In St. Mark iii. 21 (the only other place where we find *rudis* in the Vulgate N. T.)—*panni rudis assumentum* is translated "a pacche of newe clothe." But there must be a variation in Wiclif's versions. In that given in Bagster's *Engl. Hexapla* the words of St. Matt. ix. 16 are "a cloute of boistous clooth," as to which word the *Prompt. Parv.* gives *boystows* (or clubbyd=*rudis*); and in a note elsewhere it is said to mean

"rough, styffe, royd;" while *boystows* garment is translated *birrus*.

2. *Defameden* is of a class of verbs of which we have an example in *departed* in the sense of part with, or, when used more strictly, of parted diversely among two or more. The *de*, perhaps from N. French influence, is the representative of the Latin *di*. Hence *defame*, like its Latin original, is to publish abroad either in a good or bad sense. In St. Matt. ix. 31, it is to publish abroad with renown. In St. Luke xvi. 1, it is by the context limited to publish abroad with ill-fame—*et hic diffamatus est*—and this was *defamed* to him. In both texts the Vulgate uses *diffamare*. In the other places where *diffamare* occurs—namely, St. Mark i. 45 and 1 Thess. i. 8—a *vobis enim diffamatus est sermo Domini*—Wiclif translates it by *pupplisch*.

3. *Birre*. In St. Matt. viii. 32, 2 St. Pet. iii. 10, and Rev. xviii. 21, this is the translation of *impetus*—a word which, when occurring elsewhere in the N. T., Wiclif translates by *assault* (Acts vii. 56, xiv. 5, and xix. 29); and by *fersness* of *fire*, Heb. xi. 34; and by *meuyng* [moving] of the governor or helmsman, St. James iii. 4. In his dictionary Halliwell gives *birr* as a north-country word for "force, violence, impetus," and then goes on to give its more exact meaning of impetus or violence accompanied by noise or tumult. "It is applied to the whizzing of any missile violently thrown, and the noise of partridges when they spring is called birring." Wiclif's three passages are important as showing that he thus restricted the translation of *impetus* by *birre*, and with this agrees an old Lincoln MS. quoted by Halliwell—"whenne they saw the grete river ryne so swiftly, and with so grete a byrre."

B. NICHOLSON.

PERVERSE PRONUNCIATION (4th S. i. 82.)—This country can furnish some examples of the mispronunciation of surnames. In one of the counties bordering on this city, Worrel is called *Wurrur*, and Lincoln, *Linkhorn*. In North Carolina, Nathaniel Macon, who was a very prominent man at the commencement of this century, was known as *Old Nat Meakins*. Mr. Cambreleng, a member of Congress from New York about thirty years ago, was a native of North Carolina. He was a warm friend of President Van Buren. Mr. Van Buren, travelling in North Carolina, was desirous of paying his respects to his friend's mother, but no one could direct him to Mrs. Cambreleng's residence. At length he came across her as *Old Mrs. Crumley*.

Philadelphia.

UNEDA.

VOLTAIRE (4th S. i. 587.)—Your correspondent P. A. L. says, Voltaire proved that his *esprit* was better than his *cœur*, when he said, "Pour être heureux il faut avoir un bon estomac et un mau-

vais cœur." I do not know where the passage occurs, but I venture to differ from the conclusion. If by *heureux* Voltaire had meant "happy," the sentiment is that of a fiend. But he meant merely "successful": a man of virtue and delicacy will not get on in the world, because he is not unscrupulous.

When Marshal Tallard returned to Paris after his defeat at Hochstett, Louis XIV. with some generosity said to him, "Monsieur, on n'est point heureux à notre âge": that is, you and I are too old to succeed in love or in war.

That Voltaire, with all his faults, was a humane man is proved by all his acts and by all his writings. His hatred of cruelty, of oppression, of torture, appears in every page. J. C. M.

MEDAL OF JAMES III. AND CLEMENTINA SOBIESKI (4th S. i. 407, 466.)—In answer to your correspondent W. N. L., I may observe that the medal of the Stuart family which he mentions No. 35 of coins and medals of the Stuart family in the collection of Mr. Edward Hawkins, F.R.S.F.S.A., pp. 107, 108, in the—

"Catalogue of Antiquities, Works of Art, and Historical Scottish Relics Exhibited in the Museum of the Archaeological Institute of Great Britain and Ireland, Edinburgh, July, 1856 (London: Hamilton, Adam & Co. 1859),

where it is described:—

"35. Busts of Prince James and Clementina. Rev. Female holds an infant in her left arm, which rests upon a column, and points to a globe whereon appear the signs of the zodiac. Leg.: PROVIDENTIA OBSTETRIX.—Providence me help in childbirth. Ex.: CAROLO PRINC. WALLIE NADIE ULTIMA A. MDCCXX.—Charles, Prince of Wales, born the last day of the year 1720. 1½ ar. æ."

The column indicates the fortitude of Clementina under the difficulties of her escape from her guards, and under the danger of childbirth. The child's attention is directed to the globe, on which are represented the kingdoms which it would be his future object to obtain. W. H. C.

THE CUCKOO (4th S. i. 533, 614.)—I cannot think that MR. B. PICKERING's reading of the saying is correct: for if the "cuckoo" and "mooncall" are synonymous, the whole sense of the passage is destroyed. Whereas if the latter is, as I take it to be, the "nightingale," the allusion to the harvest is manifest. The nurse referred to was not, as he surmises, a native of Wilby, but was born and brought up in Wiltshire; from which it would appear that the "warning" is known beyond the county in which it originated, and the place from which it takes its name. (I myself, while staying in Yorkshire, heard it from the lip of an old Doncaster labourer.)

Perhaps one of your Wiltshire readers could give me further information on the subject? I so, I should be deeply obliged. H. SCOTT.

Cloudesley Square.



EARLY ENGLISH TEXT SOCIETY (4th S. i. 579.) Copies of E. E. T. S. books issued to subscribers are all in paper only; but copies of two books, viz. of *Pierce the Ploughman's Crede*, and of *Piers Plowman*, Part I., both edited by myself, can be bought separately by non-subscribers in cloth bindings, for which there is a fixed pattern, to be seen by asking for either of the above books.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE COMYNS (4th S. i. 563.)—ANGLO-SCOTUS says:—"The worshipful and knightly house of Altyre is, and has long been, the only one of the name (Cumine) in Scotland." There is at least one other territorial representative of the Comyns, Earls of Buchan—James Cumine, Esq. of Rattray, holding by long descent a portion of the wide domains which of old belonged to the earldom. Mr. Cumins's estate includes the site of one of the chief castles, and the remains of the royal burgh of Rattray—now reduced, I believe, to a single dwelling-house—which were erected by the powerful family from which he claims to be descended.

Another ancient family in the district of Buchan, Aberdeenshire, now represented by James Buchan, Esq., of Auchmacoy, have an immemorial tradition that their ancestor was spared by the Bruce from the sweeping destruction which overtook their race and name, on condition of his dropping the name of Comyn, and adopting instead the territorial name of Buchan. General Buchan of Auchmacoy, who took the command of James VII.'s forces after the death of the great Dundee on the field of Killiecrankie was at the period the representative of that family. A fine contemporary portrait of the general is preserved at Auchmacoy House.

In one of the Spalding Club volumes (*Antiquities of the Shires of Aberdeen and Banff*, vol. ii. p. 416), there is a notice of the Abbey of St. Mary of Deer, which was founded by Comyn Earl of Buchan early in the thirteenth century. Referring to a grant of the patronage of a church to the abbey, the writer makes the following wistful remarks:—

"This gift from the grandson of their founder was the last which the brethren of Saint Mary were fated to receive from his race or lineage. In the memorable revolution which placed the Earl of Carrick on the Scottish throne, the illustrious family of Comyn was so utterly overthrown, that, says a chronicle of the age, 'of a name which numbered at one time three earls and more than thirty belted knights, there remained no memorial in the land, save the orisons of the monks of Deir.'"

A. R.

Deer, Aberdeenshire.

FAGGOTS FOR BURNING HERETICS (4th S. i. 196.)—I have never been able to identify this bequest, although pretty well acquainted with

every writer on the antiquities of the city of London. I suspect it is a myth. Bequests of faggots, for the merciful purpose of supplying fuel for the poor, are common. Margaret Dane, whose portrait still hangs in the Ironmongers' Hall, left the parish in which I reside 8s. for this object, which sum is now added to the general charity fund.

JUXTA TURRIM.

MORTLAKE POTTERIES: TOBY JUGS (4th S. i. 160, 615.)—Your correspondent A. S. is of opinion that the Toby-jug song:—

"Dear Tom, this brown jug, that now foams with mild ale

(In which I will drink to sweet Nan of the vale),

Was once Toby Fillpot, a thirsty old soul

As e'er drank a bottle, or fathom'd a bowl," &c.,

"could not have been written so early as 1796."

The Rev. Francis Fawkes, the author of the words, died in 1777, and I have a copy before me, printed in 1759. It is with music, "set by Mr. Hodson, in the second volume of *Clio and Euterpe*, large 8vo (p. 41)." The song is probably a few years older than this collection. The reference to the potter will be found in the third and last stanza:—

"His body, when long in the ground it had lain,

And tine into clay had dissolved it again,

A potter found out, in the covert so snug,

And with part of fat Toby he form'd this brown jug,"

&c.

WM. CHAPPELL.

IRON PULPIT (4th S. i. 413.)—In Street's *Gothic Architecture in Spain*, an engraving of an example will be found from Burgos. Mr. Street says that he saw other examples of later date.

JNO. PIGGOT, JUN.

DISTANCE TRAVERSED BY SOUND (4th S. i. 121, 233.)—The noise of the firing at the battle of Gettysburg is said to have been heard at Greensburg, Pennsylvania. The distance between these two towns is one hundred and twenty-eight miles, and seven ranges of the Alleghany mountains lie between them. There were more men engaged in this battle than in the battle of Waterloo. What the number of cannons was I am unable to say.

BAR-POINT.

Philadelphia.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Annals of the Bodleian Library, Oxford, A.D. 1598—A.D. 1867. With a Preliminary Notice of the earlier Library founded in the Fourteenth Century.* By the Rev. William Dunn Macray, M.A., &c. (Rivington.)

Who that hath ever "fed of the dainties that are bred in a book"—to use the words of him to whom we owe the second best book in the world—but feels his pulse quickened at the very mention of the Bodleian? and who that is so moved, but would fain know something of the

origin and gradual development of that vast repertory of human knowledge, of the great and good men who have contributed to its formation, and of the learned scholars who have been entrusted with its custody, or laboured to make its riches known to the outer world? Mr. Macray, who is officially connected with the Bodleian, and therefore enjoys peculiar facilities for telling its story, has told it in a very instructive and amusing manner in the present book, which will be found as replete with notices of the more curious bibliographical treasures of the Bodleian as with pleasant historical and biographical illustration. The book is a valuable addition to our stores of literary history.

*A Mæso-Gothic Glossary; with an Introduction, an Outline of Mæso-Gothic Grammar, and a List of Anglo-Saxon and Old Modern English Words etymologically connected with Mæso-Gothic.* By the Rev. W. W. Skeat, M.A. (Ascher & Co.)

Mr. Skeat, who must be well known to our readers, not only from his frequent and valuable contributions to these columns, but from his labours on *Piers Plowman* and many similar contributions to the history of our early language and literature, has done good service to English philologists by the publication of the work before us. Mr. Skeat explains that, though Mæso-Gothic is not strictly an older form of Anglo-Saxon, it comes sufficiently near to it to render a study of it peculiarly interesting and instructive to us—in fact that to study Mæso-Gothic is, practically, more the business of Englishmen than of any one else, excepting, perhaps, the Dutch. With the view, therefore, of providing English students with a useful handbook to the Mæso-Gothic language free from some of the disadvantages which accompany most existing glossaries of it, the present work, which is based on the labours of Massmann, Gaugengig, Schulz, Gabelenz, and Lobe, and our own accomplished scholar Dr. Bosworth, is written; and it comprises not only a Mæso-Gothic Glossary, but an outline of the Grammar, Lists of Cognate English Words, and, in the Introduction, a Sketch of the Ulphilas and other literary remains in this Low-German language. The book is a real boon to English students.

**PERIODICALS.**—Whether the conductors of the leading magazines are of opinion that this "leafy" season is one in which their readers look for novelty and increased attraction, or from some other motive, all seem to be stirring themselves to increase the interest of their respective journals. *Saint Paul's*, in addition to Phineas Finn and its usual graver articles, gives this month the commencement of a new serial story which promises to be of great interest—"The Sacristan's Household." *The Cornhill*, in addition to its stock stories, "The Brambleighs of Bishop's Folly" and "A Venhoe," has papers on "Two Mediæval Travellers," "Witches and their Craft," and "Old Newspapers," well worth the reading. *Macmillan* has the conclusion of Mr. Markham's able account of the "Abyssinian Expedition," "Realmah," and the "Chaplet of Pearls," and some very interesting miscellaneous papers. *Fraser* has good papers on "Emerson," "The Portraits at South Kensington," Kinglake's new volumes, besides the continuation of "Oatnessiana," and the conclusion of Southey's "Life of Sir Philip Sidney." Well may readers give so much time to the perusal of our magazines, when they supply so much varied information and amusement, and of so high a class.

**DR. LIVINGSTONE.**—Mr. E. D. Young will shortly publish an account of his "Search after Livingstone" (Lett, Son, & Co.), with a Map of the Route. The text has been revised by the Rev. H. Waller; F.R.G.S., and it will be illustrated by Mr. Baines.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

- SPIRIT OF THE PUBLIC JOURNALS FOR 1805.** Vol. IX. London, 1806.  
A LETTER to the DUKE OF GRAFTON, ON the PRESENT POSITION OF AFFAIRS. Almon, 1769.  
THE VICAR; a POEM, by the Author of JUNIUS. London, 1878.  
COLLECTION of ALL the REMARKABLE and PERSONAL PASSAGES in THE BRITON, NORTH BRITON, and AUDITOR: 1765.  
GENERAL COCKBURN'S DISSERTATION on HANNIBAL'S PASSAGE over the ALPS. (Privately printed.) Dublin, 1845.  
THE HIBERNIAN MAGAZINE for 1771, 1772, 1773.  
THE LONDON MUSEUM of POLITICS, MISCELLANIES, and LITERATURE 4 Vols. 8vo. 1769, 1770.  
A COLLECTION of LETTERS on GOVERNMENT, LIBERTY, and the CONSTITUTION. 3 of 4 Vols. 1774, 1775.  
A COLLECTION of MOST INTERESTING POLITICAL LETTERS, PUBLISHED in 1763. 4 Vols. Almon.  
A COLLECTION of ESTEEMED POLITICAL TRACTS, 1764, 1785, and 1766 of 4 Vols. Almon, 1766.  
VOX SENATUS. 1771.  
THE EXPOSTULATION; a POEM. Bingley, 1768.  
JUNIO DISCOVERED BY A POET. 789.  
REASONS for REJECTING the EVIDENCE of Mr. ALMON. 1807.  
NARRATIVE of the LIFE of a GENTLEMAN LONG RESIDENT in INDIA. 1778.  
THE IRENAUGH; or, JUSTICE of the PEACE'S MANUAL. 1774.  
MEMOIRS of J. T. SERRAS, MARINE PAINTER to HIS MAJESTY. 8vo. 1828.  
THE ROYAL REGISTER. 9 Vols. 12mo. 1780.  
Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

- WRITAKER'S HISTORY OF CRAVEN, 1812.  
WALTON AND COTTON'S ANGLER. 2 Vols. imp. 8vo. Pickering.  
SUMMER HISTORY OF DEWARHAM 4 Vols.  
GODWIN'S SEPULCHRAL MONUMENTS. 5 Vols. imp. folio.  
DIBDIN'S BIBLIOTHECA SPENCERIANA. 4 Vols.  
— DOSS ALTHORPHYÆ. 2 Vols.  
— BIBLIOGRAPHICAL DECAMERON. 3 Vols.  
Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

We have been compelled to postpone until next week several Papers of great interest, as well as answers to several Correspondents.

**SOLITAIRE.** There is no collected edition of the various works of William Blake, artist and poet. A good account of them is given in Gilchrist's life of William Blake, edited by Mr. Dante G. Rossetti in 1863. 2 vols. 8vo. and published by Macmillan & Co.

W. H. C. The engraved facsimile Epistle from Alex. Pope to the Earl of Oxford is in the Gent. Mag. for July, 1809, p. 619.

J. BEALE. Robert Beale, Clerk of the Privy Council, was a descendant of the family of Beale of Woodbridge, Suffolk. Vide "N. & Q." 2nd S. vii. 149.

**ERRATUM.**—4th S. l. p. 607, col. i. line 34, for "here, he" read "Ven-turi."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order payable at the Strand; Post Office in favour of WILLIAM G. SMITH, 43, WALLINGTON STREET, LONDON, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

## PAPER AND ENVELOPES.

THE PUBLIC SUPPLIED AT WHOLESALE PRICES AND CARRIAGE PAID to the Country on all orders exceeding 20s.

- Good Cream-laid Note, 2s., 3s., and 4s. per ream.  
Super Thick Cream Note, 5s., 6d., and 7s. per ream.  
Super Thick Blue Note, 4s., 5s., and 6s. per ream.  
Outsides Hand-made Foolscap, 8s. 6d. per ream.  
Patent Straw Note, 2s. 6d. per ream.  
Manuscript Paper (letter size), ruled or plain, 4s. 6d. per ream.  
Sermon Paper (various sizes), ruled or plain, 4s., 5s., and 6s. per ream.  
Cream or Blue Envelopes, 4s. 6d., 5s. 6d., and 7s. 6d. per 1000.  
The "Temple" Envelope, new shape, high inner flap, 1s. per 100.  
Polished Steel Crest Dies, engraved by the first Artists, from 5s.  
Monogram, two letters, from 6s. 6d.; three letters, from 8s. 6d.  
Address Dies, from 4s. 6d. Preliminary Pencil sketch, 1s. each.  
Colour Stamping (Relief), reduced to 1s. per 100.

### PARTIDGE & COOPER.

Manufacturing Stationers.

192, Fleet Street, Corner of Chancery Lane.—Price List Post Free.



LONDON, SATURDAY, JULY 11, 1868.

## CONTENTS.—No 28.

NOTES:—Letters from Mary, Countess Dowager of Westmorland, &c., 25—The Red Book of Thorney, 28—Lady Kilsyth, 16.—Sir William Blackstone's Works 29—Soiled Horse, 30—Speroni, Tasso, and Guarini, 31—Talbot, Earl of Shrewsbury.—Edmund Burke—Clitheroe in 1775—Monumental Advertisements—Enamelling the Face—City of Lincoln—Names ending in "on"—Mayos, Vicars of Avebury, Wilts—Kincardine O'Neill—Bradshawe, the Regicide—Goldsmith's Epitaph—Margaret Roper, 32.

QUESTIONS:—Numismatic: Did the Early Britons pay Tribute to Caesar? 34—Family of Alexander: The Athanasian Creed—Author wanted—Buzwings—Donne's Works—English Refugees in Flanders: Sixteenth Century—Fenian Alphabet—Fuscum—Portrait of the Marchioness of Hertford—"L'Impartial"—Maudalen Herbert's Household Book—Jenifer, a Woman's Name—King James I.—Marc Antony as Bacchus—Mendelssohn's Organ Fugues—Mozart's Portraits—Gold Napoleon—Naked Legs at Court—Portrait of William Penn—Pulsation—Quotations wanted, &c., 34.

QUESTIONS WITH ANSWERS:—Saint Andrew's, Scotland—Citt and Bumpkin—Irish Wolfhounds—John Snare's Writings on Velasquez—Jones's "Sepulchrum Inscriptiones"—Dr. Goldsmith—Poem wanted—Henry Lawes—Shetland and Orkney Guide: Thule, 38.

REPLIES:—Calvin and Servetus, 40—Serjants-at-Law, Greek Motto—Sackbut—Gist—Mystics—Three Words of a Sort—Dutch Poets, &c.—Books placed Edgewise in Old Libraries—A supposed Americanism, "Guess"—Ameliorate—Tauler and Luther—Gold-Enamelled Coffin—"Th' Mon at Mester Grundy's"—Stephenson—Portrait of Walter Grubbe, Esq.—"Tell them all they lie"—Baliol Family—Quotations wanted, &c., 42.

Notes on Books, &amp;c.

## Notes.

## LETTERS FROM MARY, COUNTESS DOWAGER OF WESTMORLAND, TO THE MASTER AND FELLOWS OF EMMANUEL COLLEGE, CAMBRIDGE, 1639.

Queen Elizabeth's Chancellor of the Exchequer, Sir Walter Mildmay, Knt., was the founder of Emmanuel College, Cambridge, in the year 1584. On October 28, 1588, he gave to the College the vicarage of Stanground, Huntingdonshire—a village which, at the present day, may be considered a suburb of the city of Peterborough, and which, with its curacy of Farcet, is worth 1300*l.* a year. Sir Walter died in the year following his gift—on May 31, 1589—leaving two sons, Anthony and Humphrey. Anthony succeeded to the Northamptonshire estates and the seat at Aphorpe. He was knighted by Queen Elizabeth, and married Grace, daughter and coheir to Sir Henry Sherrington of Lacock, Wiltshire. They had one only child, a daughter, Mary, who, as sole heiress, succeeded to a great estate, and married Francis Fane, who was created Baron Burghersh and Earl of Westmorland, December 29, 1624. He died on March 21, 1629, leaving a family of seven sons and six daughters, to whose education their mother had paid special care. That, as a widow, she could administrate her large estates with the same ability with which she had directed the

management of her numerous family, is exemplified in a bundle of her letters, still preserved at Emmanuel College, Cambridge, which were written to the Master (Dr. Holdsworth) and the Fellows of the College in the year 1639.

These letters resulted from a dispute that had arisen between this Mary, Countess Dowager of Westmorland, and the Vicar of Stanground, touching certain vicarial tithes in Stanground and Farcet, more especially the tithe of the Buristed or Manor Farm in the former parish. The Vicar of Stanground at this time was the Rev. Henry Salmon, who had been instituted to the living Dec. 6, 1634.\* The letters necessarily touch upon so much that is of mere local interest, that it would not be desirable to reproduce them here in their integrity; but some extracts from the business-like epistles of the Countess Dowager may possibly be acceptable to the reader, as epistolary evidences of the great abilities and strong will of their writer. I am enabled to make the transcripts through the courtesy of the present Vicar of Stanground, the Rev. Robert Cory, B.D., formerly Fellow of Emmanuel College; and they may prove serviceable for a page in that history of Huntingdonshire which was once contemplated by its illustrious son, Sir Robert (Bruce) Cotton, but which still remains unwritten. I will accompany the transcripts by a few explanations and notes; and, as the first letter of the Countess Dowager is brief, and is not weighted with the names and acreages of fen lands, &c., I will transcribe it *in extenso*, premising that her previous correspondence with Mr. Salmon is not, it is believed, in existence:—

"To

"My Rev<sup>d</sup> and much esteemed friend Doctor Olesworth, M<sup>r</sup> of Emanuel College, Cambridge.

"My reverend friend,

thy hath been a long communication between me and the Vicar of Stangrounde, about an augmentation to that Vicarige, & I have been ready and am, to trie it at law, but by his entreaties I have stayed, being as desirous as he, not in that way to contend with the Clergie. he hath put me long in expectation that some from Emanuell

\* He was B.A. in 1625; M.A. 1629; B.D. 1636. He was buried May 18, 1651. His predecessor in the living was the Rev. Elias Petit, who was buried Nov. 17, 1634, and to whose memory there is the following inscription on a small brass plate on the south wall of Stanground church:—"Here lyeth buried ye body of Elias Petit, sometime Vicar of this place, 4th sonn to Valentine Petit of Dandelyon in the Isle of Thanet in Kent, Esquire, who departed this life xvth November, 1634, in the years of his age 31th." He had held the living only four years. Previous vicars of Stanground, after the dissolution of Thorney Monastery, were as follows: (1.) Sir Andrew Pollard, Vicar. died Aug. 2, 1545. (2.) Sir Thomas Howlett, Vicar. died 1561. (3.) M<sup>rs</sup> William Long, became Vicar 1573, married 1588, died Feb. 17, 1602, having lived twenty nine years in the vicarage. (4.) Mr. Sam. Starling, Fellow of Emmanuel, twenty-eight years vicar, died 1680.

College, authorized by the rest, should come unto me to treatate about a peaceable end of this business; but I see that is but a delay, because lately he hath proceeded divers suits\* against any tenants, contrary to his promise, as I conceive it <sup>yo</sup> are patrons by Sir Walter Mildmay's gift, and I will conclude nothing without you. S<sup>r</sup> W. Mildmay out of his Bounty, and upon a suggestion that this Vicarage was but 12l. p. an.† added to it out of his demaines and inheritance 120l. p. an.; if his heyres are willing to follow his steps, & to be a further benefactor to that Church, it is reason it should be settled (if Law will do it) that their heyres may not after be troubled, as I have been; which will rest in your Society, therefore I will stay my proceedings if in any short time I may hear from you, if he in the meantime be quiet, which I believe <sup>yo</sup> will comaunde; I shall provee most of those groundes from which he asks tieths never paid any, nor ought to pay any, and that the profits of those groundes are uncertain if they did pay tieths, and that most of them are not liable to Vicarage tieths, if they ought to pay any tieths, and yet I am willing to make him a competent addition, if it may be settled for posterity, and soe leaving it to your discrete consideration, desiring to heere from <sup>yo</sup> I rest

"Your very loving friend,

"M. WESTMORLAND.

"Apthorp, 12 Nov<sup>r</sup>, 1639."

The foregoing letter shows her ladyship's capacity for business. In her speedy reply to Dr. Holdsworth's answer to the above, under date Nov. 26, she offers 20l. per annum to terminate the cause, "and in such a fation as I will give it to quiet all differences betweene the Lords of the Manor and the Vicars for all time to com." If this offer was not accepted, she was prepared to go to law; but she was convinced that it was a liberal offer; for

"God knows my love to his Church to his ministers, and my heart is larger towards them than my ability, and if it did appeare that soe much as 20l. p. an. weare due to the Vicar, I would much willinger give more then lesse unto him, that I might be sure not to wronge him in a penny, but being in my conscience satisfied that it will not provee soe, and that the living by this addition is made soe competent, I wouder that my offer should not be thankfully received; if ever the Fenns returne to ther former ill condition, which they are in danger to doe, then will my heyres tax me for giving soe much from them, and if they be bettered, more land will still be taken from me by the undertakers, soe that if the waters swallow not up my profits, the undertakers will. I lost 1100 acres by the last undertakers, and now by these am like to loose more, and by those who will come after these, I know not what."

She reminds him that "God hath given your

\* By a copy of a libel it appears that Hen. Salmon, Vicar of Stanground, had proceeded against Edward Bellamy in the Court of Arches, London, for the vicarial tithes of the Buristed or Manor Farm in Stanground, Horseygrounds, the Lavacks, Conquest Closes, and all the enclosed ground between Northea on the north side and Stanground on the south side, for the years 1634 to 8, and from March to June in 1689.

† From depositions, August 8, 1638, it appears that Vicar Longe could not set "his Vicareadge to Farmer Beale for 13l. p. an." and that "M<sup>r</sup> Longe did intreate M<sup>r</sup> Beale to be a means to S<sup>r</sup> Walter to enlarge the Vicareadge."

founder a plentiful offspring in me, whom I am carefull to provide for and educate," and that if his Society would not accept her terms, but wished for more, "you must get it how you can."

The "Maister & Fellows" of the College, under date Dec. 19, 1639, thereupon reply, that they had put Mr. Salmon to the trouble of a journey to Cambridge, and had examined into his demands; and they informed her, that if his estimate were correct, the 20l. that she proposed to give was not a third part of the emoluments that would arise to him from the 1200 acres only, without respect to the other branches of his demand. They therefore begged her to reconsider her proposition, and enlarge her 20l. to 40l., "beneath which we cannot well goe with a due discharge of our trust."

They entreat that she will not think hardly of them, although the business has placed them in a great strait, "being distracted betwix the tenderness of offending your honor, and the betraying of the rights of that Church wherewith we are especially entrusted by our founder, your honor's grandfather."

Her honour's tenderness was, however, very greatly offended by this communication, which, as she told them, proved that they "wholly credited Mr. Salmon in his relations, passing by what I had written." At first, therefore, her intention was to say no more to them; but she suffered herself to be over-persuaded, and, on Jan 8, 1639, writes them a very lengthy epistle, in which she fully enters into the various particulars of the case. The vicar had claimed "the pension of 14 nobles for the maintenance of a curate at the chappell"; but this she explained had been decided by the bishop of Lincoln (afterwards Archbishop of York) to be "a benevolence that was left to her father's free pleasure to pay it or no, and that it had been discontinued before her time."\* Other points she also explains upon clear evidence; and with regard to the tithe milk and herbage paid out of the 1200 acres in Stanground, and 400 acres in Farcet, she tells them that she can find no such number of acres, and that the land lies "all under water upon every flud," and that much of it was in another county and parish, and that the tithe herbage had never been paid, and the tithe milk but seldom, and then by "some poore tenants for feare upon suits"; and, in confirmation of her statements, she refers her correspondents to "the Depositions taken upon two commissions out of the arches."† But this was not all; for, she says:—

\* It appears from a deed from the Abbot of Thorney, dated 1st Sept., 30 Hen. VIII. that Christopher Barton had for life 4l. 13s. 4d. This Sir Christopher Barton was buried Nov. 27, 1558.

† From these Depositions (*Depositiones pro Dom<sup>a</sup> Comitiss. de Westmur.*) Domina Orme de Peterb. shewed that her father, H. Parkinson, thirty-eight years since,



"There is taken from me by my Lord of Bedford's undertaking out of the lands in Stanground 127 acres, and out of the 400 acres in Farcet 162 acres, and upon the new commission for draining them better, whearin the King is the sole undertaker," ther is a law made which will take away neare a fourth part of that which remains, and what commissions will come after this to take any more, noe man can devine. Deeping fenne is almost swallowed up by undertakings."

She hoped, therefore, that they would accept her offer, and consider it, under the circumstances of the case, to be not only fair, but bountiful.

"And that y<sup>e</sup> may see the largeness of my hart to the Church, I pray y<sup>e</sup> to consider how this man hath provoked me, whoe hath accused me both to the King and to the Arch B<sup>y</sup> by petitions to be a wronger of the Church, setting down to them as he hath done to you, many faulce suggestions, whearin he hath done ungratefully as well as faleely, and yet I am still the same and ready to do him good."

The reply that she received to this letter was not so satisfactory as she had desired. To their proposal to refer the matter for adjudication before the great law officers in London, she replied, that

"This business is not worth troubling them; besides I shall not be in London till Easter tearnie when they will be full of business, & I would have this business finished in the next vacation, soe that if you please to match them, I think to chuse a Barronet a neighbor of mine, and a Chaplaine of my owne, the place I desire to be here at Apthorp, because I would be at it. Now as I heere from you how this is agreeable to you, soe the day shall be appointed. Ther is nothing better pleaseth me than peace, and nothing soe vexatious to me as contention with such a Society as yours, but if y<sup>e</sup> be ungrateful to your Founder or his heyres, and grate upon them from whom you have your better being, as you would do upon those from whom you never received anything, then in Justice I am obliged to be as ready for law-suits as Mr. Salmon, which I hope your just respects to me will prevent, and soe expecting your speedy resolutions to all particulers, I comitt you to God, and rest

"Your assured loving freind,

"M. WESTMORLAND."

"Apthorp, 4 Feb. 1639."

had lived for twelve years in the Buristed, or Manor Farm, and had never paid any tithe for it, those lands being exempt as part of the Abbot's demesne: *D<sup>r</sup>. Humphred. Orme* deposed that he had milking cows in Bradley Fen, and paid no tithe; and that the parishioners of Stanground never went Perambulations on the north side of the Nene: *Elizab. Miller de Stanground* testified to the same: *Will. Arden de Yaxlye* had held Conquest Close for forty years without paying tithe: *Simon Bonner de Yaxlye* and *Rich. Carrier de Yaxlye* also proved a similar exemption: *Rob. Randal de Witlesey* observed, that, in the Perambulations, the people of Stanground went no further than Raven's Willow in Horsey, and never went on the north side the Nene: *Wm. Bellamy de Tansor* believed that the grounds between Northea and Stanground to be in Witlesey parish, although a portion of the manor of Stanground.

\* By a Session of Sewers at Huntingdon, April 12, 1638, the Earl of Bedford's undertaking was adjudged defective; and by another general Session of Sewers at Huntingdon, July 18, 1638, the king was declared the sole undertaker, and to have not only the 95,000 acres, but 57,000 acres more.

This letter was sent to the Master and Fellows of Emanuel College, and with it she sent a private letter to her friend, Dr. Holdsworth, the Master, in which she states the propositions on either side, and her own determination not to give more than she had promised, her "own familie" requiring "the haight of her abilities." And it was by no means a small family; for she was the mother of seven sons and six daughters. On the 22nd of the same month, she wrote another letter to the Master and Fellows to the purport that she had been compelled to postpone making the promised appointment; for, she says—

"I had an unexpected and unavoydable occasion which called me up to London, where I had been before this time, but that the waters affrighted me, but I must seeke bridges, and on way or other passe the next weeke if it please God, where I shall not stay above a fortnight as I suppose, but being uncertaine, my stay depending more on other pleasures than mine owne, I cannot now appoint a time."

But, if the Master should come to town, she would send for him to confer on this business, so that it might be brought to "a just and quiet end."

She got to London, but forgot the Master; and, on her return to Apthorp, was compelled to confess the fact in her letter to her—

"Reverend friends the Master and Fellows of Emanuel College in Cambridge.

"Though I confesse I have not fulfilled on part of my last letter in sendinge to seeke the Master of the College while I was in London, which I faithfully assure you upon my word was merely forgetfulness, yet now I am returned, this being the next day after my arrivall heere, I send unto you about nominatinge the tyme and place for the meetinge for the accomodation of the differences betweene us, & if it may sute with your occasions, I think Tewsday the last of March, at Stilton, a fitt tyme and place, and yf that tyme sute not well with you, name a neerer day, and I will observe it yf I can, or write you word yf I cannot; it cannot be deferred after that day, because I goe towards London that day sennight, soe desiring to hear your resolution by this bearer, I comitt you to God, and rest

"Your assured loving freind,

"Apthorp, this 19<sup>th</sup>  
of March, 1639."

"M. WESTMORLAND."

This was destined to be her last letter on the subject. Not only the meeting, but her journey to London had to be deferred, for she was stricken with a mortal illness; and on April 9, 1639, this stout-hearted Dowager Countess was laid to sleep in death.

Nearly eighteen months elapsed before the settling of that business on which she had expended so much ink and decision. Her foe was still alive; and it was "in the King's Chamber, at the Angel at Stilton," on August 26, 1640, that her son—

"The Right Honor<sup>ble</sup> Mildmay Earle of Westmorland", and Henry Salmon, Vicar of Stanground in the

\* He died Feb. 12, 1665.

County of Huntington, did, with joint consent, submit themselves to the arbitration of Sr William Armyne, Knight, High Sheriff of the County of Huntington, and Ralph Brownrigg, Doct<sup>r</sup> in Divinity, John Layer of Shepreth in the County of Cambridge, Esq<sup>r</sup>., and Mr Palmer, Councello<sup>r</sup> at Law, for the ending of divers Controversys."

And now that the inflexible will of the Dowager Countess was not there to oppose him, Mr. Salmon gained the day; and it was agreed by the arbitrators that an annuity of 25*l*. should be paid to the Vicar of Stanground.

**THE RED BOOK OF THORNEY.**—In connection with the foregoing subject, I may mention that an ancient register book of the Monastery of Thorney, known as "The Red Book of Thorney," was in the possession of John Earl of Westmorland, at Aporthe, 1778. It contained various charters by different monarchs relating to the abbey rights at Stanground, Farcet, Yaxley, and elsewhere, as well as the rights of pasturage and common, and of fisheries in Whittlesea-mere. A closely-written manuscript book of extracts from this Red Book of Thorney, containing the various particulars relating to Stanground, Farcet, and their adjacent fens, has been left by some careful successor of Mr. Salmon in the past century, and is still possessed by the present vicar, the Rev. R. Cory, who has kindly allowed me to make a copy of it. The particulars, however, would be interesting but to a very few readers, and could only be given in an extended history of the parishes mentioned. Meanwhile, I here designate the book's existence for the use of anyone who might be in search of the information that it contains.

CUTHBERT BEDE.

#### LADY KILSYTH.

This lady, Jean Cochran, was daughter of William Lord Cochran, first Earl of Dundonald. Her mother was Lady Catherine Kennedy, second daughter of John, sixth Earl of Cassilis, and she was the widow of Graham of Claverhouse, Viscount of Dundee. She lost her life in Holland by the falling in of her lodgings, and her child was killed at the same time, together with a considerable number of noble exiles then assembled in the same room. Her marriage ring was found some years ago, I believe, at Kilsyth with this motto, "Yours ever and always." During Claverhouse's life she resided at Dudhope Castle.

"The wound which Lady Kilsyth [Livingstone was the family name] received was on the right temple. The child seems simply to have been smothered in her arms. Their bodies, after being embalmed, were deposited in a leaden coffin, enclosed within a wooden one, and transported to Scotland, where they were interred with great splendour in the family vault beneath the parish church—

the last of the Kilsyths ever destined to repose there. This was in 1717."

The bodies remained undisturbed until the year 1795, when the decay of the wooden coffin exposed the leaden one to view. Some young men, students at the Glasgow University, went to visit the vault, and observing the mouldering state of the coffin, thoughtlessly removed the leaden covering. Underneath was a board of fir; this falling off, disclosed to view the bodies of Lady Kilsyth and her infant son, as entire as on the day they were placed in their tomb. An eye-witness thus describes them:—

"Every limb and every feature were perfect; the shroud as pure, and the ribbons adorning her splendid attire as bright as when they were consigned to their sepulchre. The body of her son and only child, the natural heir of the title and estate of Kilsyth, lay at her feet,—his features as composed as though he were asleep; his colour as fresh, and his flesh as full as if he were in the glow of perfect health. The body of the lady was equally well preserved, and it would not be easy for a stranger to distinguish whether she were dead or asleep. The wound which occasioned her death was plainly visible on her right temple."

In the vault was found a ring with the initials J. C.—Jean Cochran—the last Lady Kilsyth. Letters relative to this melancholy occurrence have been lately found among papers relating to Kilsyth in the Advocates' Library, Edinburgh. Would some one communicate these to "N. & Q."? In the *Letters of Viscount Dundee* is given a portrait of this noble lady.

"There was not yet an end to the curious circumstances connected with Dundee's widow. The year after the discovery of the embalmed corpses in Kilsyth church, a tenant of Colzium garden, digging potatoes, found a small glittering object in a clod of earth. He soon discovered it to be a ring, but at first concluded it was a bauble of little value. Remembering, however, the story of Lady Dundee's ring, lost upwards of a century before, he began to think it might be that once dear pledge of affection, and soon ascertained that in all probability it was so, as within its plain hoop was inscribed a posy exactly such as the circumstances would have called for—"Zovrs only and Euer." The lover and his family and name were gone—his chosen lay silent in the funeral vault; but here was the voice of affection still crying from the ground, and claiming from another generation of men the sympathy which we all feel in each other's purer emotions."

In the *Letters of John Graham of Claverhouse, Viscount of Dundee*, 1678—1689, printed for the Bannatyne Club, 1826, is given a representation of a ring given to Viscount Dundee by King James II. with this inscription round the collet of the ring: "Great Dundee for God and me."

There is a curious account of an apparition of Dundee appearing in Edinburgh Castle:—

"The Earl of Balcarres, having failed to satisfy the government about his peaceable intentions, was put under

"In a work called *Curiosities for the Ingenious*, 1824 about, is given a somewhat different account of the discovery of the bodies. Would some one give this?



restraint in Edinburgh Castle [July 4, 1689]. There he must have waited with great anxiety for news of his friend Lord Dundee. 'After the battle of Killiecrankie, where fell the last hope of James in the Viscount Dundee, the ghost of that hero is said to have appeared to his confidential friend, Lord Balcarres, then confined to Edinburgh Castle. The spectre, drawing aside the curtain of the bed, looked very steadfastly upon the earl, after which it moved towards the mantle-piece, remained there for some time in a leaning posture, and then walked out of the chamber without uttering one word. Lord Balcarres, in great surprise, though not suspecting that which he saw to be an apparition, called out repeatedly to his friend to stop, but received no answer, and subsequently learned that at the very moment this shadow stood before him, Dundee had breathed his last near the field of Killiecrankie.'

This account is from the *Memoirs of Sir Ewen Cameron of Lochiel*, p. 254. Another Jacobite apparition may be cited:—

"A year before the insurrection of 1745, in which Lord Kilmarnock was engaged, the family were one day startled by a violent scream, and on rushing out to inquire what had occurred, they found the servants all assembled in amazement, with the exception of one maid, who they said had gone up to the garrets to hang some linen on the lines to dry. On ascending thither, they found the girl on the floor, in a state of insensibility; and they had no sooner revived her, than on seeing Lord Kilmarnock bending over her, she screamed and fainted again. When ultimately recovered, she told them that, whilst hanging up her linen and singing, the door had burst open, and his lordship's bloody head had rolled in. I think it came twice. This event was so well known at the time that at the first rumours of the insurrection, Lord Saltoun said, 'Kilmarnock will lose his head.' It was answered, 'That Kilmarnock had not joined the rebels.' 'He will, and will be beheaded,' returned Lord Saltoun."

Of William Livingstone it may be mentioned that he survived his wife nearly forty years. In the *Caledonian Mercury* for February 6, 1733, is this paragraph:—

"We are assured private letters are in town, giving an account that on the 12th of last month, the Right Hon. the late Viscount Kilsyth died at Rome, in an advanced age, in perfect judgment, and a Christian and exemplary resignation."

W. H. C.

#### SIR WILLIAM BLACKSTONE'S WORKS.\*

##### "COMMENTARIES."

When Blackstone first delivered his lectures an attempt was made to cry him down as an innovator (Martin, *Character of Lord Bacon*, 1835, p. 172.) Clitherow in his *Life* tells us that—

"Many imperfect and incorrect copies of his lectures [in MS.] having by this time got abroad, and a pirated edition of them being either published or preparing for publication in Ireland, he found himself under a necessity of printing a correct edition himself."

I should much like to know whether any printed pirated copies exist?

Mr. Foss, in his *Judges of England*, goes further. He says:—

\* Continued from 4th S. i. 528.

"To repress the encroachments of piratical booksellers, who were selling imperfect copies of his lectures, he determined to issue them himself."

I do not know upon what authority this assertion is made. I have never myself seen any pirated editions of the lectures.

I. 1st edition, 1765-9, 2l. 2s.

The first four editions are in quarto. They are all in four volumes or books, and the paging of every edition nearly corresponds. A supplement to the first edition was issued containing the most material corrections and additions which he had made in the second. The copy in the British Museum has numerous MS. notes by Mr. Hargrave.

II. 2nd edition, 1768-9.

III. 3rd, 1768-9.

IV. 4th, 1770.

V. An American reprint, Philadelphia, 1771-72.

VI. 5th edition, 1773, 1st roy. 8vo edition.

VII. 6th edition, Lond. (?), 1774 (?), 8vo.

I have not seen this edition, but I believe the Table of Precedence, which is in all subsequent editions, first occurs in it; and that it is the first edition also with the portrait by Hall, after Gainsborough. (See "N. & Q." 2nd S. viii. 464.)

VIII. A very inferior French translation by D. G. \*\*\* [De Gomicourt]. Londres et Paris, 1774-6, 6 vols. in 8vo.

IX. 7th edition, Oxford, 1775. This and every subsequent edition is in royal 8vo.

X. 8th edition, Oxford, 1778. Portrait.

XI. 9th edition, Lond. 1783, with the last corrections of the author continued by R. Burn.

XII. 10th edition, 1787, with, &c., additions [in notes] by R. Burn, and continued . . . . [in notes] by J. Williams.

XIII. 11th edition, 1791, by the same.

XIV. 12th edition, 1793-5.

With the last corrections, &c., and notes and additions by Edward Christian [who intended that this edition originally should form five volumes]. This edition was published in parts, and contains the following portraits:—Lord Somers, Sir John Fortescue; vol. ii. Sir Thomas Littleton, Sir Edward Coke, Lord Chief Justice Holt; vol. iii. Earl Mansfield, Lord Chief Baron Gilbert, Sir J. Comyns, Philip Earl Hardwicke; vol. iv. Sir M. Hale, Sir M. Forster, Lord Chief Justice Raymond. With regard to these portraits, the following quotations may be interesting:—

"As to the fury for prints and engravings, I would observe, that the folly and rapacity for gain, in some booksellers, have degraded many works of established fame, and subjected some learned editors to unmerited ridicule. I feel for the injury and injustice which a gentleman—I mean Mr. Christian, Professor of the Laws of England at Cambridge, and editor of Blackstone's *Commentaries* with valuable notes and illustrations, and who has well deserved from his profession—suffered on this occasion. It was a transaction shameful and unjustifiable."—*Pursuits of Literature*, 1812, 4to, p. 85.

"The late Professor Christian (than whom no one was better acquainted with the science of book-making) was aware of the public appetite for this species of decoration by portraits."—*Fraser's Mag.* vi. 220.

I may observe that the editor himself expressly disclaims any hand in the portraits.

XV. An American edition. Boston, 1799.

XVI. 13th edition, 1800. The same as XIV.

XVII. 14th edition, 1803. The same as XIV.

XVIII. An American edition by George Tucker, 1803, 5 vols.

XIX. An edition after Christian. Portland (U. S.), 1807.

XX. 15th edition, 1809. The same as XIV.

XXI. A new edition, 1811. Also containing analyses and epitome of the whole work, with [xxvi. charts and] notes [and some account of the life and writings], by J. F. Archbold [no portrait].

XXII. Reprinted. Philadelphia, 1826.

XXIII. \*A new edition with notes and additions, and a copious index digested upon an entirely new plan [with Life by J. Clitherow]. Lond. 1813, very small 8vo. This is simply a reprint, and not upon any new plan.

XXIV. An American edition. Boston, 1818.

XXV. By J. Williams. I have not seen this edition. It is in Lowndes.

XXVI. A French translation of the 15th edition, after Christian, by N. M. Chompré. Paris, 1823, 6 vols. 8vo. 48 fr.

XXVII. 16th edition, 1825, with the last, &c., and with notes by J. T. Coleridge.

XXVIII. A new edition [17th].

Notes by J. Chitty [who claims great superiority over former editions, and acknowledges the obligations he is under to Mr. Steer and Messrs. H. & T. Chitty, his sons]. This edition has a marginal analysis, and the portrait is after Reynolds.

XXIX. 18th edition, 1829, with the [author's own] analysis of the work. The last corrections [and a life] of the author, and copious notes by Thomas Lee [to vols. i. and iii. only]. The half-title bears the names also of J. E. Hovenden [vol. ii. only] and A. Ryland [vol. iv. only]. Portrait is after Gainsborough, but engraved by Phillips.

XXX. 17th edition, 1830, with the last, &c. By Christian, enlarged and continued by the editor of Warton's *History of English Poetry* [Richard Price]. No portraits. This editor's poetical head seems to have become confused by the numerous editions, and he has left a memento on the title-page of the way this edition is edited.

The *Pennsylvania Blackstone*, by J. Reed, 3 vols. Carlisle [U. S.], 1831. See Marvin, to whom I am indebted for some American editions.

XXXI. An American edition, stereotyped. New York, 1832, 2 vols. 8vo.

XXXII. 19th edition, 1836. 63s.

The same as 29th, but solely edited by J. E. Hovenden; and the Lawyer's farewell to his muse is reprinted in the life.

XXXIII. 20th edition, 1841, incorporating the alterations down to the present time, by James Stewart.

Each part has a separate title-page. The first edition of the 1st vol. was in 1839. That part of the 2nd vol. which relates to real property was first published in 1837; 2nd edition including the law relating to personal property, 1840; 3rd edition, 1841. The 3rd vol. was first published in 1840, 2nd edition 1841. The 4th vol. first published in 1841, 2nd edition 1844. No portrait.

XXXIV. (No edit. ment.), 1844, 2nd edit. By J. Stewart, with an analysis of the work by Sir W. B. For 23rd edition by same, see No. XXXIX.

XXXV. 21st edit. (*sic*) 1844, with last, &c. [and life of the author by G. Sweet after Clitherow]: vol. i. by J. F. Hargrave; vol. ii. by G. Sweet; vol. iii. by R. Couch; vol. iv. by W. N. Welsby. Portrait after Gainsborough by Phillips.

XXXVI. Edition, New York, 1847. Edited by J. L. Wendell from the 21st edition (No. XXXIV.)

XXXVII. 22nd edition, 1849?

XXXVIII. The Rights of Persons, being the first book of Blackstone's *Commentaries* incorporating the alterations to the present time, 2nd edition. By J. Stewart, 1849. No more published?

XXXIX. 23rd edition, 1854 [1853], Stewart's 3rd edition.

XL. A new edition, adapted to the present state of the law, by R. M. Kerr, 1857 [original pagination indicated, marginal analysis. Each vol. has a separate index], 2nd edition, 185-; 3rd edition, 1862.

In 1853 Mr. Serjeant Stephen first published his "*New Commentaries* (partly founded on Blackstone)," which have since been quietly but certainly usurping the place of Blackstone.

RALPH THOMAS.

1, Powis Place, W.C.

#### SOILED HORSE.

This expression occurs in *Lear* (Act IV. Sc. 6), and nowhere else to my knowledge. The context would appear to make its meaning quite plain; yet, as all the critics seem to acquiesce in Steevens' explanation of it, which is undoubtedly erroneous, I think I am justified in inferring that it has not been as yet explained or perhaps understood. For myself, I must say that I saw at once that it could mean only one kind of horse, namely, the entire horse or stallion. But why term him *soiled*? Reflecting on it, my memory went back to the days of my boyhood which were spent in the country (near Punchestown, in the county of Kildare), and I recollected that my father had a horse of this kind who was kept in a separate stable; and that in the last spring and early summer months, when the other horses were put to grass, or still fed on hay, *his* rack was every morning filled with what was called *soil*, that is, the fresh growing meadow-grass, which was cut for the purpose. The same would seem to have been the practice in Warwickshire in the time of Shakespeare, and hence he says "the soiled horse."



But this mode of feeding is far more ancient; for in Virgil's *Georgics* we have these lines:—

"His animadversis instant sub tempus, et omnes  
Impendunt curas denso distendere pingui  
Quem legere ducem et pecori dixere maritum,  
Florentesque secant herbas, fluviosque ministrant  
Farraque, ne blando nequeat superesse labori."

iii. 123.

Here the *florentes herbas* are the *soil*, the flowering growing grasses; and if we suppose oats instead of *farra*, we have the very mode of feeding which I witnessed in my younger days.

But we can go much further back in antiquity. Every scholar must recollect the beautiful simile in Homer (*Il.* vi. 506), imitated by Virgil (*Æn.* xi. 492):—

ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάνη,  
δεσπὸν ἀπορρήξας θέλει πεδίον κροαίνων,  
εἰσὼδὸν λυβέσθαι ἑὺρρεῖος ποταμοῖο, κ.τ.λ.

The *soil* undoubtedly is not mentioned here; but we may fairly suppose it, for the horse was hardly fed on barley alone. The last line, by the way, is not true to nature, as the horse never goes into deep water for mere pleasure.

With regard to "Whose face between her forks," &c., in a preceding line, it gives me pleasure to be able to say that, without having had any knowledge of what had been written on it, I had understood it exactly as Edwards did. Mr. Dyce's excellent note on the subject is most satisfactory. I would only add that the poet has, perhaps designedly, expressed himself somewhat incorrectly. We should perhaps read *fork* in the singular, and a different preposition, *within* for instance, or *upon*, as in the passage from *Timon* quoted by Edwards. THOS. KEIGHTLEY.

#### SPERONI, TASSO, AND GUARINI.

Tasso (1544-1595) was seven years the junior of Guarini (1537-1612), both intimate friends, and said to have been in love with, and writing sonnets to, Eleanora, sister of the Duke of Ferrara of the house of Este—that from which our Queen is descended. The *Aminta* of Tasso was one of his minor works, and in the opinion of Speroni and Guarini inferior to his other poems.\* The *Pastor fido* was Guarini's chief work, and elaborately finished. Both Tasso, in his *Aminta*, and Guarini, in his *Pastor fido*, imitated the *Canace* of Speroni; which is founded on Ovid (*Heroides, Canace Macareo*, epist. xi.). Comparing the two works we find the chorus, which is always understood to speak the opinion of the writer, or such as he thinks the audience ought to have, is found for sixty-eight lines in succession to terminate with the same words in both writers, as if they had been originally *bouts rimés*. Both these choruses

are from the fourth eclogue of Virgil. I select nineteen lines as a specimen:—

AMINTA OF TASSO (end of first act).

"La verginella ignude  
Scopria sue fresche rose,  
C'hor tien nel uelo ascese,  
E le poma del seno acerbe, e crude;  
E spesso in fronte, ò in lago  
Scherzar si uide con l'amata il uago.  
Tu prima, Honor, uelasti,  
La fonte de i diletti,  
Negando l'onde à l'amorosa sete.  
Tu à begli occhi insegnasti  
Di starne in se ristretti,  
E tener lor bellezze altrui secrete.  
Tu raccogliesti in rete  
Le chiome à l'aura sparte.  
Tu i dolci atti lasciui  
Festi ritrosi, a schiui.  
A i detti il fren ponesti, à i passi l'arte.  
Opra è tua sola, ò Honore,  
Che furto sia quel, che fù don d'Amore."

Translation by Wm. Ayre.

"Virgins to the sight revealed,  
Charms of late in veils concealed,  
Eyes unwilling to deceive,  
And breasts unblown, that scarcely heave,  
By the lake or fountain side  
Softly as the waters glide,  
Mimick forms of love and play,  
Kissing, toying, just like they,  
Court young lovers there to stay  
And kiss and toy again like they.  
Honour, thou hast stopt the spring,  
Whence these pleasures once did flow,  
Heat and thirst, though lovers bring,  
Mocked and unrelieved they go.  
Thou to eyes first taught'st the art  
To restrain their lovely rays,  
To belie and pain the heart,  
And turn aside from welcome gaze.  
Hair that loosely to the wind  
Wantonly did flow and play,  
Bound and plaited now we find,  
Neither natural nor gay.  
Amorous actions, love's sweet food,  
Changed to shyness, coy disdain,  
Words restrained, half understood,  
Steps have art, and own thy chain."

IL PASTOR FIDO (end of fourth act).

"Vn sol godeva ignude  
D'amor le vive rose:  
Furtivo amante ascese  
Le trovò sempre, ed aspre voglie, e crude,  
O in entro, ò in selva, ò in lago,  
Ed era un nome sol, marite e vago.  
Secol rio, che velasti  
Co' tuoi sozzi diletti  
Il bel de l'alma, ed a nudir la sete  
De i desiri insegnasti  
Co' sembianti ristretti,  
Sfrenando poi l'impurità secrete,  
Cosi qual te sa rete  
Trà fiori, ò fronde sparte,  
Celi pensier lasciui  
Con atti santi, e schiui,  
Bontà stimi il parer, la vita un' arte:  
Nè curi (e parti honore)  
Che furto sia, pur che s'asconda amore."

\* *Aminta*, con Annot. d'Egidio Menagio, xvii. 202, Venezia, 1736.

Translation by W. Grove.

"To one alone, in all their bloom arrayed,  
Of love, the living roses are displayed;  
The furtive lover found them always closed,  
Himself to sour and stern rebuffs exposed,  
Whether in cave or lake, or in the grove,  
And wedlock was as certain as to love.  
Thou guilty age! that with thy joys impure  
Dost thus the soul's bright faculties obscure;  
That teachest to indulge desires so foul,  
Yet with fair show the features to control;  
And as the guileful net extends,  
With flowers bedecked, with spreading leaves  
bestrewn,  
Thou, for thy base lascivious ends,  
The solemn mask assumest, and canting tone:  
To feign with thee is virtue's part,  
Who lookest on all in life as art.  
Nor carest thou—nay, thou dost applaud  
Love's theft, if well concealed the fraud."

Tasso's short pastoral, *Aminta*, was performed eleven years before Guarini's much longer one, *Pastor fido*. The *Canace* is a tragedy, the *Aminta* a comedy, and the *Pastor fido* a tragi-comedy.

The high tone and pure morality of Guarini—a man of high honour for the age in which he lived—is contrasted in these extracts with the sensual and impure tone of Tasso, and the somewhat dishonourable character which he bore, but which is in part palliated by the condition of his nervous system. Montaigne (ii. 12, p. 306) says:—

"J'eus plus de despit encores que de compassion, de le veoir [in Nov. 1580] à Ferrare en si pitieux estat, survivant à soy mesme, mescognoissant et soy et ses ouvrages, lesquels, sans son sceu, et toutesfois à sa veue, on a mis en lumiere incorrigez et informes."

Hallam (*Lit. of Europe*, ii. 151) seems to have regarded Guarini with the eyes of others, and not his own; as I proved in the case of Peter Lombard ("N. & Q.," 1<sup>st</sup> S. viii. 294). The English translation of Montaigne assumes that the above passage refers to Ariosto (by Cotton, ii. 182); but Ariosto died in 1533, the year when Montaigne was born, nearly half a century before this interview took place. From the above statement it will be seen that the *Biographie Universelle* (xviii. 596) is correct, in stating that the "*Pastor fido* a été composé à l'instar de l'*Aminta*," that is, under like circumstances; but is not aware of the important fact (xliii. 292) confirmed by the letters of Speroni and Guarini, that the *Canace* was the model for both.\* Speroni and the *Canace* are not even named by Hallam. Speroni lived 1500-1588. His statue, in the grand council-chamber at Rome, was placed next to Livy's. His *Canace* escaped the Inquisition, but his "Dialogues" did not. Guarini's *Pastor fido*, in respect to the passage commencing—

\* The line—"Pianti, sospiri, e dimandar mercede,"—in the *Aminta* (Act I. Sc. 1), is the same in the *Canace* (Act IV. Sc. 2).

"Se 'l peccar è sì dolce,  
E 'l non peccar sì necessario," (Act III. Sc. 4)—

was put in the Index, the pope's bibliographical purgatory.

T. J. BUCKTON.

Wiltshire Road, Stockwell, S.W.

TALBOT, EARL OF SHREWSBURY.—*The Times* of June 6, in its historical sketch of the ancestry of the late Earl of Shrewsbury and Talbot, quotes the titles of the valiant John Talbot, created Earl of Shrewsbury for his successes in France, as given by Shakespeare in *Henry VI.* Part the First, Act IV. Sc. 7:—

"Valiant Lord Talbot, Earl of Shrewsbury;  
Created for his rare success in arms,  
Great Earl of Washford, Waterford and Valence;  
Lord Talbot of Goodrig and Urchinfeld,  
Lord Strange of Blackmere, Lord Verdun of Alton,  
Lord Cromwell of Wingfield, Lord Furnival of Sheffield,  
The thrice victorious Lord of Faulconbridge;  
Knight of the noble Order of Saint George,  
Worthy Saint Michael, and the golden fleece;  
Great Marshal to Henry the Sixth,  
Of all his wars within the realm of France."

It may be worth noting that Shakespeare is mistaken here. Talbot, though probably a Knight of St. Michael, was not a Knight of the Golden Fleece; at least his name is not included in Chifflet, *Insignia Gentilitia Equitum Ordinis Velleris Aurei*. Antwerp, 1632. JOHN WOODWARD, Montrose.

EDMUND BURKE.—The following cutting from *Samuel's News-Letter*, April 25, 1868 (more particularly in connection with the very beautiful statue of the illustrious statesman lately erected in front of the Dublin University); deserves a niche in "N. & Q." :—

"EDMUND BURKE.

"We have been favoured with a copy of the resolution of the Board of Trinity College, Dublin, shortly after Edmund Burke published his *Reflections on the French Revolution*, to confer on him the degree of LL.D., also the reply. The degree was sent, accompanied by a letter from the Provost. The following are the documents:—

"11th Dec., 1790.

"Resolution of the Board.

"That an honorary degree of LL.D. be conferred on the Right Hon. Edmund Burke, as the powerful advocate of the Constitution, as the friend of public order and virtue, and consequently of the happiness of mankind, and in testimony of the high respect entertained by the University, which had the honour of his education, for the various endowments of his mind, and for his transcendent talents and philanthropy."

"In his reply he says:—

"I feel the approbation of the University as one of the greatest honours which could be conferred upon me. The University is, indeed, highly generous in accepting with so much indulgence the produce of its own gifts. I am infinitely happy that that learned body has been pleased to recognise, in the piece it condescends to favour, the unaltered subsistence of those principles of liberty and morality, along with some faint remains of that taste of composition, which are infused, and have always been



infused together, into the minds of those who have the happiness of being instructed by it."

ABHA.

CLITHEROE IN 1775.—I send the following for insertion in "N. & Q." If you think it suitable, possibly it may interest some of your readers. I have never seen it in print, but understand that Clitheroe is the town referred to, and that the Rev. Mr. Wilson was the author. Date, 1775:—

"A town of no commerce, but well represented.  
A place of much bustle, but little frequented.  
A place of no riches, but very much pride.  
A place of ill-fame, but by no means belied.  
A place full of tailors, without e'er a coat,  
And burgesses many, without e'er a vote.  
A pretty large town, but without a good street.  
A pretty good shambles, but very bad meat.  
A poor-looking church, with a musical steple.  
Very poor-looking houses, but fat-looking people.  
All saints upon Sundays, but all the week sinners.  
Excessive keen stomachs, but very poor dinners.  
The aldermen boast of their judgment in jellies,  
And are all very great in th-ir heads and their bellies.  
A quick-sighted people, but dull in discerning.  
A very good school, with a small share of learning.  
A nest of attorneys, without any law,  
And parsons that practise much more than they know.  
A place where the number of doctors increases,  
Which seems the most dreadful of all their diseases."

G. H. A.

Pendleton.

MONUMENTAL ADVERTISEMENTS.—Some time since, happening to be detained at Godalming, I strayed, as is my custom, into the church, and there, against the south wall of the south transept, found a mural monument bearing the following inscription, which I commend to the consideration of your readers. Of course I knew nothing of Nathaniel Godbold, Esq., or his vegetable balsam, but am quite willing to suppose the one to have been good, and the other efficacious; but I submit that the inscription is so clearly a post-humous advertisement, that if the Chancellor of the Exchequer were to charge an annual duty in respect of it, no one could blame him.

"Sacred

To the Memory of  
Nathaniel Godbold, Esq.,  
Inventor and Proprietor  
Of that excellent Medicine  
The Vegetable Balsam

For the Cure of Consumptions and Asthmas.

He departed this life  
The 17th day of Decr, 1799,  
Aged 69 years.

Hic Cineres, ubique Fama."

X.

ENAMELLING THE FACE.—Those who would study the *morale* of Madame Rachel's process, cannot do better than study the book we advertise below (gratis) taken from the Catalogue of Edwin Parsons, Brompton Road:—

"PAINTING THE FACE—A Debate between two Ladies on the LAWFULNESS and UNLAWFULNESS of Artificial

Beauty, contains PETER MARTYR's opinion on Painting the Face. Published for the satisfaction of the Fair Sex, plate, curious, rare. small 8vo, 10s. 6d. 1701."

A. B. C.

CITY OF LINCOLN.—In Bray's *Diary of Evelyn*, 19th August, 1654 (i. 301), it is stated that "Lincoln is an old confused town, very long, uneven, steep, and ragged." This last word should evidently be *rugged*.

T. J. BUCKTON.

NAMES ENDING IN "ON."—A recent writer in an English periodical has remarked upon the great number of distinguished persons whose names end in *on*. The surnames of six of the Presidents of the United States thus terminate: Washington, Jefferson, Madison, Jackson, Harrison, and Johnson.

UNEDA.

Philadelphia.

MAYOS, VICARS OF AVEBURY, WILTS.—The following occurred in the *Guardian* newspaper of June 3, and may be worth preserving in the pages of "N. & Q." :—

"An instance of the long-continued connection of a family with the same living, in this case in the gift of the Crown, is that of John Mayo, Vicar of Avebury, Wilts, 1712; who was succeeded by his son James Mayo, 1746; by his grandson James Mayo, 1789; and by his great-grandson James Mayo, 1823, who held the living till his death in 1851."

C. H. M.

The Union, Oxford.

KINCARDINE O'NEIL.—An Aberdeenshire name having apparently the Irish *O*, Kincardine *O'Neil*, on the Dee, has long puzzled me. Such prefixes are unknown in Scotland, and least of all to be expected in its eastern parts. Lately I have seen the place described in French as "Kincardine sur Neil," and the *Statistical Account of Scotland* says that the O'Neil is derived from a small stream called the Neal on which Kincardine is built. Some Aberdeen man may tell us whether there is such a burn. But, supposing this to be the case, places six or eight miles off have had this affix, or rather prefix, as O'Neil Corse; and old charters talk of the Barony of O'Neil in the same district. As this barony is early found in the hands of Forbeses, one is led to observe that there is a peculiar Irish name in that family, O'honear. Has it been long in the family? There is a tradition connecting them with Ireland, one of the family having had to fly to that country. While the feeling engendered by the battle of Harlaw is scarcely yet extinguished, it may be treason to hint that a Lowland family may possibly have been originally Irish, and it may be only a false analogy to point out the resemblance of the word *Forbes*, as pronounced in Aberdeenshire, and still more in the Highlands, to the old Irish name of *Firbes* or *Mac Firbes*. The received opinion is that the name is taken from the lands of Forbes mentioned in a charter of the year 1236. M. D.

**BRADSHAW, THE REGICIDE.**—Looking over some old volumes of "N. & Q.," the inquiries after Bradshaw's last residence have reminded me of an old tradition generally believed in the Moorlands of Staffordshire.

In my childhood, when visiting some relatives, I was taken to see an old manor-house generally believed to be the last residence of Bradshaw. The house is situated on a bleak and lonely common called Baddeley Edge, and the country people told me Bradshaw and his family came there in the dead of night; that he had with him *six* sumpter or pack-horses laden with specie. They described him as a moody unhappy man, never visiting his neighbours or suffering a stranger to cross his threshold. His ill-gotten wealth soon dwindled away, and he died in poverty. His children were buried as paupers, and his grandchildren died in the workhouse; but whether that of Leek or Norton-in-the-Moors I cannot say, though I incline to think the latter, and I also think Bradshaw may have been buried at Norton. My friends have long since left that neighbourhood, or I would make further inquiries; but I think I have said enough to induce some one of your numerous readers to inquire into the subject.

I scarcely know if you will consider my communication worth the trouble, and can only say—

"I know not how the truth may be,  
I tell it as 'twas told to me."

M. J.

South Norwood.

**GOLDSMITH'S EPITAPH.**—Dean Stanley, in his *Memoirs of Westminster Abbey*, remarks:—

"I am reminded by Professor Conington that had the well-known sentence, *Nihil tetigit quod non ornavit*, which occurs in Goldsmith's epitaph by Dr. Johnson, been a quotation from a good classical writer, the second verb would have been in the imperfect subjunctive, i. e. *ornaret*."

I have just come over a passage in one of Pliny's Epistles which seems fully to corroborate the Professor's view, viz. *Nihil legit quod non excerperet*.

EDMUND TEW.

**MARGARET ROPER.**—A writer in Chambers's *Book of Days* closes an interesting notice of Sir Thomas More with a narrative of the manner in which this favourite daughter obtained possession of her revered parent's head; to which is added:

"There is a tradition preserved in the Roper family that Queen Elizabeth offered her a ducal coronet, which she refused, lest it should be considered as a compromise for what she regarded as the judicial murder of her father."

As Margaret Roper died at the age of thirty-six, three years before the close of the royal murderer's reign, the tradition cannot be assigned to Elizabeth, nor, for the same reason, to Mary, who had been a more likely person to make the offer; her sense of justice being as remarkable as the un-

happy bigotry that has sullied her reign and character.

The circumstances of the case seem to show that no such tradition could have existed.

J. A. G.

Carisbrooke.

### Queries.

**NUMISMATIC: DID THE EARLY BRITONS PAY TRIBUTE TO CÆSAR?**

Among well known specimens of the earliest varieties of English money, we meet with many having some portions of the word *Tas*, *Tascia*, *Tascio*, or with varied terminals. It is found in connection with a variety of devices, and with two names of persons who are well known—viz., Sego, who is readily identified with Segonax, one of the four Kentish chieftains who opposed Cæsar's invasion (*Com. book v. c. 22*); and Cuno, or Cuno, who is beyond doubt the Cymbeline of Shakspeare.

Mr. Hawkins, in his book on *Silver Coins*, states that this word *Tascio* has never been satisfactorily explained. It appears to me to have direct meaning equivalent to the word *union*. In a Welsh dictionary I find the word *tasio* explained as "to combine," apparently equivalent to the German word *Bund*. This, I think, must be the word, and its primary meaning would represent that union of tribes which acknowledged Segonax or Cunobelinus as their leader. I have not been able to find a better root for the word than the Latin *tango*, from which it is confessed that we have our modern words *task* and *tax*. This, however, leads to a secondary meaning, for in Welsh and in Gaelic we have *tasg* and *tasgu* for task; so we may fairly conclude that this union was a tributary union, and this money was tribute money, or money raised as a tax. It might appear at first sight that the Welsh *tasio*, in the sense of "a bundle," was really from the Latin *fascis*, and there had been a little confusion between *T* and *F*; but the Welsh have that root also, as *ffas*, *ffasgau*, and this doubling of the *f*, which is usual with them, makes the point clear. This word *tasio*, as an impost, tax, or tribute, closely resembles the Italian *tassa*, *tassare*, with the same meanings, and no doubt from the same root.

We find in *Cæsar (de Bello Gallico, book v. c. 22)*, that Cæsar "decides what amount of tribute Britain should pay each year to the Roman people." It has been supposed this injunction was disobeyed, but these coins may possibly come to be regarded as evidence to the contrary.

A. H.

**FAMILY OF ALEXANDER.**—Since 1853 I have been engaged in researches connected with the history of the Alexander family in Scotland and



Ireland. I have made very considerable progress in my investigations, and the result will probably be given to the world in a separate work. I have been especially interested to discover that the first Earl of Stirling had a son Robert, who was matriculated a student of Glasgow University in 1634. This person is not noticed in any printed pedigree of the family, and his existence is unknown to the genealogists. On the death of the first Earl of Stirling in 1640, his family were completely impoverished, and on this account Robert may have been content to drop his "Honourable," and slip into private life as a merchant. About the period when he lived, a Robert Alexander was a merchant-burgess of Paisley. Can any of your genealogical readers help me in this inquiry? If I am enabled to carry out my design, the genealogy of this family will be fully elucidated. Had this been done earlier, an expenditure of about 100,000*l.* might have been avoided.

CHARLES ROGERS, LL.D.

THE ATHANASIAN CREED. — Robert Grossteste, in his constitutions addressed to his clergy, speaks of the Athanasian Creed as though it were not in his time regarded as a creed so much as a treatise or dissertation on the faith, which was sung in church daily: —

"Habeat quoque quisque eorum (scilicet laicorum) saltem simplicem fidei intellectum, sicut continetur in symbolo tam majore quam minore, et in tractatu qui dicitur *Quicunque vult*, qui cotidie ad primam in ecclesia psallitur." — Ep. LI. Edited by H. R. Luard, *Chronicles and Memorials of Great Britain, &c.*, p. 155.

What other examples can be given of such a distinction between this and the other creeds?

ROBERT J. ALLEN.

40, Park Street, Grosvenor Square,

AUTHOR WANTED. — Who wrote *An Inquiry into the Causes of Popular Discontents in Ireland*, by an Irish Country Gentleman, published in 1804 by J. Debrett, London? UNEDA.

BUZWINGS. — Permit me to inquire in reference to an advertisement in the *Times* of April 24, 1868, whether any secret society exists known by the name of "Buzwings"? The advertisement commenced as follows: —

"TO STRAY BUZWINGS. — A Museum of this antient and honourable Order will be held at the residence of the senior P. G. M. on Thursday the 30th instant, at 6-30 p.m. Masters must produce their reliques," &c. &c.

I will not occupy your space by quoting the entire advertisement, but hope that this note may meet the eye of one of the "Buzwings," and that he will gratify my curiosity by giving a short account of the history and principles of the Order, which no doubt is in some way connected with entomological pursuits.\* A. B. Z.

[\* Another advertisement relating to the "Buzwings" appeared in the *Times* of the 9th inst. — Ed.]

DONNE'S WORKS. — In the Catalogue of Heber's Library the following occur: —

"Part iv. 617. Donne's Poems, with Portrait by Marshall, and numerous Notes by Park, 1635," which sold for 1*l.* 1*s.*

"Part viii. 728. Donne (J.) on Homicide, with a Letter from his Son the Editor, presenting the work to J. Marekham," which sold for 1*l.* 6*s.*

I should feel very much obliged to any of your readers who would enable me to trace these copies.

CPL.

ENGLISH REFUGEES IN FLANDERS: SIXTEENTH CENTURY. — John Fox, professed monk of the London Charterhouse, entered the house Vallis Gratiae at Bruges, where he died on July 25, 1556.

John Berdon, professed Carthusian monk of the house of Saint Anne in England, joined the above-named Charterhouse at Bruges, where he died on March 14, 1558.

Thomas Fyg, English Benedictine monk, took refuge in Flanders in or about 1572, and entered the Abbey of Saint Andrew the Apostle, at Stratten, near Bruges. He brought with him a bone of the foot of Saint Philip the Apostle, which, in 1592, was given by the abbot Peter Aimeric de Campo to Philip, King of Spain.

Is anything known of these three monks? and if so, where can I find any account of them?

W. H. JAMES WEALE.

Bruges.

FENIAN ALPHABET. — The following extract from the *Pall Mall Gazette* shows that there is a so-called "Fenian alphabet." I therefore think it would be worth while registering in "N. & Q." the whole of the alphabet, if some reader could supply the remaining part: —

"The Solicitor-General produced what he styled the Fenian alphabet, printed on green paper, and read: —

'A is an army, 'tis ours to repel;

G is the gibbet well superintended;

H is the *Habeas Corpus* suspended.'

One of the persons in company with the plaintiff admitted that the alphabet was found upon her. 'She got it a few days before for her scrap-book.' Other two of its lines were: —

'I is the informer, by government backed;

J is the prejudiced jury, well packed.'

EDWARD C. DAVIES.

Cavendish Club.

FUSCUM. — This was the name given by Dr. Franklin to his scrap-book. What was the derivation of it? I have heard it explained as being the first supine of the Latin verb *fusco*, to darken, because the page of the scrap-book was darkened by pasting the newspaper cutting upon it.

M. E.

Philadelphia.

PORTRAIT OF THE MARCHIONESS OF HERTFORD. There was till within the last seven or eight years

in the possession of the Fairs family—then residing at Hagborne near Didcot—an alleged portrait (half-length) of the Marchioness of Hertford by Sir Joshua Reynolds. As far as my memory serves me it represented a belle of the Georgian period, apparently eighteen to twenty-five years of age, attired in a black velvet hat with blue ribbon or feather, and low black silk dress; the hands folded in front, and the hair powdered. A crimson curtain and slight indications of landscape formed the background of the picture. The size of the canvas would be about fourteen inches by ten inches. The late Mr. Fairs was an intimate acquaintance of, and professionally assisted, Sir Geoffrey Wyattville in the alterations at Windsor Castle for George IV. I shall be glad of any information tending to authenticate this portrait. L. X.

“L'IMPARTIAL.”—Who was the author of the following?—

“L'Impartial; ou Evénements de la fin du 18<sup>e</sup> Siècle. Ouvrage périodique.” London, 1786, 8vo.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

“MAGDALEN HERBERT'S HOUSEHOLD BOOK.”—This was sold for 60*l.* at the sale of Heber's library (Part IX. 829). In whose possession is it now? CPL.

JENIFER, A WOMAN'S NAME?—In the obituary of *The Times* to-day (June 20), I see *Jenifer* as a woman's name. Is it a genuine Christian name? And if so, is it a corrupted form of *Gwenever*? Also, I would ask whether there is such a female name as *Jensifer*? My father, born in 1783, was nursed as a child by a woman whom all the family called “Jinsy,”—so, at least, the word was sounded; but I have been told her full baptismal name was “Jensifer.” J.

KING JAMES I.—Though a king be not a subject, may I ask who the three persons are, kneeling before James I., in an engraving where the king on his throne, with crown on head, is surrounded by the clergy, praying for him; the peers of the realm, with outstretched swords for his defence; and the people offering him their moneybags, and hearts inflamed with love? “The wisest fool in Europe,” as Sully called James I., could, like some one else, quote Scripture for his purpose. There are many on this engraving, such as:—

“And all the people took notice of it, and it pleased them: as whatsoever y<sup>e</sup> king did pleased all the people.”—2 Sam. iii. 36.

I fancy the three kneeling figures, with the words—“Beholde, wee are thy bone and thy flesh”—to be Prince Charles, his sister Elizabeth, and her husband the Elector Frederick, afterwards King of Bohemia. Am I right? And on what occasion was this engraving made, and by whom?

P. A. L.

MARC ANTONY AS BACCHUS.—I have a head of the Greco-Roman period, from Ephesus, of a personage crowned with ivy, for some time unidentified. It has been suggested, with good grounds, that it is Marc Antony; for Plutarch, in his life, says the women of Ephesus danced before him as Bacchantes, and the men and children as fauns and satyrs, while Antony personified and called himself Bacchus. The forehead is wide, conforming to that of Antony; but the face, in its mutilated state, appears longer than that of the triumvir as given in Visconti. This authority only speaks of Antony as Hercules, and I shall feel obliged for references to him as Bacchus. HYDE CLARKE.

32, St. George's Square, S.W.

MENDELSSOHN'S ORGAN FUGUES.—Can any reader of “N. & Q.” inform me when Mendelssohn's *Three Preludes and Fugues for the Organ*, op. 37 (dedicated to Attwood), were first published? I suppose them to have first appeared in a German edition; the variations in the English edition (old) of Novello have something to do with copyright perhaps. W. J. WESTBROOK.

Sydenham.

MOZART'S PORTRAITS.—Can any of your readers give me information respecting portraits of Mozart, especially when he was young? I am in possession of one so-called (an oil painting), and am desirous to ascertain its authenticity or the reverse. It represents him as about eight or nine years of age when he came first to England, and is extremely like the portrait, of which an engraving forms the frontispiece to Lady Wallace's translation of his Letters, and which represents him when twelve years old. C. H.

Reform Club.

GOLD NAPOLEON.—I possess a gold Napoleon which belonged to Napoleon I. when in St. Helena. An attached friend of my father, then holding an official position in the island, often played at whist with the fallen Emperor, and one evening won from him several Napoleons, which he placed in a pocket apart, and marked with a B as soon as he left the imperial presence. Two of these he kindly gave my father.

There are collectors of curiosities who would value this coin highly, and give a liberal price for it. If such be amongst your readers, I, not being a collector, am willing to dispose of it for a church-restoration in my county.

I enclose to you my card and the names of the parties concerned. CESTRIAN.

NAKED LEGS AT COURT.—In the Leeds Fine Arts Exhibition is a picture by Yeames, representing the reception by Queen Elizabeth of the French ambassadors after the Huguenot massacre, and it seems to me, after close examination two or three times repeated, that the legs of one of the



ambassadors are naked from the knees to the ankles, save that a loose white scarf or ribbon is tied round each leg just below the knee. Did men go to court in the time of Queen Elizabeth with naked legs? H. A. Sr. J. M.

PORTRAIT OF WILLIAM PENN.—I am editing, on behalf of the Historical Society of Pennsylvania, "The Penn and Logan Correspondence"—a series of letters which passed between William Penn, the founder of Pennsylvania, and James Logan, his secretary.

I am desirous of illustrating the volume with a portrait of Penn, if an authentic likeness can be procured. Our Historical Society is in possession of an original portrait of Penn, taken when twenty-two years old, the gift of Mr. Granville Penn, the grandson of the proprietor. The only other likeness of Penn extant is an engraving from "Sylvanus Bevan's bust," and which prefaces his (Penn's) works.

Bevan had a talent for carving, and from memory cut in ivory a small head for a cane; I never regarded this as a good likeness. I have also lately seen a photograph, said to be from a painting in oil, of Penn, but it has no characteristic of Penn's face; the expression is weak, inclining to imbecility. There is a companion picture, representing his wife, as to the correctness of which I have doubts. I thought this explanation was due in view of my request, which is, that you will do me the kindness to insert the following query:—Do any of your readers know of an original likeness of William Penn, the founder of Pennsylvania, and if so, whether it can be seen?

E. A.

Philadelphia.

PULSATION.—In Mr. Wood's late work on *Giants and Dwarfs*, several cases are mentioned in which the state of health of celebrated giants has been reported on by medical men; and in some of them it seems to be assumed that the beat of a giant's pulse is faster than that of ordinary men. For instance, Dr. Bryan Robinson reports of Cajanus, a Swedish giant who died in 1749, that his pulse "beat fifty-two times in a minute," as if it were a remarkable fact. And again, Dr. Bianchi says of Cornelius Macgrath, a noted Irish giant who died in 1760: "his pulse beat very quick, nearly sixty times in a minute"! Now, on good medical authority, I believe I may state that at the present day the average rate of pulsation in a male adult of robust constitution is not less than seventy times in a minute! It becomes, therefore, a matter of curious inquiry why the rate of human pulsation should have increased in the course of a century. Perhaps some of the medical correspondents in "N. & Q." may be able to throw some light on the question. Many other questions suggest themselves on this subject. Has the rate of the pulse,

after all, necessarily any connection with the healthiness of individual constitutions? I know a gentleman and lady, both considered in an ordinary state of health; the normal rate of pulse in one is fifty-six in a minute, and in the other one hundred and thirty! The object, however, of the present communication is to elicit some reply to the inquiry—Why the human pulse beats quicker on the average now than it did a century ago? M. H. R.

QUOTATIONS WANTED.—Where does St. Augustine say that "Cleanliness is a half virtue"? I have heard this saying attributed respectively to Aristotle, Augustine, and to Daniel De Foe! I suspect it is the original of the phrase "Cleanliness is next to godliness." JOSEPHUS.

"Time is money." Whence?

H. TIEDEMAN.

Amsterdam.

QUOTATION BY MONTAIGNE.—Montaigne (i. 19), speaking of the keeping of death constantly in view, says the vulgar do not think of it at all: "Mais de quelle brutale stupidité luy peult venir un si grossier aveuglement? Il luy faut faire brider l'asne par la queue:

"Qui capite ipse suo instituit vestigia retro."

Whence this quotation? The words in *Lucretius*, iv. 474, are,—

"Qui capite ipse suo instituit vestigia sese."

T. J. BUCKTON.

RAPPACHINI'S DAUGHTER.—I have been trying to remember where I saw this curious little story about a girl brought up on poisons, whose very breath is deadly to others, and who dies at last from having eaten something ordinarily wholesome. Can any correspondent of "N. & Q." tell me where to find it? NEPHRITE.

RAT PIES.—Rat pies are frequently eaten here; and until lately, suppers called "rat suppers" used to be given periodically at an inn near Nottingham. Are they eaten in any other part of England? E. L.

A. SCARLATTI'S CHURCH CONCERTOS.—In Dr. Wm. Crotch's *Substance of Several Courses of Lectures on Music*, Lond. 1831, occurs the following passage:—

"Dr. Burney mentions six concertos by Scarlatti, for the church, printed in England early in the eighteenth century, and speaks in high terms of their fugues, harmony, and modulation."

Dr. Crotch says in a note that he has been unable to meet with the work. Can any reader of "N. & Q." point me to a copy, or give publisher's name? W. J. WESTBROOK.  
Sydenham.

A TOMBSTONE EMBLEM.—In the churchyard of Peebles, and in several other ancient places of

interment throughout Scotland, a fourth figure thus (†), is sculptured on a number of tombstones. The emblem is used by the guildry of Stirling. There are many theories respecting the nature and origin of the emblem; but I am desirous of eliciting the views of your readers. The subject is curious.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

### Queries with Answers.

SAINT ANDREW'S, SCOTLAND.—Who was William Bonar, prior of St. Andrew's? when was he elected, and when and where did he die? James de Binst, Bishop of St. Andrew's, died at Bruges Sept. 22, 1332; and was buried in the church of St. Bartholomew, belonging to the Augustinian canons of the abbey of Echout, beneath an altar-tomb in touchstone adorned with the recumbent effigy of this prelate, beneath a canopy. Who was this bishop, and when was he elected and consecrated? W. H. JAMES WEALE.

Bruges.

[1. William Bonar succeeded Haldenstone in 1448, and ruled the priory of St. Andrew's for nineteen years, a simple-minded man, who did many good deeds in his day. He furnished and adorned the library with necessary books, and expended much in aid of the poor. He supplied, at considerable expense, great and small instruments for the choir; as also, the best red cape or large hood woven with gold, which is used on the chief festivals. He died in 1462, and is buried at the *aspersarium*, where the holy water is sprinkled, under the brazen tablet.

2. James de Binst we take to be James de Bane, Bishop of St. Andrew's, A.D. 1328-1332, the successor of Bishop Lamberton:—

"When dead was William of Lambertonne,  
Next him in successiounne,  
Byshop was made Jamys Ben  
Archdeacon of Sanct Andrewys then.  
Four yearis and monethis twa  
Byshop he was, nought ou'r tha  
Lasting into lyfe three dayis,  
As of him the Chronykle sayis."

That is, he was bishop no longer than four years, two months, and three days.

In the year 1331, David II. and his wife, Johanna, daughter of Edward II., were both crowned by Bishop Bane at Scone; on which occasion the ceremony of anointing was first used in crowning the kings of Scotland. But the prospects of David and his adherents met with a sudden and unexpected blow. For Edward Baliol, the son of the late King John, being persuaded to try his fortune in Scotland, came over from the Continent the following year; and having succeeded in gaining the battle of Dupplin, was immediately after crowned king at Scone by the Bishop of Dunkeld. In this state of things, both David and the Bishop of St. Andrew's were com-

pelled to seek refuge—the former in France, the latter in Flanders. The bishop did not long survive this calamity; for, in September the same year, he died, and was buried in the Augustinian monastery at Bruges, the following words being inscribed on his monument: "Hic jacet bonæ memorie Jacobus dominus de Bane episcopus Sancti Andree in Scotia, nostræ religionis, qui obiit xxii. die Sept. ann. dom. m.ccc.xxxii. Orate pro eo."

Wyntoun thus records the same event:—

"That ilk year Jamys Ben,  
The byshop of Sanct Andrewys then,  
To Brugys past ow'r the sea;  
His latter day there closed he.  
In the abbey of Akount (there  
Canons are foundyt regulare)  
Interred well hys body lyes  
His spyrit intil paradise.  
Sanct Andrewys see, yeares nyne  
After that, was vacand syne."

The cause of the nine years' vacancy of the see alluded to by Wyntoun was, that Edward III. had recommended an ecclesiastic of his own to fill it, whom the pope refused to confirm. *Vide Lyon's History of St. Andrew's*, i. 163, 229, edit. 1843.]

CITT AND BUMPKIN.—The following curious titles of books by the above are before me. The subjects are as curious as the authors' pseudonym:—

"Citt and Bumpkin, in a Dialogue over a Pot of Ale, concerning matters of Religion and Government. Small 4to, 1680."

"Citt and Bumpkin, or a Learned Discourse upon Lying and Swearing and other laudable qualities, tending to a Thorow Reformation, 4to, 1680."

And the following, with a little change and a title-page, which, even in those days, must have been considered coarse:—

"Crack upon Crack, or Crackfa't whipt with his own own Rod, by Sitt and Bumpkin, a folio, 4 pages, printed for R. J. 1680."

At the risk of a little censure I will venture to transcribe, for the amusement of your general readers, a verse of four lines from the title-page, filling up the *lacuna* with an asterisk, as in the original:—

"If Crack\*rt drawn unto the life you'd see,  
Loe here he hangs in formal Effigie:  
His Writings were so foul, as all suppose  
They'l Poison us! Good Reader, stop your nose."

Who wrote these works? The latter appears to be a censure upon some other writer of a kindred character, but it looks very like Satan rebuking sin.

GEORGE LLOYD.

Darlington.

[These works are by Sir Roger L'Estrange, the Prince of Journalists, and licenser of the press. Queen Mary—she who married the Prince of Orange—essayed an anagram on this Patriarch of Newspapers—

"Roger L'Estrange  
Lye strange Roger."]



## IRISH WOLFDOUNDS.—

"IRISH WOLFDOUNDS.—Any reliable information regarding the existence of this rare breed, in its original form, at the present time, will greatly oblige Captain Graham, of Rednock, Dursley."

I cut the above advertisement out of *The Times* of June 27; and being interested in the noble race of dogs mentioned, beg to reiterate Captain Graham's request, and ask for information from any reader of "N. & Q." who can furnish the same. I may as well mention that I am not writing in the interest of Captain Graham, as I have not the pleasure of that gentleman's acquaintance.

LION. F.

[In the *Journal of the Geological Society of Dublin*, Dr. Scouler has brought together the facts bearing on the Irish wolfhound; and for proof that the Irish wolfhound, Irish greyhound, Highland deerhound, and Scotch greyhound are the same, consult Wm. Scrope's *Art of Deer-stalking*, pp. 334, 341, 342. See also Bell's *British Quadrupeds*, p. 341; Wm. Thompson's *Natural History of Ireland*, iv. 33-35; *Dublin Penny Journal*, July 7, 1832, p. 10; and June 15, 1833, p. 408; and "N. & Q.," 2nd S. xii. 88, 198; 3rd S. i. 158. For further information relative to the former abundance of wolves in Ireland, and the means adopted to prevent the export of "wolf-dogges," see O'Flaherty's *West or H-Iar Connaught*, published by the Irish Archaeological Society, and the editor's notes.]

JOHN SNARE'S WRITINGS ON VELASQUEZ.—Sir William Stirling Maxwell, in his interesting book, *Velasquez and his Works* (London, 1855, p. 32, note), speaks of the portrait of Charles I. done by the celebrated Velasquez, and quotes the following writings of Mr. John Snare:—

"The History and Pedigree of the Portrait of Prince Charles, afterwards Charles I., painted by Velasquez in 1628. 8vo. Reading, 1847."

"Proofs of the Authenticity of the Portrait of Charles I. by Velasquez. 8vo. Reading, 1848."

"The Velasquez Cause. 8vo. Edinburgh, 1851."

Sir William adds:—

"His published writings on the subject of this picture (the portrait) were, in 1851, eight in number;" &c.

Query: What are the titles, sizes, number of pages, and who the printers or publishers of the other five writings of Mr. Snare?

ZARCO DEL VALLE.

Madrid, Factor, 10.

[We can add another article to the above list: "A Copy of the Petition of John Snare to the House of Commons respecting the Seizure of the Velasquez Portrait of Charles I." Reading, 1848. 8vo.]

JONES'S "SEPULCHRORUM INSCRIPTIONES."—In reply to a query of mine (3rd S. v. 26), respecting how many pages were issued of *Sepulchrorum Inscriptiones* by James Jones, I desire to record in your pages for the benefit of future collectors of

works on epitaphs, that I have since then met with two copies of the work: one dated 1726, this extends to p. 280, but is evidently not complete; the other copy has a very different title-page, and is dated 1727; and has an additional preface of six pages, and 384 pages of epitaphs, but certainly this last page is not the end of the volume one. It then commences volume two with 100 pages of epitaphs, but not complete; and twenty-three pages of index for the first volume. I shall be glad to know if any of your numerous readers have met with copies of this work containing more pages; and if so, how many complete the work as far as it was printed for each volume?

OLD MORTALITY.

[We have now before us three copies of this work dated 1727. Two of them end at p. 384, with an index of twenty-three pages. The third copy agrees with the preceding, but contains 100 pages of the second volume, at the end of which are two pages of "Books printed for B. Creake." We doubt whether any more was ever printed of the work.]

DR. GOLDSMITH.—In the *Gentleman's Magazine* for July, 1818, p. 21, it is mentioned:—

"In 1771, Goldsmith wrote the Life of Lord Bolingbroke, which he prefixed to a *Dissertation on Parties*. It was republished in 1775, under the name of the author."

In looking in Bohn's Lowndes I do not find this book mentioned. I should like to know the nature of the work, and if it mentions particulars of Lord Bolingbroke not mentioned in the more recent lives of him.

W. H. C.

[Goldsmith's *Life of Lord Bolingbroke* was published anonymously by T. Davies in 1770; and with his name in Bolingbroke's *Political Works*, ed. 1786, vol. iv. prefixed to "A Dissertation upon Parties." Some account of it, as a literary production, is given by Mr. John Forster, in *The Life and Times of Oliver Goldsmith*, ed. 1854, ii. 255. Consult also *The Monthly Review* of Feb. 1771, xlv. 108.]

POEM WANTED.—Where is a poem upon the fall of the leaf to be found, written, I believe, by an English bishop? The first line was—

"See the leaves around us falling,"

and another line—

"Sons of Adam, once in Eden."

BAR-POINT.

[This beautiful hymn, entitled "The Emblems of Death," is by Dr. George Horne, the learned and pious Bishop of Norwich, and author of a *Commentary on the Book of Psalms*.]

HENRY LAWES.—Can you inform me where I might see, or purchase, a portrait of Henry Lawes, who set to music the *Comus* of Milton, and who died in 1662?

S. H.

[At the sale of Sir William Musgrave's prints in Feb. and March, 1800, Faithorne's portrait of Henry Lawes,

"fine and scarce," fetched 11. 1s. In the second volume of Evans's *Catalogue of Portraits*, it is marked scarce at 5s. There is also another portrait engraved by Grignon, which appears to be more common. We would advise our correspondent to apply to Mr. John Stenson, 1, Woodbine Terrace, Bridge Road West, Battersea, or to Mr. A. Nicholls, 4, Green Street, Leicester Square.]

**SHETLAND AND ORKNEY GUIDE: THULE.**—Can any one recommend me a good guide-book to the Shetland and Orkney Islands? I should be greatly obliged if some correspondent who is acquainted with this remote part of the world would favour me with an early reply. Apropos of this, were the Shetlands or the Faroe Islands the *Ultima Thule* of the ancients? **JON. BOUCHIER.**

5, Selwood Place, Onslow Gardens, S.W.

[We can only refer our querist to Murray's *Guide to Scotland*, in which he will find information respecting Shetland and the Orkneys. The same too may be said of Black's *Guide*.

For Thule see our 2<sup>nd</sup> S. vols. iv. v. and ix.]

### Replies.

#### CALVIN AND SERVETUS.

(4<sup>th</sup> S. i. 394.)

I do not see that D. J. K. has proved his point. He has not proved that Calvin passed the sentence of death, which alone could in my idea cause him to be guilty of Servetus' death. The question is, Did he, or did he not, pass sentence? He did not. It is true he was earnest in having him punished, which is the worst that can be said against him. D. J. K. acknowledges that the court condemned him. Calvin was only acting like the counsel for the prosecution, and the responsibility of the whole matter rested with the judges. Surely D. J. K. would not say that every counsel who acts for the crown in a trial for murder is the murderer of the accused should he be condemned?

The first quotation is only the expression of a man who has the idea that an infidel, such as Servetus undoubtedly was, should even be put to death if necessary. Besides, Calvin, we must remember, had been early taught that persecution should always follow those who held views contrary to the received doctrines of the Church of Rome. Is it any wonder, then, that his ideas remained the same on this point, although he had changed them in other respects?

It is well known, as D. J. K. himself hints, that Servetus would have been put to death by the Inquisition. Calvin then, supposing he was the cause of his death, only carried out what the Inquisition intended to have done.

Knowing, as Calvin did, that the Inquisition had condemned Servetus, the third point loses its force; for when he says that he was the means of having him put in prison, we must remember

he was only causing a condemned prisoner who was on the point of escaping to be recaptured. He was not causing an innocent man to be put in prison, but one already condemned, and for whom search had been made several weeks.

Calvin is accused of extracting opinions from Servetus for which he was afterwards condemned. If Calvin translated these opinions correctly to the judges (and D. J. K. does not accuse Calvin on this ground), and if these opinions in the judges' estimation were heretical, and therefore, according to their idea, punishable, I do not see how Calvin can be said to have condemned him. The judges, having heard the matter, condemned him.

The sixth point has no weight whatever. Was Calvin, thinking and knowing, as he did, that Servetus was an infidel, and that his arguments were false, to allow those arguments to go forth unanswered? He would have been supporting Servetus, had he not proved his arguments erroneous. Does D. J. K. mean to say that Calvin ought to have allowed Servetus' arguments to have passed unanswered, and so allowed the world to think him orthodox, because by refuting them there was the chance of the man being condemned? Surely truth is above all price, especially in religion. That the result of it all was the death of the unfortunate man, has nothing to do with it. Was Calvin justified or not in refuting him? He was.

I do not see that D. J. K.'s seventh point proves anything. He certainly cannot show that he actually did influence the judges; and when he states that he hopes Servetus will soon meet with his proper punishment, he is saying nothing more than anyone else might say concerning any person on writing to his friend.

When Servetus made the statement quoted in D. J. K.'s eighth point, he had not been finally tried. He is objecting to the civil court trying him.

And now for the other side. It appears that Calvin first took objectionable passages from Servetus' book: these were given to him to answer. Calvin again read the replies, and answered them, and Servetus again had the privilege of replying. When all this had been done, the arguments, according to Servetus' wish, were sent to the other cantons—to Berne, Basil, Zurich, and Schaffhausen—for their consideration and judgment. The answer came that Servetus was to be restrained, and prevented from spreading his opinions. It was after all this that the council of Geneva unanimously condemned Servetus, and they decreed, even contrary to Calvin's wish and the wishes of the authorities of Basil, that he should be burnt.

I can assure D. J. K. that, in sending the note on Servetus, I had no intention of doing any



injustice to the *Popular Educator*, which needs no praise to recommend it. Yet it seems hard that Calvin should be accused of causing the death of Servetus, when all that can be said against him is that he was too zealous. E. L.

#### SERJEANTS-AT-LAW.

(4th S. i. 580.)

The following details, derived from a collection of Welsh MS. pedigrees in my possession, refer to a William Wynne, serjeant-at-law, *temp.* George II., and may perhaps elucidate, if not solve, MR. SERJEANT WOOLRYCH's query. They do not, however, supply the specified desideratum as to birth-place.

Hugh Gwynn, living 1649, in common with the Owens of Orieltown baronets, derived from Hwfa ap Cynddelw, Lord of Llyslyffon, who joined his father to sell Gwaenfynydd to Sir John Bodvel, Knt., was by Ellen, his wife, daughter of Robert ap John ap William of Tredolphin, father, with an elder son John Wynne, who *c. s. p.*, and a daughter Dorothy married to — Bennett of St. Albans, of a second son, "Owen Wynne, LL.D., of London," probably the individual mentioned in the following extract from *Sketches of the Lives of Eminent English Civilians*, 12mo, London, 1804, p. 105:—

"Owen Wynne, January 22, 1694. By the will of Sir Leoline Jenkins all the papers of the deceased were left to Owen Wynne, LL.D., who it appears had been his secretary at Cologne and Nimeguen, and one of the under secretaries of state. This is perhaps the person in our register who, when he ceased to be employed by the government, might be inclined to undertake the profession of an advocate."

The Owen Wynne, LL.D., of the Gwaenfynydd line, was father by Dorothy, who died in 1724, daughter of — Luttrell, of four daughters, Katherine, Mary, Elizabeth, and Sarah — not indicated as married at the date of the pedigree—and of one son:—"William Wynne, Esq., barrister-at-law in 1723; serjeant-at-law in 1736; died in 1765." The life of Sir Leoline Jenkins was written by "William Wynne, Esq.," probably this individual; the papers of Sir Leoline having been, as above stated, bequeathed to his father, Owen Wynne. Serjeant William Wynne, of the Gwaenfynydd family, married Grace, daughter of — Bridges, serjeant-at-law, and had three children, viz.: 1. Edward Wynne, Esq., barrister-at-law, 1765; 2. Luttrell Wynne, Fellow of All Souls' College, Oxford, 1765; 3. A daughter, unnamed.

Can any of the correspondents of "N. & Q." render less incomplete the above details, and continue the descent?

It may be observed that the arms attributed to Hwfa ap Cynddalen, borne by the Owens of Orieltown, as also probably by the Wynnes of

Gwaenfynydd, were: Gules, a chevron, or, between three lions rampant of the last.

I would also suggest, for inquiry and elucidation, the family and descendants of Sir William Wynne, so honourably mentioned in the following terms in the *Sketches of the Lives of Eminent English Civilians*, p. 123:—

"William Wynne, Nov. 3, 1757. On the promotion of Sir James Marriott to the chief seat in the Court of Admiralty, Dr. Wynne, who was at that time Chancellor of Durham, became the King's advocate. He also held the office of Vicar-General to the Archbishop of Canterbury, and Chancellor of London. When the decease of Dr. Calvert occasioned more important vacancies, no person was better qualified to supply his place than Dr. Wynne; who was thereby immediately elevated to the two dignities, honoured with knighthood, and enrolled among the Privy Counsellors of his sovereign. In addition to these appointments, he possesses the Mastership of Trinity Hall, which was lately vacated by the death of Sir James [sic]. That he may long enjoy his high employments is the wish of all who have a due regard for professional ability and private worth."

PHILIPPA SWINNERTON HUGHES.

Among others of whom he has "a very scanty account," MR. SERJEANT WOOLRYCH asks for information concerning "William Salkeld, *temp.* Queen Anne." In Hutchins's *History of Dorset*, i. 91 (ed. 1774), he will find Fife-Hide Neville was purchased by "William Salkeld, Esq., Serjeant-at-Law; descended from a very ancient family in Cumberland, a very eminent lawyer, author of two volumes of reports (1717), reprinted 1735; and William Salkeld, Esq., now possesses this property."

Having known the family of Salkeld as a neighbour and friend for three or four generations, I shall have pleasure in giving SERJEANT WOOLRYCH all the information which is to be gathered from the family records and old parchments concerning this "eminent lawyer." As my communication would be too voluminous for a note in your publication, the SERJEANT had better communicate with me personally, 9, Queen's Gardens. However, I will mention a few facts that will be perhaps interesting to your readers. His eminence in an age proverbially eminent for learned and literary men would have been better known had his great-grandson William sent the lawyer's portrait (an oil painting) or a sketch in crayons, the most expressive likeness as he supposes, to the Kensington Portrait Gallery (now on view), as his friends wished him to do, and recorded in the catalogue by the secretary that a memorial tablet, at his decease, was set up in the Temple church to his memory. He died at the early age of thirty-six years. The name Salkeld is evidently derived from the parish of Great Salkeld, Cumberland, where there still remains a curious fortified border church, with chambers and a keep in the tower, well worth the notice of architectural

antiquaries; and to modern historical students it may be interesting to be informed that the Chief Justice, the late Lord Ellenborough, was born at Great Salkeld.

QUEEN'S GARDENS.

MR. WOOLRYCH is welcome to the subjoined note; and if he could add to the information about Sir John Darnell, Sen., I should be glad to hear from him, as he claims a place among the "Worthies of Herefordshire":—

Tristram Conyers, born 1619, eldest son of Serjeant William Conyers of Cophthall, co. Essex; educated at Merchant Taylors' School, London, which he left in 1635. He does not seem to have graduated at any university. He was father of Sir Gerard Conyers, Lord Mayor of London.

Sir John Darnall was son of Sir John Darnall of the Inner Temple, King's Serjeant (who died Dec. 1706), and grandson of Ralph Darnall of Loughton's Hope, near Pembridge, co. Hereford. He was made a serjeant in 1714, knighted 1724, and died Sept. 5, 1731; buried at Petersham. His elder daughter (by his wife, the daughter of Sir Thomas Jenner, Knt.) married Lord Chief Baron Orde, whose present representative is the Rev. Daniel Capper of Lyston Court in Herefordshire.

C. J. R.

Apropos to this query, let me make a reference to an article called "Making a Serjeant-at-Law" in the *Somerset County Herald* for June 20, 1868.

G. W. M.

GREEK MOTTO (4th S. i. 604).—This is a quotation from the *Agamemnon* of Æschylus, and occurs in the speech of the herald Talthybius, in which he is describing to the Chorus the almost total destruction of the Grecian fleet, by a violent storm, on its homeward voyage from Ilium. The full passage (lines 648-652) runs thus:—

πῶς κενὰ τοῖς κακοῖσι συμμίζω, λέγων  
χειμῶν Ἀχαιῶν οὐκ ἀμίνντον θεοῖς;  
[ἐνὸ μωσαν γάρ, ὅντες ἔχθιστοι τὸ πρῖν,  
πῦρ καὶ θάλασσα,] καὶ τὰ πίστ' ἐδείξατην,  
φθεῖροντε τὸν δόσσηνον Ἀργείων στρατόν.

I have been told by a friend that this motto was the impromptu suggestion of one of the Fellows of Trinity, Oxford. The same gentleman must have had a vein this way, for in describing a contention which he had witnessed between the then master of Baliol (Dr. Jenkyns) and his little restive cob, he described the issue in the words of Virgil, "*Pronusque magister volvitur in caput.*"

EDMUND TEW.

E. H. A. spoils the metre here by omitting two words. The passage is,—

ἐνὸ μωσαν γάρ, ὅντες ἔχθιστοι τὸ πρῖν,  
πῦρ καὶ θάλασσα.

Æschyl. *Agam.* 650.

The bishop's application of it to the steam-boat is admirably ingenious; and this passage is remarkable for its strong *prosopopæia*; one of the subjects being neuter and the other feminine, the participle is *masculine*.

LYTTELTON.

[We have to thank several other correspondents for similar replies.—ED.]

SACKBUT (3rd S. xii. 331, 530.)—I marvel that your two correspondents have not seen the punning allusion. The man was not brazenly impudent, but a drunkard, *Bacchi plenus*, one who had his skin full of wine, a hog'shead, nay, a whole butt of sack. The name would be the more happily applied if he were as senseless as a butt, and snored withal. In a somewhat similar strain Prince Hal calls his fat friend "a tun of a man—a huge bombard of sack." Another jocular phrase was drawn from the resemblance between Ebrus and Ebræus. In French slang a drunken man was one "qui savait l'Hebreu," or, "as we say," says Cotgrave, "learned," a phrase drawn from the same source, or from the deep dipping into Bellarmine. More probably, however, from the same source; for, first, the word Ebrew seems to be played upon in this sense by Dekker in the *Gull's Hornbook*; and, secondly, because there is an evident intent to amuse the audience by a stage-unintentional equivocal, when Falstaff, already "on," or drunkenly merry, asseverates, after the manner of many a hiccupper, "I am a rogue if I have drunk to-day,"—and immediately after contradicts Peto with, "You rogue, they were bound, every man of them, or I am a Jew else, an Ebrew Jew." It is not unlikely too that in the *Two Gentlemen of Verona* the laughter was intended to be increased by a similar allusion, and by a double-shotted joke, when Launce says, "If thou wilt go with me to the alehouse, so; if not, thou art an Hebrew [Ebrew], a Jew, and not worth the name of a Christian."

B. NICHOLSON.

GIST (4th S. i. 579.)—The sound of *g* before *e* and *i* does not follow any very exact rule. It is, however, certain that *g* in Anglo-Saxon was never *soft*, though under certain circumstances it had a *y* sound. On the other hand, *g* in French, when followed by *e* or *i*, is never *hard*. Hence the strict rule would be this: that the sound of *g* should be *hard* in all cases and before all vowels in words of *Anglo-Saxon origin*; the letter *y* being used in its place in certain words that require the alteration, such as *year* from Anglo-Saxon *gear*; but *g* should be *soft* before *e* and *i* in words of French or Latin origin. The following are examples of the first kind—viz. *get, gear, geck, geld, geese, giddy, gift, giddle, gild, gill* (of a fish), *gird, give*; and the following are examples of the second and more numerous kind—viz. *gem, gender, general, gentle, genus, germ, gesture, giant, gill* (a measure), *ginger, gipsy*. The derivation of *gist* is very



obvious, being the French word *gîte*, formerly spelt *giste*, a derivative of *gésir*; Lat. *jacere*, to lie. The *gist* of a thing is the point in law whereon the action rests. According to analogy, the pronunciation ought to be with the soft *g*; and as there is hardly an instance where a soft *g* is hardened, but many of the contrary, there is no sort of excuse for pronouncing it hard.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

**MYSTICS** (4th S. i. 597).—A commencement was made, in 1845, with the publication of the works of the German Mystics of the fourteenth century, by the appearance of the first volume of the intended series. This volume contains the works (in German) of Hermann von Fritslar, Nicolaus von Strassburg, and David von Augsburg; and were announced by the editor, Franz Pfeiffer, as being published for the first time. A second volume appeared in 1857, containing Meister Eckhart, who is described by the editor in his preface as one of the deepest thinkers of all times; and a second part to that volume is represented as intended to contain a literary and historical introduction, notes, and a glossary, &c. That part, however, appears not yet to have seen the light. The volume of Eckhart contains *Predigten*, *Tractate*, *Sprüche*, and a *Liber Positionum*. The dialect in which Eckhart wrote is the *Alemannische*. It is to be hoped that the editor will be able to complete his intention of publishing all the works of the German Mystics of the fourteenth century, among whom he mentions Eckhart, Tauler, and Seuse as the chief. The editor praises the kindness and liberal aid of various learned men in Germany, &c., by whom he was assisted in collecting his materials; and mentions, with just encomium, the name of the Prefect of the Vatican, Augustin Theiner, by whose liberality he was put in possession of important papers from that library relating to Eckhart. The editor from this is led to express a hope that the doors of the Vatican archives, so long closed against the *literati* of Germany, will, under the rule of his learned countryman A. Theiner, be no longer shut as of old, and that the invaluable treasures there buried will be thrown open to the world.

J. MACRAY.

**THREE WORDS OF A SORT** (4th S. i. 605).—The above phrase may not be quite usual, but the use of the word *sort* is most natural. *Sort* is, as everybody knows, from the Latin, *sors*, fate, a lot. *Sorte* is lot in Italian; *sorta* is kind. The English word *sort* has both these meanings combined. The person who "could not say three words of a sort," was one who spoke in such a contradictory manner that the words (or signs of ideas) could not be assorted or classified. She could not speak three consistent words, three words that were able

to stand together (*consistere*), that would assort together, or were "of a sort." Where the phrase is current I do not know, but I think it ought to pass everywhere. C. A. W.

May Fair.

*Sort*=lot. (Cf. "all the sort of them."—*Psalms* lxiii. 3, Prayer Book version). Three words of a sort=three consecutive words.

JOB J. B. WORKARD.

**DUTCH POETS, ETC.** (4th S. i. 579).—The following will, I hope so at least, satisfy Mr. INGLIS:—

Thomas Arents, born at Amsterdam, June 6, 1652, died in 1702. The dramatic pieces he wrote were—

1. "Mithridates, Koning van Pontus," trag. (M. King of Pontus), from the French of Racine. Amst. 1669.

2. "Bajazeth," trag. from the French of Racine. Amst. 1682.

3. "Roeland," trag. (Rowland) from the French. Amst. 1686.

4. "Amadis," trag. in verse. Amst. 1687.

5. "Cadmus en Hermione," trag. in verse. Amst. 1687.

6. "De Krooninge van hare Majesteiten Willem Hendrik en Maria Stuart, tot Koning en Koninginne van Engeland, Vrankryk en Irland." (The Coronation of their Majesties William Henry and Mary Stuart, as King and Queen of England, France, and Ireland.) Amst. 1689.

7. "Schijnheilige Vrouw, met de Uitvaart van Jan Jaspersz." (The Hypocritical Woman, with the Funeral of John Jaspersz.) Amst. 1691.

The meaning of this title is not quite clear even in Dutch.

8. "Het School voor de Vrouwen" (Molière's *L'école des femmes*), com. Amst. 1707.

9. "Sillo, den Hemelschen Minnaar" (S. the Celestial Lover), a moral tragedy ending with a farce. Amst. 1714.

10. "Joan Galeasso, Dwingeland van Milanen" (J. G., Tyrant of Milan), trag. Amst. 1718.

11. "Sertorius," trag. from the French of Corneille. Amst. 1722.

All these productions have but little literary value.

I am unable to give Maria de la Fitte's list of works, as her name is not mentioned in any of our biographical dictionaries. Nor can I find anything relating to Saint Marc (so I find his name in more than one catalogue of books) or his works.

In answer to the second series of questions, I must state that there is no dramatic element in the first two named authors' works.

Mr. van Heyningen Bosch's \* *Kindervriend* is nothing but a successful collection (it was reprinted forty-six times, and translated into German) of little poems for children. That gentleman has, however, also written a comedy entitled—

"De Gestolen Kersen" (the Stolen Cherries), a comedy for the young. Groningen, 1804, 8vo.

H. TIEDEMAN.

Amsterdam.

\* Not Heyn Bosch.

BOOKS PLACED EDGEWISE IN OLD LIBRARIES (4th S. i. 577).—Q. Q. asks how books thus placed were distinguished? In the library of King Edward's School, Birmingham, the old books, which have not been rebound, still bear traces of the method of arrangement with the leaf-edges in front. For instance, Golding's *Ovid*, 4to, 1567, had till lately, and *Whitgift against Cartwright*, fol. 1574, still has a narrow slip of paper pasted along the margin of a page, part of which, projecting beyond the surface of the leaves when the book is closed and bent down over them, bears the title of the book, written lengthwise in large-hand upon it. The oldest book in the library is a Virgil with the Commentaries of Servius, Ascensius, &c., 4to, Paris, printed by Thielman Kerver ad Kal. Feb. 1500-1. This has "Virgili" written in capitals across the leaves, after the manner of the Post Office Directory. Cowell's *Interpreter*, 4to, 1607, is treated in a similar way.

All these books have subsequently (some seventy years ago, I should say) had written titles pasted on to their backs.

By-the-bye, I very much doubt whether Panzer or Brunck, who copies him verbatim (even to the misprint *Parrhisii*), ever saw the Virgil mentioned above. The following is a correct description of the title-page to the *Æneid*:—

"*Æneis Virgiliana cum Servii Honorati . . . commentariis, cum Philippi Beroaldi . . . annotationibus, cum Donati . . . enodationibus cumque familiarissimâ Jodici Badii Ascensii elucidatione . . . . . Accessit ad hoc Mappey Veggeli liber*"

[Then follows the mark of Jehan Petit.]

Que omnia polite et diligenter à Thielmanno Kerver com-pressa. Venundantur Parrhisii ab optimis Bibliopolis Joanne parvo in Leone argenteo regionis divi Jacobi, et Joanne confluentino ad vicum cytharæ in asino inter-cincto vulgariter alaserayæ.

[In fine.] "Impressum autem est hoc diligenti opera et solertia Thielmanni Kerver in amplissima et laudatissima Parrhisiorum academia: absolutumque ad Kalendas Feb. anno secundum Parrhienam supputationem 1500, secundum Romanam vero 1501."

E. F. M. M.

Birmingham.

In a well-known print of Calvin, by J. Covens and C. Mortier, the great reformer is represented standing in his library with his *Institutio* in his hand, and others of his works on the shelves and elsewhere, almost all lettered, not on the backs, but on the leaves, and generally lengthwise between the clasps. I do not think, however, that this was by any means the universal practice of the sixteenth century. C. W. BINGHAM.

A SUPPOSED AMERICANISM, "GUESS" (4th S. i. 592).—"I guess" is very good old English. Richardson cites Phaer's *Virgil*:—

"Nor mortall like, nelike mankind, thy voice doth sound

*I guess:*

Some goddesse thou art, and Phœbus bright thy brother is doubtless."

Chaucer has:—

"This woful hande," quod she,  
'Ys strong ynogh in swiche a werke to me;  
For love shal me geve strengthe and hardynesse,  
To make my wounde large ynogh *I gesse*."

*Legende of Goode Women*, Bell's ed. vol. viii. p. 73.

Mr. Lovell, who has modernised some passages of Chaucer without spoiling them, renders this:—

"My woful hand," quoth she,  
'Is strong enough in such a work for me;  
For love will give me strength and hardiness  
To make my wound full large enough, *I guess*."

*Conversations on the Old Poets*, p. 85, London, 1845.

In my copy, which I bought second-hand, some one knowing that Mr. Lovell was an American, and probably supposing "I guess" to be his and not Chaucer's, has added in the margin—

"And, if the first blow fail, my heart is great  
Enough to strike again, *I calculate*."

FITZTHOPKINS.

Garrick Club.

AMELIORATE (4th S. i. 604).—We take the word *ameliorate* from the French *améliorer*, which is the Italian *ammigliorare*; and this again, like the Italian *ammirare*, to admire, involves the Latin preposition *ad*. Thus, *ameliorare* is a late Latin derivative of *meliorare*. There is no difficulty about it. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

The French and English take this word, I conceive, from the Latin *ad meliora*. The structure of the following English words follows the same rule: *averse*, *avouch*, *attune*, *attract*, *attest*, *attend*, *acrimony*, *account*, *accelerate*, *accession*, *accept*, &c. The English word *advocate* has fully retained the preposition *ad*, but the *d* is lost in the French *avocat*, and the Italian *avvocato*. So in English *adverse*, *admonish*, *address*, *admit*, *admirable*, &c.

T. J. BUCKTON.

TAULER AND LUTHER (4th S. i. 613).—In reply to the first part of MR. KERSLAKE's note, I have only to say that the judgment I came to in reference to the volume supposed to contain Luther's handwriting has been confirmed by subsequent attention to the subject; but that I have no desire to disparage the relic, nor to oppose an opinion formed during a short observation to that which MR. KERSLAKE appears to maintain with confidence after many years of possession. In reply to the last paragraph, a purely personal one, I can only say that I have no *proof* that the books were sent "on inspection," as I imagined; nor did I think this point in the slightest degree important. The transaction took place more than nine years ago, and I believe I have given from memory an accurate statement of the facts. If in any matter, however trivial, I have "misunderstood or forgotten," I trust MR. KERSLAKE will accept my apology. J. ELIOT HODGKIN.



**GOLD-ENAMELLED COFFIN** (4th S. i. 604).—The little enamelled coffin with a skeleton in it (No. 8854, South Kensington Museum) is an object of devotion intended to awaken the thought of death in the soul of its owner. Little skulls and skeletons of ivory or wood, with serpents crawling through them and placed in glass cases, may frequently be seen in the bedrooms of old Italian and Spanish country houses. Their use was recommended by confessors and spiritual advisers during the sixteenth and seventeenth centuries.

Athenæum.

A. R.

Gold enamelled coffin is merely a personal ornament—*memento mori*. The idea frequently occurs in Elizabethan jewellery and intaglios. J. C. J.

**"TH' MON AT MESTER GRUNDY'S"** (4th S. i. 390, 517, 619).—I may perhaps be permitted to say to MR. T. T. WILKINSON that the late Mr. Harland did not possess a copy of the above song until (not very long before his death) I sent him a copy of it. The one I possess was printed at Preston by J. Hackness, and the first stanza is exactly as you have printed it in "N. & Q.," June 27. When at a meeting of the Chetham Society I first named the song to him, he had doubts as to its being peculiar to Lancashire, and, as he observed, he had heard it sung on the stage at Hull forty years before. He remembered snatches of it; but, after reading the one (in manuscript) I sent him, he wrote to me saying he felt assured it had its origin in Lancashire. He further said that he had an ample collection of humorous songs decidedly Lancashire, and that if he published them he should certainly include this. I believe both "Mester" and "Mon" belonged to Berry in the county of Lancaster. P. Cheadle.

**STEPHENSON** (4th S. i. 603).—In the entries in the family Bible of George Stephenson's father, the first *n* is omitted throughout. (Smiles's *Life*, p. 4.) JOB J. B. WORKARD.

**PORTRAIT OF WALTER GRUBBE, ESQ.** (4th S. i. 604).—This portrait was at Mr. Robert Ray's house, No. 22, Queen Square, Bloomsbury, in 1838. The date on the dog's collar was 1702, with the name of Walter Grubbe, who was Member of Parliament for Devises (James II.), and also of the Convention, 1688. The representatives of Mr. Ray most probably are in possession of this picture. J. G. H.

**"TELL THEM ALL THEY LIE"** (4th S. i. 529, 590.) This poem has been printed many times. See Hullam's *Hist. Lit.* ii. 126, ed. 1843; Park's *Censura*, i. 171, ed. 1815; Nichols's *Illustr. Lit. Hist.* vi. 562; Ellis's *Specimens*, &c. &c. There are two versions in the British Museum in MS. Harl. 6910, fol. 141, and Harl. 2296, fol. 135. There is another

in the Chetham Library, Manchester. There have been a great many claims set up for the authorship; among them, Raleigh, Essex, Sylvester, Lord Pembroke (being printed with his Poems). Ritson in *Bib. Poet.* gives it to Davison, and Campbell to Richard Edwards. The number of versions and variations is legion: your version is printed in Nicolas's edition of Davison.

B. M. PICKERING.

**BALIOI FAMILY** (4th S. i. 189, 616).—Of the two competitors for the Scottish throne, who presented the more tenable claims, Balioi undeniably stood first, and, but for his absence of kindly feeling and patriotic spirit, his race had permanently wielded the Scottish sceptre. He belonged to a house illustrious on both sides of the border, and was closely allied with many noble and puissant families. But his unworthy behaviour on the throne spoiled all. The representatives of his family have disowned his name. They have changed it to Baillie, Bayley, and Bayly; one branch has assumed the name of Scott. I believe there is not a single individual now living who bears the name of Balioi.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham.

**QUOTATIONS WANTED** (4th S. ii. 10).—

"And she hath smiles to earth unknown—  
Smiles that with motion of their own  
Do spread, and sink, and rise," &c.

I beg to inform J. T. F. that these lines form, or rather did form, part of a little poem by Wordsworth, commencing "I met Louisa in the shade"; they were afterwards cancelled by the poet, so they will not be found in any of the complete editions of his works published by Messrs. Moxon. They formed the second stanza of the poem.

JONATHAN BOUCHIER.

"As the rose of the valley," &amp;c.

Cf. Walter Scott's *Lady of the Lake*, canto iv. stanza 1:—

"The rose is fairest," &amp;c.

JOSEPH RIX, M.D.

St. Neots.

**CAZOTTE'S "PROPHECY"** (4th S. ii. 8).—The alleged "prophecy" of M. Cazotte, which, as is usual with French anecdotes, has appeared in various forms, rests for its primary authority on a MS. stated to have been found in the papers of M. de la Harpe. "Le morceau suivant a été trouvé dans les papiers de M. de la Harpe." See *Œuvres choisies et posthumes de M. de la Harpe*, Paris, 1806, vol. i. p. lxii. SCHIN.

The celebrated "Prophecy of Cazotte" first appeared in the *Œuvres Posthumes de La Harpe* (Paris, 1806, vol. i.), and was invented by him, from beginning to end, as he himself admitted in a subsequent passage, which the editor left unpub-

lished. The original MS. of La Harpe was, however, fortunately preserved by his executor, M. Boulard. Your correspondent will find further details in Beuchot, *Journal de la Librairie*, 1817, p. 382; in E. Fournier's *Esprit dans l'Histoire*, p. 251, note; and in Sainte-Beuve, *Causeries du Lundi*, vol. v. p. 110. La Harpe's own account of "Cazotte's Prophecy" will be found in Didot's *Biog. Générale*, art. "Cazotte." M. Sainte-Beuve considers it to be La Harpe's masterpiece.

ARTHUR RUSSELL.

Athenæum.

The authority for this remarkable story is De la Harpe, who relates it in his *Mémoires*. The narrative is given at full length in the edition of *Le Diable Amoureux*, "précédé de sa Vie, de son Procès, et de ses Prophéties et Révélations," edited by Gérard de Nerval, 8vo, Paris, 1845, p. xxxvi. There is a paper on "Secret Societies" in *Bentley's Miscellany* for June, 1863, in which it is stated that, not long before, the editor of a London periodical had been mystified by a translation of this extraordinary romance, which he had purchased as a modern original; and that the prediction of Cazotte was a fiction of De la Harpe.

WILLIAM BATES.

Your correspondent, W. E. A. AXON, asks what is the original authority for this remarkable narrative. In *Converts from Infidelity*, Andrew Crichton, vol. ii. (being vol. vii., *Constable's Miscellany*) is this passage in the life of M. de la Harpe:—

"Among the papers of La Harpe there was found a very curious fragment in his own handwriting, containing an extraordinary prophecy uttered by Cazotte, one of his gay companions, and who afterwards suffered on the scaffold, foretelling his conversion, as well as the fate that was to overtake many other celebrated characters under the reign of terror. Some of his biographers have recorded it as authentic, while others regard it as a fictitious prediction; alleging that Petitot, who first published it in the edition of his posthumous works in 1806, suppressed this fact."

L. C. R.

FIRE AT STILTON (4th S. i. 194, 376).—"Fire at Pavingham" does not imply that the church had been burned, but that a fire had occurred in that parish. The amount of loss was generally specified in the brief.

JOSEPH RIX, M.D.

St. Neots.

HOGSHEAD (4th S. i. 554, 613).—This word is very much the same in all northern languages, as may be easily seen by the following comparative list: English, *hogshead*; Dutch, *okshoofd*; German *oxhoft*; Danish, *oxehoved*; Swedish, *oxhuvud*.

Two questions present themselves immediately to our mind—(1) In what language did the word originate? (2) What was its original meaning? I fully believe, on the authority of more than one of our clever etymologists, that the Dutch form of

the expression was the first in existence, and that subsequently it was introduced from the Low into other countries.

In former times, and as far back as 1550, the substantive *okshoofd* was spelled *ockshood*, *oghshood*, *hood* \* being a corrupt form of *hoofd*, which we find in Huygens's works and in our very days in the town of Dordrecht or Dort. The English, in seizing hold of a great many of our naval terms, evidently also incorporated this corrupt *oghshood*, and made *hogshead* of it. Later, when the proper meaning of the expression became more generally known in this country, people began to spell it correctly—more correctly, at all events, than had been the case before.

What was the "proper" meaning then? I do not think that the *okshoofd* derived its name from the fact that it had the dimensions of an "ox-head." What I do think is this: I often see casks in this country marked with a peculiar mark—with a tree, for instance, or with an animal. Might not these old *okshoofden* have been a particular sort of barrels marked with heads of oxen?

I believe this hypothesis to be more probable than the other one, because the hogshead being one of the largest tuns extant, it is ridiculous to compare it to the head of an ox, which would make a very small and odd barrel.

H. TIEDEMAN.

OLD TAYLOR, THE ARTIST (4th S. ii. 11.).—If Mr. Taylor was in his *kinetieth* year when he died at his house in Cirencester Place on November 21, 1838, he must have been born after November 21, 1748, and could hardly have had a "perfect recollection of having witnessed the execution of the Scots lords on Tower Hill in 1746"! The old gentleman doubtless remembered seeing the *heads* on Temple Bar, and I suppose muddled the two ideas together.

I think also there is some error in describing Taylor as an "original member of the Incorporated Society of Artists, the precursor of the Royal Academy," as this Incorporated Society had become an *exhibiting* body so early as April 21, 1760, when Taylor was only (to use his own expression) eleven and three-eighths old. Perhaps, however, its *official* existence is considered only to date from January 26, 1765, when the charter was granted. At this time Taylor, it is true, could not have been more than sixteen years of age; but it is certain that, when only a year older, his name is attached to the Roll Declaration of 1766. Most probably he was indebted for this early introduction to the fact of his being a pupil of Francis Hayman, the president. CHITTLEDROOG.

I have a curious engraving, published according to Act of Parliament, Aug. 21, 1746, by M.

\* Pronounced *hode*.



Cooper in Paternoster Row, representing this sad scene, with the names of the sufferers, and eight verses.

The Earl of Kilmarnock and Lord Balmerino were executed on August 18, and this large print appeared on the 21st, from which I would infer that it was executed before the execution. There is no artist's name. Who was the author of it?

P. A. L.

THE REV. SIR WILLIAM PALMER, BART. (4th S. i. 460, 520.)—If ESSEX MAN will take the trouble to consult any genuine Irish Baronetage, he will find Sir William Palmer's baronetcy no fiction. I have known the present baronet over twenty years, at the time when his father's elder brother held the title, and it was well known to devolve upon the vicar of Whitchurch Canonico. I have not my Irish Baronetage at hand, otherwise I should gladly give ESSEX MAN a concise pedigree.

H. W.

THE WEDDING-RING (4th S. i. 510, 561, 592.)—This subject was fully discussed in your first or second series—"quorum pars magna fui," and I thought had been set at rest. Since writing this, I have just looked over your last number (4th S. ii. 15). We ought to be much indebted to F. C. H. for his elaborate exposition. H. WARD.

THE EARLIEST BIRD IN THE MORNING (4th S. i. 551.)—On the night between the 8th and 9th of June last, I was engaged in the painful duty of sitting by the bedside of a dying relative in a small country town. Just as the chimes in the church tower struck out 2-30, a little bird in the garden outside began to sing—I fancy, a robin. As the bells ceased for the quarter before three, a cuckoo began a few notes, then shifted his perch, then went off. I should not have noticed the circumstance; but as each chime stopped, the bird began, giving me at the moment the idea that the chimes had woke first the little bird, and next, the cuckoo. It was not clear daylight at 2-30.

H. W.

A PRINCE OF WALES'S BROOCH (4th S. ii. 10.) I would suggest to MR. R. H. ROBINSON to submit his trinket to the inspection of an experienced goldsmith, who, by assigning a date to the workmanship, will show which of our Princes of Wales is alluded to as the "Hope of the British Empire."

Surely MR. ROBINSON cannot be serious in saying (as I understood him to do) that he is unable to assign a date for the brooch because he "cannot recall to mind when there was such enthusiasm" (the inscribing on a brooch that the Prince of Wales was the "Hope of the British Empire") "relative to one of his" (the present Prince of Wales's) "princely predecessors who could be so distinguished by that appellation"—

meaning, I presume, that judged from our present light, the heirs to the throne during the Georgian era were not especially worthy of esteem. Perhaps not; but it can scarcely be necessary to point out that in their day they received the most fulsome adulation, and therefore the fitness of the inscription is no guide to forming an opinion upon the subject.

MR. ROBINSON writes as if there had been princes without flatterers, and no honours paid without desert.

CHARLES WYLIE.

PERVERSE PRONUNCIATION (4th S. i. 11, 82.)—These notes remind me of a curious perversion of hearing which seems to follow on any habitual perversity in pronunciation. When about thirteen, I took to task a sharp Kentish boy of say eleven or twelve for interchanging his *us* and *vs*, and in especial for calling "The Vines" field near Rochester Cathedral "The Wines." My attempt may be epitomised thus: Q. Say vines. A. Wines. Q. No, v—vines. A. W—wines, &c. &c. Q. Now say wines. A. Vines. Q. No, no, w—wines. A. Well so I do, vines. Q. Dear me, you can say wines well enough; you said it just now: try again—wines. A. Vines. Q. Again, vines. A. Wines. I could not persuade him that when I said one word, he repeated the other.

B. NICHOLSON.

BELLS ON VESTMENTS, ETC. (4th S. ii. 19.)—The following references may be of use to MR. PIGGOT:—

Rock's "Church of our Fathers," i. 397, 415; ii. 26, 36, 101, 128; iii. 411; iv. 197, with the notes on these passages.

"Union Review," May, 1867 (Inventory of St. Margaret Patten).

Scott's "Minstrelsy of Scottish Border," ii. 157, edit. 1867, and note.

Ducange, *Glos.*, s. v. "Tintinnabulum," where other references to the same work are given.

The symbolical meaning of bells on vestments in the Jewish and Christian Churches is set forth in *Magius De Tintinnab.*, cap. ix., and the note of Sweetius; Beyerlink, *Magn. Theatr. V. H.*, s. v. "Tintinnabulum." There is no doubt that these beautiful appendages were very extensively used in mediæval times.

J. T. F.

The College, Hurstpierpoint.

SULTAN DYING OF ENNUI (4th S. i. 605.)—There is a most amusing story of a sultan who slew all his story-tellers because their stories came to an end, told in a little book called *Over the Sea*, published some years since by Dr. Pears of Repton, and written by one of his brothers. The successful teller of a story without an end described an enormous granary, with only one little hole in it, into which an interminable flight of locusts made their way, and carried off each a single grain of corn *usque ad infinitum*.

C. W. BINGHAM.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*Memorials of London and London Life in the Thirteenth, Fourteenth, and Fifteenth Centuries; being a Series of Extracts, Local, Social, and Political, from the Early Archives of the City of London, A.D. 1276-1419. Selected, translated, and edited by Henry Thomas Riley, M.A., &c. Published by Order of the Corporation of London, under the Superintendence of the Library Committee. (Longmans.)*

What would the ancient Fathers of the City, or their trusty Town Clerk, John Carpenter, the compiler of the *Liber Albus*, have said to the idea of a Library Committee of the Corporation?—and to the still more startling idea of such Committee authorising the publication of such a selection from the City Records, as are given to the world in the handsome volume before us? Assuredly they would have declared that, by such doings, the days of the City's glory were numbered. We, who live in more enlightened days, see on the other hand in this well-considered act, a wise recognition on the part of the City authorities of the spirit of the present age; and a laudable desire to give to the world in an authentic form every proper information respecting the social and political condition of the City and its inhabitants, in the so-called Good Old Times.

Having determined upon the publication of such a volume as the present, the Library Committee could not possibly have entrusted its editorship to any gentleman so competent to do justice to the subject as Mr. Riley. Thoroughly acquainted with the history of the period to which these Memorials refer, Mr. Riley possesses, moreover, a special fitness for the present task from the experience acquired by him in preparing for the press those important municipal records the *Liber Albus* and *Liber Custumarum*. What wonder is it, then, that when entrusted with the preparation of these Memorials, he has produced a volume so rich in local information, throwing so much new light not only on the topography of Old London, but on the manners, customs, and daily life of the citizens and their social and political relations, that every page of it may be read with interest? We commend it to our readers most heartily. A long introduction sets forth its claim to their attention in a very pleasant manner, while an admirable index makes the work everything that can be desired as a book of reference.

*The Apostles of Jesus. By Mrs. Clerc. (Hatchard.)*

The object of the present work is to supply a want which the authoress has been assured is felt—namely, an account of the Apostles written in a style suitable to general readers. It is written in a modest and unpretending spirit, and will furnish profitable reading to those for whose more especial use it has been compiled.

*The Herald and Genealogist. Edited by J. Gough Nichols. Part XXVII. May, 1868.*

This popular repository of genealogical and heraldic knowledge continues its useful course. Two papers in the present number are of special interest—that on Sheriffs' Seals, and the inquiry Who was William of Wykeham?

THE LATE REV. E. S. TAYLOR.—This gentleman, formerly curate of Ormesby, near Great Yarmouth, was a man of considerable literary attainments, and for many years a frequent contributor to "N. & Q." He died in 1863, his wife dying within a fortnight of him under very distressing circumstances, leaving a son, Roland Dilke Taylor, who is a candidate for admission to the Clergy Orphan School at Canterbury. We therefore venture to recommend his case to the attention of such of

our readers as are subscribers to that excellent Institution. Proxies may be sent to MR. HERBERT TAYLOR, 41, Ladbroke Road, London, W. (See advertisement in this week's "N. & Q.")

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

EUROPEAN MAGAZINE. A complete set, with all the illustrations. UNIVERSAL MAGAZINE. Ditto ditto.

Wanted by Collector, care of Publisher of Notes & Queries.

HISTORIA JESUITICA, a Rodolpho Hospitiano. Basil, 1632.

Good illuminated MSS.

English M-S.

Missale Sarum. 1515.

Wanted by Rev. J. C. Jackson, 15, Manor Terrace, Amherst Road, Hackney, N.E.

MANNING AND BRAY'S SURREY. 3 Vols.

THORNTON'S NOTTINGHAMSHIRE.

SPAIN'S STAFFORDSHIRE.

HOARE'S WILTSHIRE.

ATKINS'S GLOUCESTERSHIRE.

OSMERD'S CHESHIRE. 3 Vols.

HAYES'S KENT. 4 Vols.

TODD'S COLLEGE OF BONNOMES.

CLUTTERBUCK'S HEARTFORDSHIRE. 3 Vols.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

OLD POSTAGE STAMPS are utterly valueless except to professional collectors of stamps. There is not the slightest foundation for supposing them of use to manufacturers of paper mache, or for the purpose of getting candidates into schools or almshouses.

G. (Edinburgh) on the Coronation Oath. Where can we address a letter to this Correspondent?

T. N. will, we are sure, on reflection, see that it would be impossible to open our columns to the discussion of his purely legal query.

CORNUB. The custom of throwing the Hood at Hazezy is noticed in "N. & Q." 2nd S. iv. 486; v. 94, 137; vi. 137.

J. The phrase "Buz the bottle," is explained in "N. & Q." 1st S. v. 187, and 3rd S. iv. 212.

ERRATA.—1st S. l. p. 172, col. ii. line 37, for "twelve" read "twelfth;" p. 569, col. ii. line 47, for "reuping" read "ripening."

"NOTES & QUERIES" is registered for transmission abroad.

Library of the late Edward Denys, Esq.

MESSRS. PUTTICK & SIMPSON will SELL by AUCTION, at their House, 47, Leicester Square, W.C. (west side), on WEDNESDAY, July 15, and two following days, a Collection of Valuable BOOKS, the Library of the late Edward Denys, Esq., of Hampstead, including The Bible, by T. Matthew, 1549.—Macklin's splendid Edition of the Bible, 4 vols. russ., Gustave Doré's Bible, 2 vols. morocco.—Chaucer's Works, 1542.—Gower's Confessio Amantis, 1564.—The Works of John Lyly, for the Water Poet, Pierce Plowman's Vision, 1661.—Treasure of Eponymies, 1559.—Heures à l'usage de Paris, 1524.—Brandt's Stultitiera, s. vis, 1567.—Brandt's ship of Fools, translated by Barclay.—Libbin's Typographical Antiquities, 4 vols.—Archæologia, 20 vols.—Count Libri's fine work on Bookbinding.—Leland's Ancient Monuments.—Museum of Painting and Sculpture, 17 vols.—Boydell's Shakespeare Gallery, 2 vols.—Pennant's London, illustrated, 2 vols.—Whitaker's Cræver.—Shaw and Nodder's Naturalist's Miscellany, 24 vols.—B. Wick's quadrants, and Zeyon's Fables.—Journal of the Royal Geographical Society, 36 vols.—Philosophical Magazine, 68 vols.—Quarterly Review, 113 vols.—Rees's Cyclopædia, 45 vols.—Chalmers's Biographical Dictionary, 32 vols.—Westen's Greek Testament, 2 vols.—Hickes's Thesaurus, 3 vols., large paper.—Lye and Manning's Anglo-Saxon Dictionary, 2 vols.—Knight's Pictorial Shakespeare, 7 vols.—Bell's British Theatre, 20 vols., large paper.—Inchbald's British Theatre, 42 vols., &c.—a fine set of the Original Quarto Editions of the Dutch Classics, bound in 32 vols. large morocco, by C. Lewis.—Rare and Curious Books.—English and Foreign Fæculæ, Poetry, &c.—a variety of Standard Books in all classes, &c.

Catalogues on receipt of two stamps.

BOOKS BOUGHT.—THOMAS BEET buys LIBRARIES OF OLD and NEW BOOKS, and gives their FULL VALUE. The loss on Sales by Auction is thus avoided.—Apply to THOMAS BEET (late RODWELL) BOOKSELLER, 15, CONDUIT STREET, BOND STREET, LONDON, W. Established nearly a century.



LONDON, SATURDAY, JULY 18, 1868.

## CONTENTS.—No 29.

NOTES:—Tasso's "Love and Madness," 49.—Dr. Wilmot, the Author of the "Heroic Epistle," 50.—Professor Joricheau's "Bathers surprised," 51.—"Spanish Gypsy," 51.—The Jews of the Captivity in Armenia and Persia, 52.—Passage in St. Luke, Luke xvi. 16-18, 53.—Book Inscriptions.—Oppanux.—"Leveling up,"—Cronicles.—Once.—French-English.—Selden: Swift.—Corrupt English, 53.

QUERIES:—Ball: Rectors of Whippingham, Isle of Wight.—The Duke's Vault (or Vault) Oak in Saverne Forest.—Dante's "Inferno"—Ten English Prisoners released by Buonaparte.—Godfrey Families.—Grimm.—Heraldic Query.—The Holy Court?—Genuine Irish Baronetage.—Jersey Families.—Lewian.—Linen Pattern Panels.—Mary Beatrice, Queen of James II.—Robert Morris.—The Parable of the Lily.—A Parody.—Phrase.—Who was Saint Herefrid?—St. Nicolas Acon.—Sea Water, 53.

QUERIES WITH ANSWERS:—Origin of Envelopes.—The People called Quakers.—Bibliographical.—Quotations wanted.—Ivory, the Mathematician.—Leggings, 55.

REPLIES:—Roman Inscription at Cannes, 58.—Hogarth, 59.—A Lacemaker's Song, 56.—Queen Blaeu's Tomb: Paisley Abbey, 60.—Floating Corpses, 63.—The Douglas Riots: the Douglas Heart, 56.—Dis-movement, 64.—St. Thomas à Becket and Syon Clove, 65.—Adam of Orleton's Saying.—Quotations wanted.—"Stradella"—Sultan dying of Ennui.—Citi and Bumpkin.—Modern Invention of the Sanskrit Alphabet.—Ponts made to Lock.—Ancient and Modern Superstitions.—Curious Orthographic Fact.—Mortlake Potteries: Toby Jugs.—Discovery of an Old Medal.—Monogram "A.E.I."—Enamelling the Face.—Earliest Bird.—Cleanliness, &c., 66.

Notes on Books, &c.

## Notes.

## TASSO'S "LOVE AND MADNESS."

Till Rosini published his *Saggio sugli Amori di Torq. Tasso* in 1832, whose views Vieuzeux adopted in the *Penny Cyclopædia*, the story of Tasso's being in love with one or other (for it never was stated which) of the daughters of Henry II., Duke of Ferrara, had nearly died out as one of the improbabilities of history. It should be remarked that Rosini relies *exclusively* on the verse and prose of Tasso's works, disregarding all other *matériel* for forming a judgment. It never has been alleged that either of these ladies was in love with him. They were daughters of René, and granddaughters of Louis XII. of France. (Sismondi, xvi. 340.) René had been converted to Protestantism by Calvin himself as he passed through Ferrara, where he stayed a few months in 1535. (Serassi and Guasti, i. 180, n.) Brantome (vol. i. *carte* 302) speaks of three daughters:—

"Ces trois filles furent très-belles, mais la mère les fit embellir d'avantage par la belle nourriture, qu'elle leur donna, en leur faisant apprendre les sciences et les bonnes lettres, qu'elles apprirent, et retinrent parfaitement, et en faisoient honte aux plus sçavans," &c.

We may, therefore, infer that Lucretia, the elder, who married the Duke of Urbino, as well as the unmarried Leonora, had a leaning at least towards Protestantism. Tasso, on the contrary, was a firm Romanist, with an eye to becoming a

priest. He was well fortified against the love of these two ladies, if they had evinced any to him, by his ardent passion for Laura (not so named from Petrarch's, but so baptised) Peperaro, who was first seen and loved by him in his twentieth year. She, however, married Count Turchi of Ferrara, and was afterwards a lady of honour to the Duchess Margaret, where Tasso was domiciled. Tasso was also fortified in another way, as these ladies were respectively nine and ten years older than himself; and who, as compared with Scotch ladies for example, may be regarded as sixteen or seventeen years older physically. Tasso is represented as in the chamber of the Duchess of Urbino, June 15, 1577, drawing his sword on a domestic, whose ears he ought rather to have boxed. Is this the man of thirty-three who the year before put four men to flight—*Tam Marte quam Mercurio*? If we think of our James I. about thirty years afterwards, we shall not be surprised that the drawing of a sword in the chamber of a duchess was no light matter. Her father caused Tasso to be imprisoned. Tasso wrote a letter of submission, and was taken by the Duke of Ferrara to his country seat, Bel Riguardo. Here Tasso was sternly interrogated as to something he had said; there is no evidence that it was about anything *written*—as a sonnet, for example. He was not very strictly guarded, for he ran away July 20, after an incarceration of three weeks.

The "metal more attractive" was still at Ferrara, whither he returned in the March following (1578); being coldly received, however, he left that city, and wandered from one Italian court to another, in some of which he was well and honourably entertained. But on February 23, 1579, he again made his appearance at Ferrara.

As to the supposed attractions, we may fairly give up the married Lucretia; we may look now to Leonora (= Eleanora), who was then forty-four years of age, or, by the Scotch rule of proportion above-mentioned, fifty-one—no longer a very tender girl for a man of thirty-five; and she died in 1581, two years after Tasso's entrance into the madhouse of St. Ann (March, 1579), and five years before his release therefrom (July, 1586). There has never been the shadow of an insinuation that she died of love for Tasso, or out of regret at his sufferings, or the want of his society in any way. The love of Tasso was the same as that of all other real lovers—

"Love is not love

Which alters when it alteration finds.

Love alters not with his brief hours and weeks,

But bears it out even to the edge of doom.

If this be error, and upon me proved,

I never writ, nor no man ever loved."

Shakespeare, *Sonnet*, cxvi.

Next, as to his madness. It is said that he was attended by a spirit like the demon of Socrates,

but if any one will read what Socrates himself says thereon (Plato, *Apol. Soc.*, *First Alcib.* i.; *Theages*. x.; Xenophon, *Memorab.* i. 4; and compare Plut. *Genio Socratis* Reiskii viii. 296, where a different view is taken), he will find no resemblance whatever to the spiritual being with whom Tasso said that he conversed. Manso, in his *Life of Tasso* (i. 14, p. 120), mentions that he often talked with Tasso on the subject of this spirit, and was once present at an interview he had with the spirit, both men sitting at the fireside and looking through the window. "See," said he, "the friendly spirit who has courteously come to oblige me; see him, and acknowledge the truth of what I said." Nothing appeared to Manso, and there was no dialogue, but only a monologue of Tasso; the subject was not, as Vieusseux says, from Milton—"of providence, foreknowledge, will, and fate."

Manso told Tasso that he saw and heard none but Tasso himself. Tasso insisted that the spirit had addressed him, and that he had replied; and had previously urged that it could not be fancy or imagination, because the spirit told him of things which he had never before thought of, and which could not have been fancied or imagined by himself. But, after the experiment, Tasso, finding that Manso saw and heard no spirit, smiled and left a sentence unfinished. Shakespeare says—

"The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to  
heaven;  
And, as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name."

*Midsommer Night's Dream*, Act V. S. 1.

Here the imagination is under control, and can be brought under the "poet's pen." Tasso's was beyond this, and out of his control as regarded the spirit—the result of a diseased imagination.

All the biographers of Tasso, as far as my research has extended, have omitted to notice the interview of the acute and accurate Montaigne in November, 1580, and to which he refers in his "Apologie de Raimond Sebond" (*Essais*, liv. ii. ch. 12):—

"Great wits are ruined by their own proper force and quickness. What a condition, through his own agitation and promptness of fancy, is one of the most judicious, ingenious, and best formed souls, to the ancient and true poesy, of any other Italian poet that has been these very many years, fallen into? Has he not great obligation to this vivacity that has destroyed him? To this light that has blinded him? To this exact and subtle apprehension of reason, that has robbed him of reason? To this curious and laborious scrutiny after sciences, that has reduced him to a brute? And to this rare aptitude to the exercises of the soul, that has rendered him without exercise, and without soul? I was more angry than compassionate, to see him at Ferrara in so pitiful a condition survive himself; forgetting both himself and his works, which, without his knowledge,

though before his face, have been published, deformed and incorrect."

In a letter to Scipio Gonzaga, Tasso takes a like view of his own case. He says:—

"Oppresso dal peso di tante sciagure, ha messo in abbandono ogni pensiero di gloria e di onore. Angustiato dalla sete, desidera la condizione stessa dei bruti, che ne fonti e ne fiumi liberamente la spengono. Ed accresce l'orrore del suo stato d'indignità che gli conviene usare, lo squallore della barba e delle chiome, e degli abiti, e la sordidezza e l'induciume, da cui mirasi circondato."—Rosini, *Saggio sugli Amori di Torq. Tasso*, &c., p. 82.

An improvisatore once told me that a skeleton in armour, introduced in a poem he was reciting, he saw, in a darkened corner of the room, as distinctly as he could see any of his auditors. This man was, however, under a defect in his reasoning and moral powers. Persons of comparatively weak intellect are able to see and describe the subjects of their imagination as real objects of sense; the subject indeed makes on such a person's understanding an impression as distinct as the object itself. Much of the mystery of ghost-seeing may be thus explained. In all these cases some derangement of the nervous system must be assumed, as in the case of Nicolai, Goethe's 'Proctophantasmist.' (*Walpurgismacht*.)

T. J. BUCKTON.

Wiltshire Road, Stockwell, S.W.

#### DR. WILMOT, THE AUTHOR OF THE "HEROIC EPISTLE."

I have the pleasure to send you a sketch of some interest, especially to *Junius* readers. It was found among the papers of the late Sir Richard Phillips. It is in his, to me, well-known handwriting; it bears no date, but I should say was written when he was making his "Personal Tour" in 1828-29, and was doubtless intended for that work, which, in publication, did not reach the locality of this paper. With it is a drawing, by Mrs. Serres, of the house in which the *Letters of Junius* were written (Dr. Wilmot's house), directed to Sir Richard by that lady. JOHN TIMBS.

"I visited as a hallowed spot the house, formerly St. John's Monastery, inhabited by Dr. Wilmot, the author of the *Letters of Junius*. I have often referred those compositions to Maclean, a Scotchman; but no Scotchman ever had the heart, the feeling, and the energy of integrity of Junius. I have referred them to Irishmen, but vanity is too deeply identified with the soul of an Irishman to enable him to keep such a secret, while the same sentiments with the pen of an Irishman would have been expanded to a folio.

"Dr. Wilmot was a scholar, an Oxonian, even the Father of that University, and a man who had seen and felt by personal experience the emptiness and the worthlessness of human grandeur; and he was, therefore, dead to the small motives which might have stimulated many to seek the trophies from such a performance. Junius had effected its purpose; and the author having sown the seeds of favourite principles with an effect at once complete and effective, he was satisfied.



"Dr. Wilmot was then (*sic*) 58; and though he lived to be 92, he would at 58 look with indifference at the applause of a public which as often extols the foolish as the wise. Mystery and intrigue too had been the habit of his life. He married *George the Third* in 1759 to the Fair Quaker. He married Henry Frederick, Duke of Cumberland, in 1767, though much against his will, to his own daughter. His learning, talents, and activity made him the confidant of Chatham, Chudleigh, Wilkes, and other agitators of the age; and he was in familiarity with Royalty. Born in 1714, he was old enough to have been an associate with Bolingbroke, Glover, Thomson, Mallet, Hammond, and others in the court of Frederick; and his connection with it is proved by his being *chief mourner at the funeral of that Prince* in 1751. Such a man would be lifted in soul above the motives which govern smaller minds, and he doubtless considered *Junius* as the proper triumph of genius over the grovelling pursuits of courtiers, and of first-rate information over the hearsay sources of truly ephemeral scribbles.

"I do not adopt this opinion on vague surmises. I have known most of the men who had been suspected to have written *Junius*. I have known others who value themselves as having a second, third, or fourth-rate knowledge of the subject. But having seen a paper in the hand of the great JOHN DUNNING in which he gives Dr. Wilmot permission to print with Dr. Wilmot's *Junius* his Letters of Philo-Junius, I can have no doubt on the subject; while, considering all the characteristics of the man—his adventures in life, his acknowledged talents, his splendid connections, and, in short, everything about him—I regarded him as the undoubted AUTHOR of the LETTERS of JUNIUS, and therefore as the most eloquent writer of the English language, and one of the ablest and most spirited politicians and patriots that ever appeared in any age or country.

"The mystery about the MS. is solved by considering that Dr. Wilmot had an accomplished sister, wife of *Captain Payne*, who wrote just such a neat character as that in which these compositions were penned; for Dr. Wilmot's handwriting had been spoiled in scribbling exercises, like that of all boys at classical seminaries, yet his intriguing practices had led him to vary it. I have heard of his corresponding with the same person, as a joke, in two opposed characters, and being consulted himself about the sentiments of both. He wrote verse, too, as well as prose. His epigrams and classical imitations were excellent; and it is a very curious fact that, having in my possession the MS. of the Preface to the HEROIC EPISTLE TO SIR W. CHAMBERS, I find it to be in the hand of Wilmot; while a list of persons to whom he wished the bookseller to send copies is in a character not that of Junius, but more like it. I need not tell any reader that that poem, and its fellows, are deemed the most finished productions in the language, and as to perfect versification, just what Junius is as to perfect prosaic composition. The same policy marked this publication as the other. He went to Almon at night in a mask. Almon never could trace him; but as he appeared to be a clergyman, he fixed on Dr. Mason, one of the King's Chaplains, and hence the blunder about one Mason, the author of *The English Garden*, &c. Ten thousand copies were sold in six months, and who but a man of the same feelings as those of Junius could have kept his secret?

"In person Wilmot was above six feet, active, daring, and enterprising. In his size we recognise Woodfall's tall clergyman who put a letter of Junius into his letter-box, and the same person in the interview with Almon.

"In his connection with the Duke of Cumberland, Lord Chatham, and others, we discover the means of his accurate information and of his perfect political views. In

short, in all his attributes, we find in him the identical Junius.

"I learnt at Warwick that he had been blind seven years before his death, but that his mind was vigorous to the last. Shortly before his death, he caused a vast load of letters and papers to be burnt by his servants: a few he confided to Lord Warwick, and others to his granddaughter; but still, in the spirit of Junius, sealed, and not to be opened till after the death of George the Third. *I saw them under seal* long before they were opened, and have often examined them since. They merit the notice of Parliament; and the way in which they have been slighted is another proof of the mischiefs of an ephemeral press, when corrupted, or in hands who do not feel their power of doing good or harm. The world, on many important subjects, has a daily extinguisher placed on its powers of seeing and discriminating by the specious advocacy of the public press, and it is one of the many imperfections of society which it is difficult to find means of reconciling in utility with unequivocal benefit. In a word, these documents of Wilmot have been written down by the hired, and the language of the hired having been adopted by the ignorant or inconsiderate, there is hazard even to myself in saying a word about them; but the associations at Warwick have forced from me this too long, or too short, a notice.

"If there was in England any patronage of books, except of trumphy novels, second-rate works of imagination and speculations in theology, I would assemble all the few that could now be collected relative to Wilmot and his connections, and prefix them to his known writings; but nothing more clearly proves the general decadence of Britain than the low state of literature; and I doubt whether there are ten men in England now living who would aid such a design, or even any great design, which did not concur in supporting received and commonplace opinions."

#### PROFESSOR JERICHAU'S "BATHERS SURPRISED": ELIOT'S "SPANISH GYPSY."

I feel myself indebted to the tasteful critic in *The Times*, who directed his readers' attention, a few days ago, to the admirable group of the "Bathers," by Thorwaldsen's distinguished pupil, now for a short time to be seen at South Kensington. He has so vividly described the figures, that it would be a work of supererogation for me to follow, *longo intervallo*, in his footsteps. I shall content myself with one or two remarks.

Though it would be unfair to forget Baily's most elegant and interesting "Eve at the Fountain," and several other works of his, which belong to sculpture of this class, yet I can truly say that the "Bathers" are, without exception, the two most modest figures, completely *nude*, I have ever seen; and every one who has any pretension to taste must envy the most excellent and beautiful Princess for whom so charming a possession is destined. To Her beauty they are akin, but cannot rival it. The conjunction of the two figures is original, pure, and natural; and there is much of grace and symmetry in the forms. The noble, dignified expression of the elder sister, blended with a *nuance* of indignation, is pleasantly contrasted with the curiosity and wonder in the countenance

of the young girl. Perhaps one might be allowed to desiderate in the latter a slight intermixture of fear, though the Professor would probably reply that the protection and shelter of her elder companion had restored confidence, and all terror had fled. Be this as it may, I think this captivating group is superior in interest to one of the most celebrated works of antiquity, the *motive* of which is similar. The famous Venus de' Medici is an example of exquisitely lovely, matchless form, but of nothing more. The face has very little beauty, and no expression, except a slight smile, surely not appropriate to the modesty befitting a goddess obviously "surprised"! But in the classical work before us the countenances are illumined by mind as well as beauty. It recalled to me some of the pure and brilliant imagery that adorns the pages of Geo. Eliot's *Spanish Gypsy* † (which poor John Phillip would have gloriously illustrated)—which contains many noble lines, and would, I cannot help thinking, have contained many more, to be remembered and quoted hereafter, had the highly-gifted and all-accomplished authoress (whose *prose* style is almost always pellucid) given more regard to Dr. Johnson's judicious criticism on the style of Swift:—"He always understands himself, and his reader *always* understands him,"—a very liberal admission, considering what a contrast the Johnsonian style was to Swift's. Obscurity does not give force either to prose or poetry, any more than the bewildering light of the fast-deepening eve gives confidence to the traveller in his onward progress.

GEO. HUNTLY GORDON.

June, 1868.

\* Yet the Florentine Venus is very fascinating, in spite of her air of affectation, which perhaps is largely due to the *pose* of the modern arms. I never could believe that the original hands were *detached*; and this notion is strongly supported by the discovery at Rome, in 1839, of another Venus, considered by many as Greek, and probably a copy of the Medician, in which the marks of the fingers on the right thigh and left bosom are plainly visible.

† "Form all curves like softness drifted,  
Wave-kissed marble roundly dimpling,  
Far-off music, slowly winged,  
Gently rising, gently sinking."

"Pure as rain tear on a rose-leaf,  
Cloud high-born in noonday spotless,  
Sudden perfect as the dew-bead,  
Gem of earth and sky begotten."

"The spirit in her gravely glowing face  
With sweet community informs her limbs,  
Filling their fine gradation with the breath  
Of virgin majesty."

*The Spanish Gypsy*, 1868, pp. 41 and 61.

## THE JEWS OF THE CAPTIVITY IN ARMENIA AND PERSIA.

The Armenian chronicler, Moses of Khorene, gives incidentally some particulars as to the Jews in Armenia and under the Persian and Parthian empires, which have been but little regarded, and are worthy of being noted.

The Jews or Hebrews are called, in Armenian, *Hraik*. One of the author's first references is in vol. ii. chap. iii.; where, under the reign of Arsaces the Great, King of Parthia, he states that the monarch, to recompense after the battle of Babylon the services of a warrior as brave as wise, the Jew Shampa Pakarad, conferred on him and his family the right of placing the crown on the Arsacid kings of Armenia. He granted the family, or race, the right of calling itself Pakradooni, and the possession of a satrapy; which was in the time of Moses, in the fifth century, still considerable. This Pakarad was created a dignitary of the kingdom, governor of a province, and prince of 11,000 men. In consequence of this privilege of coronation, Pakarad had the title of Takatir (Crown-putter-on), and privilege of wearing a band with three rows of pearls, with or without jewellery (p. 7). According to tradition, Pakarad was the descendant of a Jewish captive sent by Nebuchadnezzar to Hrachia (Fiery Eyes), King of Armenia (i. 23).

It must, however, be stated that this tale of Jewish descent was controverted, and that the Pakradooni were reputed to be of pure Haik or Armenian descent (i. 22). Moses, however, stands to it stoutly that Pakarad was a Jew, refused to conform to fire-worship or idols, and was allowed to preserve his own faith (ii. 8); and that some of his children were martyred for refusing to conform, but that others consented to go hunting and to war on Saturdays, and to leave their children uncircumcised. It appears, too, they intermarried with other princely families. This Moses states on an older authority, that of Mar Abas Cadina (ii. 9). The Pakradooni also ate pork and the flesh of sacrifices (ii. 14).

Of the race of Pakradooni, Moses relates many adventures. Whether they were Jews or not, though Moses and others are circumstantial on this point, we may deduce this fact, that to be a Jew or of Jewish descent was not held to be dishonourable, but so honourable that it was a matter of pride.

Moses (ii. 14) says that Tigranes, at the capture of Ptolemais, took many Jewish prisoners; also (ii. 19) that he took prisoners from Jerusalem, and transported them to his empire.

A little further on he reports an accusation against Enanus, chief of the Pakradooni, of entering into a conspiracy with the High Priest to restore his family to the Holy Land (ii. 24). In the legend



of Edessa, Tobias, a Jewish prince, is said to be of the family of the Pakradooni.

Ardakhes, King of Armenia, built a new city called Ardakhad, and removed thither from the city of Erwant the captive Jews who had been originally settled at Armavir (ii. 49) after the first captivity (ii. 65).

The race of Amadooni, according to Moses, was of Jewish origin, being descended from a certain Manohah; whose son, of giant and athletic height, was called Samson, "as it is the custom of the Jews to give the names of the first Jews in the hope of seeing them worthily represented." This is an interesting note, as it shows how long this custom of giving imitative instead of special names has descended among the Jews. This family had been transplanted into Armenia by the first king of the Parthians, and had gradually increased in honour in the country of the Arik (ii. 57).

In the third book, chap. xxxiv., is an interesting passage, because it is nearer to the times of the annalist, and thereby throws a light on the other recitals. He says Shabouh, King of Persia, sent an order into Armenia to carry off the Jews who were faithful to the Jewish law. The Jews who had been in Van from the time they were carried off from Judea by Tigranes, were consigned to Asbahan. There were also carried into captivity the Jews established by Tigranes at Ardashad and Vagharshabad, and who were converted by St. Gregory and Dertad to Christianity.

Thus we see that the Jews in Armenia were not, as in other districts of the Roman empire, regarded with contempt, nor did they consist solely of mechanics and traders. A Jewish descent was regarded with honour. We find colonies of Jews, as of other nations, settled in the cities, as Walloons, French Huguenots, and Palatines have been among ourselves. Some of these Jews had conformed more or less to fire-worship, and some to Christianity; for it may be questioned what kind of Christianity of heart was that maintained by churches composed solely of Jews, and if we have not some of the incidents of Jewish history in Spain repeated, with Nuevos Christianos.

It is to be observed, Moses of Khorene was not wanting in prejudice against the Jews, as they had crucified Christ.

Sir Francis Goldsmid having called my attention to Jost's *Allgemeine Geschichte des Israelitischen Volkes*, I find that laborious inquirer has not omitted this source of information; and in his second volume refers to Moses of Khorene, but does not go into the subject at any length.

HYDE CLARKE.

32, St. George's Square, S.W.

#### PASSAGE IN ST. LUKE: LUKE XVI. 16-18.

"These verses" says De Wette, "stand quite detached, and every attempt that has been made to point out any connexion has proved a failure."

Nothing can be more true, and they make our Lord begin his parable in a rambling inconclusive way, quite at variance with his usual manner. There must therefore be an error on the part of the writer or of the transcriber, and I think it is easy to show that the fault lay with the latter.

In my *Shakespeare Expositor* I have shown that transpositions frequently arose from the circumstance of the author having made an addition in the margin, or a copyist having added in the margin something that he had omitted, which had been afterwards taken into the text in the wrong place. These were the only cases I had need to notice there, as they applied to printed books; but there was a third case—that of taking marginal notes into the text—which could only take place when books were in manuscript. Of this we have many instances in the Bible, the Classics, and the works of the middle ages. Thus, for example, the doxology at the end of the Lord's Prayer in St. Matthew's Gospel is wanting in all the best MSS. and the works of the more eminent Fathers, and the natural inference is, that it was the pious reflection of some devout Christian, written in the margin of his copy, and afterwards taken into the text by some transcriber.

So also I think it must have been with these verses. They are all, it may be seen, taken from the Gospel of St. Matthew, and were probably written in the margin from memory as illustrative of the concluding verses of the parable, and being written lengthways and not across, they may have extended the whole length of the parable, and so when the transcriber was taking them into the text in the usual manner, he did it at the beginning, and thus gave them their present position. Had he taken them in at the end, though they would still have been embarrassing, they would have been far less so than they are in their present place. In fine, the natural and easy manner in which the 15th and 19th verses unite when they are removed, seems almost to demonstrate the truth of this mode of emendation. It is curious enough that practice on Shakespeare should have led, as it has done, to the removal of a difficulty of some magnitude in Scripture; and is it not amazing that so simple a correction should have escaped the acumen of, we may say, a host of critics?

THOS. KEIGHTLEY.

#### BOOK INSCRIPTIONS.—

- (1.) "John Deere his booke Amen  
and soe god save our noble king  
ye rose is red ye grass is green  
and so god bless our gracious queen  
little is ye robbin and less is ye wren  
bad is my writing and worse is my pen."

- (2.) "Whose Booke is this if you will know  
in letters I will plainly show  
y<sup>e</sup> first an I in all mens sight  
y<sup>e</sup> second D a word of might  
Joyn you these letters conningly  
and you shall finde his name thereby  
and if you chance his name to misse  
looke down below and there it is.  
John Deere 1671."

W. C. B.

**OPOPANAX.**—Some years since this odd-looking word was posted with an air of mystery all over London. In process of time this turned out to be a puff of a new perfume; but, singularly enough, *opopanax* is described in Burton's *Anatomy of Melancholy* as a "fetid Mexican gum." J. L. C.

"**LEVELLING UP.**"—This phrase is not of modern invention. Dr. Johnson, speaking to Boswell in 1763 about Mrs. Macaulay, says: "Sir, your levellers wish to level down as far as themselves, but they cannot bear levelling up to themselves." C. J. ROBINSON.

**CROMLECHS.**—If no one has ventured to suggest an eastward track for the builders of the cromlechs, cairns, &c. scattered along the western coast of Europe (see *Saturday Review*, June 13), allow me to start it simply as an hypothesis. Might not the race that raised these and kindred structures in Brittany and Biscay, as well as in the west and south-west of England, be persons of some original race (Tartar or other) that had drifted in the first instance, and afterwards established an emigration, from America to Europe? Intercourse between Europe and America did not begin with Columbus. O. T. DOBBIN.

**ONCE.**—Congreve's comedy of the *Old Bachelor* (Act I. Sc. 3) furnishes an instance of the use of this word in the place of *when once*:—

"I am sorry to see this, Ned; once a man comes to his soliloquies I give him up for gone."

Philadelphia.

UNEDA.

**FRENCH-ENGLISH.**—In the first series of "N. & Q." (vols. vii. viii. and x.) will be found several amusing specimens of Italian-English. The following, recorded by the Rev. W. Shepherd, as an attempt at an English advertisement, affixed to one of the pillars of the Théâtre Français, seems worthy a place in the collection of these curiosities:—

"Hardy Cook, living to the Louvre on the West Gate under the vestibule, old emplacement of late M. Kolliker. He will serve you with list, and he has parlours and private rooms, receives Society, and has always some Shouroute and Distiers of Caucale. Nota he as wines of Bordeaux first quality."—*Paris in Eighteen Hundred and Two and Eighteen Hundred and Fourteen*, 8vo, London, 1814, p. 248.

WILLIAM BATES.

**SELDEN: SWIFT.**—Mr. Arber's "English reprints"—especial handy-books are they for back-

readers—have supplied to me an additional instance of the Dean's (casual? or prepense?) borrowings. As the Stagryte had forestalled his reverence's mensuration of pigmies and of giants, so did the Table-talker—*E. P. Religion*, iii. p. 102—anticipate his testamentary coats of the three brothers: an allegory little to the liking of Petrines or of Jackites, and all the less for its uncompromising directness.

To Mr. Arber let me take this opportunity of saying *Maec!* Among his—many, I hope—retrievals from dusty shelves, perhaps he will not forget *Lord Herbert of Cherbury*. E. L. S.

**CORRUPT ENGLISH.**—It is a pity that writers are so often to be met with who use the following awkward phrase, or something analogous to it: "It cannot be doubted *but* that he is sincere." Besides being inelegant, it is positively incorrect; for, literally taken, it means the reverse of what is intended to be expressed. The word *but* entirely alters the sense, and should be omitted. It would be curious to know how the phrase originated. It has been adopted without reflection, even by the best of writers. The sooner it is exploded—for the sake of pure English—the better. M. A. B.

### Queries.

**BALL: RECTORS OF WHIPPINGHAM, ISLE OF WIGHT.**—Apropos of the notice in "N. & Q." about the Mayors, Vicars of Avebury, can any of your readers tell me whether there is not a similar instance of "long family connection with a living" in that of the Balls, who were, I hear, connected as rectors with Whippingham, in the Isle of Wight, for a period of nearly two centuries?

LUDOVIC HOUSTON.

**THE DUKE'S VAULT (OR VAUNT) OAK IN SAVERNAKE FOREST.**—Can any one communicate the legend respecting this oak. It is one of the largest in Savernake Forest, and though much decayed, is still a very giant among oaks. During a recent visit to the forest I heard from several persons that a curious story attaches to the oak in question, but I have been unable to gather the particulars. Locally it bears the names of the Duke's Vault, or Vaunt. C. R. W.

Bath.

**DANTE'S "INFERNO."**—I have been informed that a very good translation of Dante's *Inferno* has been recently printed by a Mr. David Johnstone, at one time an M.D. of the University of Edinburgh or Glasgow. I have not been able to ascertain the name of the publisher. Can any of your correspondents direct me where I can purchase a copy?

Bath.

R. WILBRAHAM FALCONER, M.D.



**TEN ENGLISH PRISONERS RELEASED BY BUONAPARTE.**—In the last volume (xxiii. p. 4) of the *Correspondance de Napoléon I, publiée par ordre de l'Empereur Napoléon III*, I find the following despatch from Napoleon to General Clarke Duc de Feltre, then Minister at War at Paris, dated Saint Cloud, Nov. 12, 1811:—

“Lors de mon passage à Givet, un détachement de prisonniers anglais a travaillé à rétablir un pont volant. Parmi ceux-là j'ai remarqué le zèle et l'activité de huit ou dix de ceux spécialement, qui se sont jetés dans un bateau pour aider à la manœuvre du pont. Donnez ordre que l'état des dix hommes qui se sont le plus distingués dans cette circonstance soit dressé; que les hommes soient habillés à neuf, et qu'on remette à chacun cinq Napoléons avec un ordre de route pour Morlaix, où ils seront réunis au *Transport Office*, en faisant connaître la raison de leur délivrance. Vous en instruirez le ministère de la marine, que cette correspondance regarde. Il est nécessaire qu'il n'y ait pas d'injustice, et que les hommes qui se sont le mieux comportés soient choisis de préférence. Il y a là un ministre anglais qui s'est présenté pour me demander la permission d'aller passer trois mois en Angleterre; accordez-la lui. Il pourrait être chargé de la conduite des autres. Enfin je vous envoie une pétition qui m'a été remise dans la même circonstance par une Anglaise; faites-moi un rapport sur ce qu'elle demande.”

Is there any contemporary English record of this circumstance, or is it known who were the “ministre anglais” and the ten fortunate prisoners committed to his care? T. E.

**GODFREY FAMILIES.**—Wanted to know what became of the descendants of Richard Godfrey, of Old Romney, who died 1641. His sons Robert, Richard, and John are accounted for; but William and two others (names unknown) it is desirable to gain particulars of. Also who was Edward Godfrey of Risby, Suffolk, who died 1727, æt. seventy-four; and Edward Godfrey of St. James's, who died 1764. The parentage of these or any other descendants of Godfrey of London will much oblige H. A. BAINBRIDGE.  
24, Russell Road, Kensington.

**GRIMM.**—Can any of your readers inform me if any English translation exists of Grimm's work on *The Origin of Language (Ueber den Ursprung der Sprache)*? I have a translation in French, published at Paris in 1859, but I am told that no English edition is to be found at the library of the British Museum.

PRINCE ETIENNE DE CROUY.

Pall Mall.

**HERALDIC QUERY.**—What is the English of the following description of a French coat of arms: “De gueules à la main au naturel gonflonnée d'hermine, à l'épée d'argent en pal.” What is also the English of a coat of arms *en abîme* or *semé*, with another coat of arms. Does any dictionary of French and English heraldic terms exist? H. VAN LAUN.

Cheltenham.

“THE HOLY COURT.”—In a work styled—

“The Holy Court, fourth tome, The Command of Reason over the Passions, written in French by F. N. Caussin, of the Society of Jesus, and Translated into English by S<sup>r</sup> T. H. (Thomas Hawkins) *Permissu Superiorum*, M.DC.XXVIII.”

are the following sentences:—

“But it is a great error to think to make a religious man by holding a poignard to his throte, and by taking hayre from his head when the consent of his heart cannot be had.”—Page 290.

“Necessity makes a Monke, where piety could neuer make a Christian.”—Page 325.

I made a note of the above several years since, and should now like to know whether *The Holy Court* is the earliest work in which they are found. J. BEALE.

Spittlegate, Grantham.

**GENUINE IRISH BARONETAGE.**—Would H. W., who writes on the subject of the Rev. Sir William Palmer (*anté*, p. 47), oblige me by informing me what is the name of the “genuine Irish baronetage” to which he alludes, as I thought Sir B. Burke alone gave the lineage of the baronets? C. S. K.

**JERSEY FAMILIES.**—Have some volumes on the families of Jersey been published by Mr. Bertrand Payne? I have been informed that this is the case, but can find no mention of them in the Catalogue of the British Museum. E. E.

**LEUGAN.**—Can any of your readers explain how the practice may have arisen of dipping certain round crystals called *leugan* in water, for the cure of diseases in cattle? The superstition was, I suppose, confined to Scotland. This is one of those curious rites of which the probable origin has not been discussed. CHARLES ROGERS, LL.D.  
Snowdoun Villa, Lewisham, S.E.

**LINEN PATTERN PANELS.**—Can any of your readers oblige the Architectural Publication Society by citing any dated examples of this curious design? The general impression is, that it is of Flemish origin; the manufacture of fine linen being at its height in the low countries before it was so in England. A. A.

(Of Poets' Corner.

**MARY BEATRICE, QUEEN OF JAMES II.**—Père Gaillard, the French Jesuit and celebrated preacher, wrote for publication a life of Mary Beatrice; but her son, the First Pretender, would not allow it to be published for political reasons. The book was entrusted to Mr. Dicconson of Wrightington, her treasurer, who himself had a duplicate copy of it. Can any reader of “N. & Q.” say where either of these is to be found? There is a letter from Mr. Dicconson saying it would be well to deposit them in a place of safety, but he does not designate such place. They are not amongst the Stuart papers at Windsor Castle. A. E. L.

ROBERT MORRIS.—Where can I find any particulars of Robert Morris, a barrister, secretary to the Bill of Rights Society, who was the subject of some comments by Chief Justice Acton on the trial of Almon for publishing *Junius' Letter to the King*, and who thereupon addressed a very strong letter to the chief justice? QUEXUNIRISTUS.

THE PARABLE OF THE LILY.—Who painted this picture? When was it painted? (La Jeune.) German lithographic copies of it are extensively sold at present in this country. JOHN WRIGHT, Castle Street, Carlisle.

A PARODY.—Where is a parody upon Moore's song of "The Legacy" to be found? A lawyer's wig is substituted for a heart. Two of the lines are—

"Bid them not waste one stick of pomatum,  
Nor buy any oil decayed hairs to mend."

UNEDA.

Philadelphia.

PHRASE.—What is the meaning of the following passage?—

"V consonne et séjour."

Cte X. de Maistre, *Voyage autour de ma Chambre*, ch. xxxiii.

G. A. SCHRUMPF.

Whitby.

WHO WAS SAINT HEREFRID?—I find the following in a list of church goods compiled in 1486:

"j come of Ivery that was saynt herefridis."

No such person occurs in Alban Butler's *Lives of the Saints*, nor in Sir Harris Nicolas's *Chronology of History*. Potthast's *Bibliotheca Historica Medii Aevi* mentions an anonymous "Vita B. Herefridi Episcopi Autissiodorensis," but I cannot think this is the person intended. Hereferth, Bishop of Winchester, was killed in battle with the Danes at Charnmouth in 833 or the following year. (*Ang. Sax. Chron. sub anno*; Godwin, *Cat. of Bishops*, 1601, p. 162.) Was he, in consequence of having fallen by the hands of the heathen, considered as a martyr? K. P. D. E.

ST. NICOLAS ACON.—This church was destroyed by the great fire of London. I should be much obliged to any correspondent of "N. & Q." who would tell me if copies of the monuments as they existed at the time of the fire are still extant, and where. Some early ones are given by Stow, but I have searched several MSS. at the British Museum for those of later date, without success.

GEORGE W. MARSHALL.

SEA WATER.—Sailors are instructed, when obliged to take to the boats after the foundering of a ship, not to *drink* sea water, but to immerse their bodies in the sea, when the skin will absorb the *water*, leaving the *salt* of the water on the surface of the skin.

That being so, how can it be said that *sea* bathing is better than fresh river-water bathing?

I should be glad of the rationale of this, which no doubt the eminent medical men and pathologists on your staff will be able to give.

RATIONALIST.

### Queries with Answers.

ORIGIN OF ENVELOPES.—I beg to ask a place in "N. & Q." for the following, now that we have one house alone making many millions monthly.

W. WILLEY.

Birmingham.

"THE INVENTOR OF ENVELOPES.

"To the Editor of *The Stationer*.

"SIR,—Now that envelopes are made by the million and for the million, it may be as well to trace out and identify the originator and inventor of them. This I believe I can do, and therefore present the following facts to the consideration of your readers. About forty years ago, there lived at Brighton a bookseller and stationer of the name of S. K. Brewer, and he used to place in his shop-window piles of paper, beginning at the largest up to the then smallest size, 16mo; but to finish off the pile he cut cards so as to bring them up to a point. Ladies used to go in and ask for that 'dear little paper,' which induced him to cut paper in small sizes. Then came the difficulty of the place for address; and the result was he invented the envelope, and had metal plates made for cutting them to shape and sizes. This pleased the ladies, and orders came to him for the little paper and envelopes from all parts. This at length became such a demand upon his time, that he got Dobbs & Co., of London, to make them for him. Such was the beginning of the envelope trade. When a child I have just a remembrance of playing with the cutting plates, and the above account I have had from my mother, who is now alive and well up in years.

"I am yours, &c.

"CHARLES BREWER.

"73, Bold Street, Liverpool,

"May 30, 1868."

[It cannot strictly be said that Mr. S. K. Brewer of Brighton, about forty years ago, was the *inventor* of envelopes. The late Mr. Clarence Hopper found one in the State Paper Office similar to our modern envelopes attached to a letter dated May 16, 1696, addressed by Sir James Ogilvie to the Right Hon. Sir Wm. Trumbull, Secretary of State. The practice of using covers in epistolary correspondence most probably originated with the French. In the *Gil Blas* of Le Sage (liv. iv. chap. v.), where he speaks of Aurora de Gusman, he says she took two *billets*, "les cacheta tous deux, y mit une *enveloppe* et me donnant le paquet," &c. Our correspondent, Mr. EDWARD FOSS, has in his possession a letter of the great Frederick, King of Prussia, addressed to an English general in his service, dated July 28, 1766, at Potsdam, and enclosed in an envelope just like those now in use, except that it opens on the side like the deeds used by lawyers. In the Egerton MS. 39, fol. 27 (Brit. Mus.) is also an envelope made precisely like those now in use, with an ornamented border. It enclosed a letter dated 1760, from Madame de Pompadour to the Duchesse d'Aiguillon.



That envelopes of some shape were in use during the early part of the last century is evident from the fourth stanza of Dean Swift's *Advice to Grub Street Verse Writers* 1726 :—

"Lend these to paper-sparing Pope,  
And when he sits to write,  
No letter with an *envelope*  
Could give him more delight."

Again, Charles Lamb, writing to Bernard Barton on March 20, 1826, says : "When I write to a great man at the court end, he opens with surprise upon a naked note, such as Whitechapel people interchange, with no sweet degrees of *envelope*. I never enclosed one bit of paper in another, nor understood the rationale of it. Once only I sealed with borrowed wax, to set Walter Scott a wondering, signed with the imperial quartered arms of England, which my friend Field bears in compliment to his descent, in the female line, from Oliver Cromwell. It must have set his antiquarian curiosity upon watering."

Previous to the establishment of the penny postage system on Jan. 10, 1840, it was customary to charge double postage on paper enclosed in another paper. The use of envelopes did not become general until May 6, 1840, when stamped and adhesive envelopes were introduced. Hill and De la Rue's ingenious machine for folding envelopes was patented March 17, 1845.]

**THE PEOPLE CALLED QUAKERS.**—I have a curious, and I believe rare, pamphlet with the long title of—

"A Declaration of the present Sufferings of above 140 Persons of the People of God (*who are now in Prison*) called Quakers, with a brief account of above 1900 more; being but a part of many more that have suffered within these six years last past, whose names and particular sufferings are not here set down. Together with the number of 21 Persons who were imprisoned and persecuted until Death. All which was delivered to Tho. Bampffield, then Speaker of the Parliament, on the sixth day of the second month, 1659. London: Printed for Tho. Simmons, at the Bull and Mouth, near Aldersgate, 1659." 4to.

Two of the pieces are signed "E. B.," pp. 34-40. Is anything known of the author? Query, Was he Edward Burroughs? CPL.

[This work is in the British Museum, and is noticed in Joseph Smith's *Descriptive Catalogue of Friends' Books*, 1867, ii. 653. "E. B." is certainly Edward Burroughs. The editor's name is unknown.]

#### BIBLIOGRAPHICAL.—

1. "The Gate of Languages unlocked: or, A Seed-Plot of all Arts and Tongues; containing a ready way to learn the Latin and English Tongue. Formerly translated by Tho. Horn; afterwards much corrected and amended by Joh. Robotham; now carefully reviewed by W. D., to which is premised a Portal. As also, there is now newly added, the Foundation to the Janua, containing all or the chief Primitives of the Latin Tongue, drawn into Sentences, in an Alphabetical order, by G. P. London: Printed by E. Cotes for the Company of Stationers, 1664." 8vo.

The first part of the title, in Latin, shows it to

be a version of the *Janua Linguarum* of J. A. Comenius. It does not appear in Lowndes.

2. Who was the author, and what is the title, of certain epistles—

"De Russorum Religione, Ritibus Nuptiarum, Funerum, Victu. Vestitu, et aliis Moribus," and "De Religione et Sacrificiis veterum Borussiae,"—

printed in 1582?

W. C. B.

[The latter work is entitled : "De Russorum Moscovitarum et Tartarorum Religione, Sacrificiis, Nuptiarum, Funerum Ritu. E diversis Scripturibus, Quorum Nomina versa pagina indicat. His in fine quedam sunt adjecta, de Livonia pacisque conditionibus, et pace confecta hoc anno inter Serenissimum Regem Poloniæ et Magnum Ducem Muscoviæ. Nunc primum in lucem edita, cum indice copiosissimo. Spiræ, libera civitate Veterum Nemetur, excudebat Barnardus D'Albinus, anno 1582." The editor is Joannes Lasitzki, or Lasicki.]

**QUOTATIONS WANTED.**—I have been asked "in what plays of Shakespeare the following lines are to be found?" and as I have not myself the slightest recollection of them, I shall be much obliged if you can inform me :—

"Honest water is too weak to be a sinner, it never left man in the mire."

[*Timon of Athens*, Act I. Sc. 2.]

"Here's a pot of good double beer; neighbours, drink."

[*King Henry VI. Part II.*, Act II. Sc. 3.]

I also wish to know where this line is to be found?—

"They also serve who only stand and wait."

[*Milton, Sonnets*, son. xix.]

F. H. K.

**IVORY, THE MATHEMATICIAN.**—Where can I find the best account of this scientific writer, and of the nature and importance of his investigations?

J. M.

[James Ivory, LL.D., F.R.S., the celebrated mathematician, died at Hampstead on Sept. 21, 1842, aged seventy-seven. There is an excellent memoir of him, derived from the last Annual Address of the President of the Royal Society, printed in the *Gentleman's Magazine* for May, 1843, p. 537.]

**LEGGINGS.**—Can any of your correspondents inform me when this word came into use? It does not occur in the second edition of Todd's *Johnson* (1827). I may add that the above-mentioned authority states that *gaiters*, which is synonymous with *leggings*, is quite a modern term.

F. GLEDSTANES WAUGH.

Hutton Hall, York.

[This word was in vogue in 1817, for Sir Walter Scott speaks of "strong clouted shoes studded with hobnails, and gamaches, or *leggings*, made of thick black cloth, completing his equipment." (*Tales of my Landlord*, ii. 14.) We are under the impression that the word is also used by Southey.]

## ROMAN INSCRIPTION AT CANNES.

(4th S. i. 269, 420.)

On page 269 MR. TITE gives the following copy of a Latin inscription that he noticed at Cannes in France:—

“VENVSIE  
ANTHIMIL  
LAE.  
C. VENVSIVS  
ANDRON. SEX  
VIR. AVG. CORP.  
FILIAE  
DVLCISSIMAE.”

and asks, “Where shall I find the best and fullest account of the *Sevir* or *Seviri Augustales*?”

On page 420, M. DE COURCEL discusses the subject in a communication addressed to the Editor of “N. & Q.,” and in a courteous and interesting letter reprinted from the *Revue de Cannes*. His expansion and translation are\*:—

“Diis Manibus. Venusiæ Anthimillæ, Caius Venusius Andronicus, sex virorum Augustalium corporis, filie dulcissimæ:” i. e. “Aux dieux mânes. A Venusia Anthimilla, sa fille chérie, Caius Venusius Andronicus, du corps des sévirs *augustales*.”

In reply to MR. TITE'S query, he subjoins an extract from—

“Musée de Sculpture ancienne et moderne (Musée du Louvre) du comte de Clarac, Paris, 1841.”

As M. DE COURCEL'S and MR. TITE'S copies of the inscription almost exactly agree, I may, I think, assume that we have got the correct text of the epitaph; except, indeed, as to the position of the points, which I venture to assert are not at the foot but opposite the middle of the letters preceding them, *e. gr.* AVG. CORP. not AVG. CORP. M. DE COURCEL'S expansion is not correct. For “sex virorum Augustalium corporis,” we should read “sexvir (*sevir*) Augustalis corporatus.” See Orelli's No. 3929, and Henzen's Nos. 6111, 7102, 7103. Nor am I satisfied with the name *Andronicus*. I prefer *Andron*, and regard this example as confirming the reading *Androni* in Mommsen's *Inscrip. Regni Neapol.*, N. 2923. The information given in the extract, although sufficient for ordinary purposes, is neither full nor satisfactory when regarded with reference to the present state of knowledge on the subject. And the statement in the note—

“Les *Viri Augustales* n'ont pas été institués par Auguste, mais par Tibère et Livie en l'honneur d'Auguste (Tac. *Ann.* i. 54, *Hist.* ii. 95; Suet. *Claud.* 6.)”—

is erroneous. The *Augustales*, of whom “C. Venusius Andron” was one, were instituted by Augustus. The *Lares* were the objects of their

\* In M. DE COURCEL'S copy, the letters “D.M.” with which Latin epitaphs usually begin, are given; MR. TITE has inadvertently omitted them.

worship. The *Augustales*, instituted by Tiberius and Livia, and mentioned by Tacitus and Suetonius as cited, worshipped the deified Augustus, and are known as *Sodales Augustales*. Similarly we have *Flaviales*, *Trojanales*, *Hadriniales*, &c., for the worship of other emperors after their apotheosis.

In M. DE COURCEL'S communication in English, addressed to the Editor of “N. & Q.,” there is a sentence which I cannot understand. The words are:—

“Had I within my reach the Inscriptions of Orelli or Gruter, I would have copied out the one concerning *Letitia*, which seems to contain the fullest, if not the only account, of the *Severi* [*Seviri*] *Augustales*.”

Who, or what, is the *Letitia* mentioned here? I must confess total ignorance on the point. Can it be that the reference is to the will found at *Petelia*, or *Petilia*, which is given by Orelli, n. 3678; and Gruter, cxcv. 17; Fabretti, p. 404; and Spargenberg, p. 64, as noticed by him?

Are the words, “the one concerning,” a mis-translation of “celle de”? and is *Letitia* a typographical mistake for *Petilia*? This is the only interpretation of the sentence that I can suggest. It seems to be justified by Clarac's words:

“par celle de *Petilia* (Orelli, n° 3678) qui contient un long testament en faveur du *Corpus Augustalium* et où il n'est question que de ces sévirs, sans qu'on y trouve cependant rien de précis sur les fonctions de cette corporation.”

Full information on *Augustales* and *Seviri Augustales* may be found in Egger's “Examen critique des historiens anciens de la vie et du règne d'Auguste,” Append. ii. Paris, 1844; also in his “Appendice, Nouvelles observat. sur les *Augustales*” (*Revue Archéologique*, iii. 1846); Zumpt's *Commentatio epigraphica de Augustalibus et Seviris Augustalibus*, Berlin, 1846; and in Marquardt's and Henzen's dissertations in *Zeitschrift für Alterth. Wissensch.*, 1847, 1848. Numerous inscriptions relating to them may be seen in Gruter's and Muratori's collections; and both Orelli and Henzen have given excellent selections. There is no satisfactory discussion of the subject in English, so far as I am aware. It is briefly treated by Dr. Smith, *Dict. of Antiquities*, p. 117; Well-beloved, *Eburacum*, p. 103; and Horsley, *Britannia Romana*, p. 310. By the two latter it is incidentally noticed in their comments on an inscription found at York, in which the office of *sevir* is mentioned. This is, I think, the only example in Latin inscriptions found in Britain in which this office is named. Nor is there any example in them of an *Augustalis*.\* I shall

\* The term often occurs, but in a different sense, in expansions of some of those inscriptions by Horsley, Dr. Bruce, and Mr. Roach Smith. They take *LEG. AVG.* as abbreviated forms of *Legatus Augustalis*, but *Legatus Augusti* should have been adopted by them. Similarly *LEG. AVGG.* stand for *Legatus Augustorum*.



merely add, with reference to MR. TITE's remark that no Roman inscription in that part of France (Cannes) was "more touching" than that to *Venusia Anthimilla*, that he will find in the *Sepulcralia* of any good collection of Latin inscriptions many similar examples of tender affection simply expressed.

J. M'C.

Toronto.

## HOGARTH.

(4th S. i. 245.)

In answer to your correspondent's query, "whether Hogarth ever executed replicas of any of his works," I should say he certainly did. Of the painting of the famous Lord Lovat which is engraved in Hogarth's works, your correspondent has seen a small cabinet full-length represented in the usual attitude of counting the clans. In this portrait he is wearing red—I should suppose silk—stockings. In Hone's *Table-Book*, p. 119, mention is made of the original picture of Lord Lovat by Hogarth, lately discovered, from which the etching was taken:—

"To the present time none of Hogarth's biographers appear to have been aware of the 'local habitation' of the original painting from which the artist published his etching, the popularity of which, at the period to which it alludes, was so great that a printseller offered for it its weight in gold: that offer the artist rejected, and he is said to have received from its sale, for many weeks, at the rate of twelve pounds each day. The impressions could not be taken off so fast as they were wanted, though the rolling-press was at work all night by the week together. Hogarth said himself that Lord Lovat's portrait was taken at the White Hart Inn, at St. Alban's, in attitude relating on his fingers the numbers of the clans —

'Such a general had so many men,' &c.

Samuel Ireland, in his graphic *Illustrations of Hogarth*, vol. i. p. 146, states that Hogarth was invited to St. Alban's for the express purpose of being introduced to Lovat, who was then resting at the White Hart Inn on his way to London from Scotland, by Dr. Webster, a physician residing at St. Alban's, and well known to Boswell, Johnson, and other eminent literary characters of that period. The short stay of Lovat at St. Alban's allowed the artist but scanty opportunity of providing the materials for a complete picture; hence some carpenter was employed on the instant to glue together some deal board, and plane down one side, which is evident from the back being in the usual rough state in which the plank leaves the saw-pit. The painting, from the thinness of the priming-ground, bears evident proof of the haste with which the portrait was accomplished. It is observable the button-holes of the coat, &c., are reversed in the artist's etching, and in the upper corner of the picture are satirical heraldic insignia. The 'satirical heraldic insignia' mentioned in the above description, and represented in the present engraving, do not appear in Hogarth's well-known whole-length etching of Lord Lovat. The picture is a half-length; it was found in the house of a poor person at Verulam, in the neighbourhood of St. Alban's, where Hogarth painted it eighty years ago [this was written in 1827], and it is a singular fact, that till its discovery a few weeks ago, such a picture was not known to have been executed. In all probability Hogarth obliged

his friend Dr. Webster with it, and after the doctor's death it passed to some heedless individual, and remained in obscurity from that time to the present. It is mentioned further, that the painting is at Mr. Rodd's (a dealer in old paintings, &c. in London) until it is sold."

Who is in possession of this painting now? The "satirical insignia" or coat of arms is, in the first quarter of the shield a block, in the second quarter two axes crossed, in the third quarter a triangular-headed gallows with a rope dependent, in the fourth quarter [? a serpent] twisted in a ring-shape, apparently spitting venom,—the whole inclosed in an old-fashioned shield with some attempts of foliage in flowers dependent. I must mention that the first painting of Lord Lovat mentioned in this account was in the possession, about 1826, of the Rev. Mr. Birket, of Ovingham, in the neighbourhood of Newcastle-upon-Tyne. It was in an old-fashioned frame of the period when it was painted. Old Mr. Birket was said to have had one of the psalms at his church at Ovingham sung to a Jacobite tune.

W. H. C.

## A LACEMAKER'S SONG.

(4th S. ii. 8.)

This is a shortened and modernised version of the ballad of St. Hugh of Lincoln. This beautiful old legend has been printed in many forms. The sweetest in our tongue is "The Prioress's Tale" by Chaucer. He probably, however, had never heard of the Lincoln tragedy. If he had, I cannot but think that he would have laid the scene of his tale, not in the far East, but in England.

"There was in Asie, in a greate citie,  
Amonges cristen folke a certain iewrie,"

does not come home to the hearts of his readers so warmly as if he had said that what he had to tell had happened in their own land.

The best version I remember to have seen of the "Jew's Daughter" was printed by Mr. W. C. Atkinson, of Brigg, in Lincolnshire, in *The Athenæum* of January 19, 1867 (p. 96). It may have appeared in this form before, but if so, I have never seen it. These old ballads are common property, and should be known of all people who speak our language. I therefore make no apology for begging you to print it once more.

## "THE JEW'S DAUGHTER."

"The bonny boys of merry Lincoln  
Were playing at the ba',  
And wi' them stude the sweet Sir Hugh,  
The flower among them a'.

"He kepped the ba' there wi' his foot,  
And caught it wi' his knee,  
Till in at the cruel Jew's window,  
Wi' speed he garred it flee.

"Cast out the ba' to me, fair maid;  
Cast out the ba' to me.

'Ye ne'er shall hae it, my bonny Sir Hugh,  
Till ye cume up to me.

"Came up, sweet Hugh; cum up, dear Hugh;

Cume up and get the ba'.

'I winna come up, I winna come up,  
Without my playferers a'.

"And she has gone to her father's garden,  
Sae fast as she could rin;  
And pow'd an apple red and white,  
To whyle the young thing in.

"She wyld him sune through a chamber,  
And wyld him sune through twa;  
And neist they came to her ain chamber,  
The fairest o' them a'.

"She has laid him on a dressing-board,  
Whar' she was used to dine!  
And stuck a knife deep in his heart,  
And dressed him like a swine.

"She row'd him in a cake o' lead,  
And bade him lie and sleip;  
Syne threw him into the Jew's draw-well,  
Fu' fifty fathom deip.

"When bells were rung and mass was sung,  
And ilka lady gaed hame,  
Then ilka lady had her young son,  
But Lady Helen had nane.

"She row'd her mantel her about,  
And sair, sair can she weip;  
She ran wi' speed to the Jew's castel,  
Where a' were fast asleip.

"My bonny Sir Hugh, your mither calls;  
I pray thee to her speik.'  
'O Lady, rin to the deip draw-well,  
Gin ye your son wad seik.'

"Lady Helen ran to the deep draw-well,  
And kneeled upon her knee;  
'My bonny Sir Hugh, gin ye be here,  
I pray ye speik to me!'

"The lead is wonderous heavy, mither;  
The well is wonderous deip;  
A kene, kene knife stiks in my heart;  
A word I donnar speik.

"Gae hame, gae hame, my mither deir;  
Fetch me my winding sheit;  
For again in merry Lincoln toun  
We twa sall nevir meit."

Bishop Percy printed a version, very similar to the above, "from a MS. copy sent from Scotland" (*Reliques*, ed. iv. 1794, vol. i. p. 38-41.) It is, however, decidedly inferior to the one here given, which I will call the Atkinson copy. The Percy copy does not profess to have any connection with Lincoln. The first verse lays the scene in some now unknown place:—

"The rain rins doun through Mirry-land toun,  
Sae dois it doune the Pa;  
Sae does the lads of Mirry-land toun,  
Quhan they play at the ba'."

Bishop Percy guessed that Mirry-land Toun was Milan, and Pa the River Po. Such a fancy is not worth any serious answer.

It is stated in Wilde's *Lincoln Cathedral*, 1819, p. 27, that a manuscript copy of this ballad was *once* in the Minster library there. Only the first verse is given. It corresponds almost literally

with that in the Atkinson copy. "Mary Lincoln" is the only noticeable variation. This may have been a penman's or a reciter's error, or it may well be the true reading, for Lincoln Cathedral is under the patronage of the Blessed Virgin. The *Acta Sanctorum*, 27 Jul. vi. 494, 495, contains an account of this boy saint taken from Capgrave's *Nova legenda Anglie* (Aug. Potthast, *Bibliotheca Hist. Medii Aevi*, p. 747). There is some doubt about the date of his feast day. Alban Butler, in his *Lives of the Saints*, gives August 27; Sir Harris Nicolas, in his *Chronology of History*, fixes it on June 29. The murder is believed to have taken place on August 27, 1255. The king's writ to the sheriff of Lincolnshire, instructing him to impanel a jury of twenty-four knights of the county, and a similar number of burgesses of the city, to certify the king's justices concerning the death of Hugh, the son of Beatrice, whom the Jews are said to have crucified, is dated January 7, 40 Hen. III. (1256). *Royal and Hist. Letters*, ed. W. W. Shirley, D.D., vol. ii. p. 110. If the printed list is to be trusted, Roger Beler and Roger his heir filled the post of Sheriff of Lincolnshire that year. Eighteen of the Lincoln Jews were hanged for this crime, and many others imprisoned in the Tower of London. *Matt. Paris*, ed. Wats. 1640, p. 913.

There can be no doubt whatever that these Jews suffered for St. Hugh's death. I do not feel, however, by any means satisfied that the story of his murder is true. When we consider how justice was administered in those times, and how fierce were the prejudices of race and religion, we may well doubt whether these persons did not die innocently. This feeling is strengthened by the well-known fact that legends of a similar nature are found to exist about many other places. It is not reasonable to suppose that such a crime would be frequently repeated.

I shall be much obliged to any of your readers, English or foreign, who will refer me to stories of Jews crucifying Christian children. There are, I believe, a host of them in middle-age literature.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

#### QUEEN BLEAREYE'S TOMB: PAISLEY ABBEY.

(4th S. i. 309, 486, 584.)

Our thanks are due to ANGLIO-SCOTUS for the valuable assistance afforded with the view of fixing the date of erection of this long-considered interesting tomb, and the person (if there was not a plurality) intended to be commemorated by it.

With reference to the centre shield of the three upon the stone at the head of the tomb, it is suggested that the figure apparently *behind* the



device of the keys, placed in *saltire adossé*, may be a sword, palewise, with its pommel in base. This view is probably correct: the only circumstance militating against it seemingly is, that if a sword, the point would appear to reach above the shield considerably, leading to an opinion that it may be rather a crosier or staff upon which the shield is suspended, provided what is above and behind the shield, and only visible in as far as it overtops it, is not a separate device from that on the front of the shield, behind the keys. The see of Exeter carried for arms, as Nisbet says (i. 419), a sword in pale, hilted and pommelled, and surmounted of two keys in saltire adossé; while that of Winchester bore a sword in bend sinister, the hilt downward, interposed between two keys indorsed, in bend dexter. The former is just the coat sculptured on this shield, except that it is wanting in the side device of the "crosiers en pale," as Dr. Boog calls them; the lower points of which seem to rest upon the handles of the keys, in base, and the tops of which do not rise quite so far as to touch the wards of the keys. On the other hand, there are examples of shields which bear ecclesiastical coats, being figured as suspended from a crosier; and as one, reference may be made to the seal of arms of the prioress of Elcho, mentioned by Laing in his supplementary volume of *Scottish Seals*, No. 1149, and of which a woodcut is there given.

Again, as to the so-called "crosiers en pale," it is said by ANGLICO-SCOTUS that they seem rather "part of the link of a chain"; but a personal inspection of the tomb has the effect, we think, of dispelling such a view. The device is, if not short crosiers, more like a common walking staff; having a round knob, or open bend, at the head, of use for the hand to rest upon and grasp. The heraldic bourdon, or pilgrim's staff, is similar (see Bountell). But if this device is neither a bourdon nor crosier, may it not be a *passion nail*, seeing it forms part of the armorial coat of some ecclesiastic?

It is true that the monument does not exist now as it originally did. Parts of it have been lost or destroyed; the result probably of the Reformation fervour. Its position, too, has been shifted more than once; and that which it occupied originally, before the Reformation era, is certainly not known, although Dr. Boog presumes to say that it stood "originally in a small chapel of the abbey church, formed by cutting off the south end of the transept,"—not a very correct explanation, as no south transept is known to have existed. What his evidence of this fact was, he does not say; and he probably only referred to its position subsequent to the Reformation—a period more than two hundred years before his time. He says the monument retained its original position up to the time when John, Earl of Dundonald (the third earl) had it removed, between

1704 and 1720; to a corner of the abbey garden, where it was re-erected in its original form. Here it remained, as the Doctor adds, till a successor, Thomas Earl of Dundonald, being about to feu out the garden, had it taken to pieces; when the several stones of which it was composed were thrown aside and neglected: and so unknown and uncared for was this monument, that Dr. Boog was fourteen years the incumbent of the Abbey church before he was aware of the existence of such a structure. This can only, however, have reference to part of the monument as it appears now—the altar tomb: for he states that the female statue was sunk in the pavement of the floor of St. Mirin's aisle; and there it could be seen any day, and would necessarily be very often by the minister of the church. The place in this aisle where the statue was sunk was probably that where "the relics" of the Princess Marjory Bruce were deposited by the Earl of Abercorn, when removed from some other part of the abbey buildings to his own burial-place; and "covered," as Semple states, "with the foresaid monument" (the female statue, not also the altar tomb), about ten or twelve years before he wrote, which was in 1782. (Semple's *Renf.*, p. 292.) This removal of the relics, deposition, and covering of them by the monument, would take place then about 1770 or 1772; and had they been accompanied in their first resting-place with this altar tomb as well as the statue, no reason whatever can be discovered for Lord Abercorn not placing over them, when transferred to St. Mirin's aisle, the altar tomb also. This was not done, however; because, in 1774, when Dr. Boog became minister of the abbey, its existence was not known to him, nor for fourteen years afterwards. In 1788 the Doctor had the stones of the tomb searched for, disinterred from the superincumbent rubbish, and "loosely but carefully put together" in the cloister area, which is on the south side of the nave. And here possibly they remained till about 1817 or 1820, when the missing stones were supplied conjecturally, and the monument was set up where it now stands; and when there was added to it the statue and canopy—the former having been raised from the pavement of the aisle. At this time the monument, as Mr. Billings says, would be in "a fragmentary state"; and when reconstructed within the aisle it was covered over, unnecessarily and with little taste or sense, with a coat of stone-coloured paint, so thick that the supplied parts cannot now certainly be recognised. Crawford, in his *History of Renfrewshire* (Rob. edit p. 18), who wrote a little before 1710, having published in that year, speaks of a monument as having been erected to the Princess Marjory at the abbey; but at what part specially, he does not mention. He says this, however, and the statement is important, that the monument was "cut in the form

of a woman, raised about two feet above the surface of the ground"; which accords strictly with a separate statement made more than half a century before (about 1654) by Principal Dunlop of Glasgow, in a short description of Renfrewshire to this effect:—

"This abbey was honoured by being the burial-place of King Robert II., and of his mother Marjorie Bruce, whose gravestone is to be seen cut out in the shape of a woman."—Appendix to Hamilton's *History of Renfrewshire*, p. 148.

Can these descriptions, then, of the monument refer to the altar tomb? We should answer in the negative. It is more imposing, and quite as curious as the statue and canopy; and had it formed then a part, the monument could not have been characterised simply as a "gravestone." Besides, we can see no reason why, if forming a part, it was left entirely unnoticed. The height of this altar tomb, too, is not two feet (the height of Crawford), but three feet eight inches. Semple, besides stating what we have above noticed, says that the Princess lies buried at Paisley (p. 292), where a monument is erected to her memory, "now (i. e. in 1782) on the north side, and near to the west end of this burial-place, or Sounding Isle." This monument, mentioned by Semple, therefore, evidently has no reference to the altar tomb, but to the statue alone, sunk into the pavement of the aisle as referred to by Dr. Boog. In 1788, or 1789, or about that time, be it observed, the tomb had by the Doctor only been "put together" outside in the open air, in the cloister area. This was five or six years subsequent to the publication of Semple's work; and Dr. Boog's statement is most distinct that throughout the interval from 1774 to 1788 the tomb was not known. If it had stood openly in the aisle by the north wall in 1782 (as Semple says), it behoved to have been known to him. Accordingly, it would seem certain that neither Dunlop, Crawford, nor Semple refer to the altar tomb at all as the monument of the Princess Marjory, or even part of it; and from all that can be discovered now, it and the statue, with its accompanying canopy, were only set up together, for the first time probably, under Dr. Boog's superintendence between 1788 and 1820.

What parts of this tomb were awaiting in 1788 is made plain by Dr. Boog's statement to the Scotch antiquaries. Exclusive of the female statue and canopy, it seems to have consisted of eleven or twelve different stones, there being three on each side, one at each end, and three or four forming the platform on which the recumbent female statue now rests. The stones not discovered were one of the side stones, that of the east end, or foot of the tomb, and two or three of those forming the platform. Whether the stones were all found huddled up in one place, is not

stated. It is impossible, therefore, to contend in sincerity and certainly, that the original stones, as now placed, occupy the very same positions as they did at first. The stone, for example, now at the head of the tomb, on which the three shields of arms are sculptured, may, for aught that can be discovered to the contrary, have been that of the foot, which now is a supplied stone.

ANGLO-SCOTUS assumes that St. Mirin's aisle was not erected till the end of the fifteenth century. That is a belief entertained by others as well; but, as a fact, it is not well ascertained. James Crawford of Kylwinnet, and his wife, of the name of Galbraith, no doubt about that time (July 15, 1499, is the date of the charter) established an altar within it, which was dedicated to Saints Mirin and Columba; and from having done this, they probably received the credit of rearing the whole fabric. Semple says, that "in this chapel was interred Elisabeth Muir and Euphemia Ross, both consorts to King Robert III." Both of these high personages died, as is well ascertained, during the fourteenth century, and more than one hundred years before the founding of the altar by Crawford. And the curious sculpturing, often noticed by our antiquaries, to which Semple refers as within this chapel, and extending across the whole of the east end wall, except for a space in the centre where an altar stood, as supposed, and which he homely and ungracefully enough calls a "range of popish images," would lead to a belief in a much greater antiquity for this place (Semple's *Renfrewshire*, p. 293). It has been conjectured, on the other hand, that this aisle was the private chapel of the Paisley monks. The *piscina* and *pix* recess are to be seen in the south side wall; and the abbey church, as known, was used parochially from a very early period. This view regarding the aisle, therefore, is not without foundation; and it seems to have been recognised as entitled to consideration by the able writers of the *New Stat. Account* (voce "Paisley," p. 217), the Rev. Drs. McNair and Burns.

ANGLO-SCOTUS supposes that the centre shield symbolises an ecclesiastic; and as in his view it holds the post of honour, may not an inference be drawn that this altar tomb (exclusive of the statue and canopy, of course) was meant to commemorate some high dignity of the Paisley house, as Abbot John Lytchgow, whose name twice appears sculptured on it? This abbot chose for the place of his interment, in 1433, a site within what is now the north porch, or entrance to the nave of the church, which is near its west end, as an inscribed slab on the east wall of that porch still *in situ* testifies. (*New Stat. Account*, "Paisley," p. 211; and Hamilton of Wishaw's *History of Renfrewshire*, Plate of Antiquities.) And may not, consequently, a fair inference be



formed that this porch originally was a side chapel in which this altar tomb stood? This is a query we put for ANGLIO-SCOTTUS's consideration, and any of his brother antiquaries to whom the subject may be interesting. Dr. Boog said, in his account of the tomb furnished to the S. Antiq. Society (vol. ii.):—

"It is singular that, as the tomb of a queen, all the ornamental figures should be those of ecclesiastics, and the principal place assigned to a spiritual coat of arms."

May we not, therefore, reasonably conclude that the statue and canopy, irrespective of, and separate from, this altar tomb, was part of a monument reared in memory of some distinguished lady, as the Princess Marjory, or Robert II.'s queen; and, as the former was at her death the only child of The great Brus, as well as the wife of Walter, the sixth High Stewart of Scotland, whose ancestor was founder of the Paisley house, may we not further conclude that she would be interred somewhere in the choir in some prominent post of honour, not far distant from the high altar? This choir now is a total ruin, and it is understood to have been destroyed by the falling of the great central tower, not long before the Reformation (*Stat. Account*, *suprà* p. 216); or, as some think, rather by the hands of the excited Reformers at desire of the Protestant Church, and by the aid of the Privy Council. ESPEDARE.

#### FLOATING CORPSES.

(4th S. ii. 9.)

CPL. will find this question treated at length in Sir Thomas Browne's *Enquiries into Vulgar and Common Errors*, book iv. ch. vi., wherein he says:—

"That women drowned swim prone, but men supine or upon their backs, are popular affirmations whereto we cannot assent. . . . The reason yet current was first assigned by Pliny, *Veluti pudori defunctarum parente natura*. . . . this indeed (as Scaliger termeth it) is *ratio civilis non philosophica*, &c. &c."

G. W. TOMLINSON.

Huddersfield.

Most people who have lived at the ports or travelled on the rivers of China, during the past fifteen years, will be inclined to support Curzon, as quoted by CPL., against Pliny.

In 1853, after a dreadful massacre by the Taepings, the harbour of Amoy was full of corpses, and I heard this very subject much discussed, but I never heard it doubted that the female corpse floated face upwards or supine, and the male face downwards or prone.

In fact it seemed admitted that this was the rule, and a physical reason was assigned, with which I need not take up your space. W. T. M. Earley.

An essay on woman, translated from the Spanish of *El Teatro Critico*, p. 37, states:—

"Besides the good qualities before expressed, must be added to the fair sex's account modesty, the most beautiful and most excellent of all; and so congenial to woman, as not to leave them, even in death, if Pliny is to be credited; who tells us, that the bodies of drowned men float with their face upward, and those of drowned women downwards; '*veluti pudori defunctarum parente natura*,' lib. vi. cap. 18: Nature, as it were, sparing the modesty of women dying in this manner."

I am told that Cornelius Agrippa, in his "Essay on the Superiority of the Female Sex," quotes the same fact. R. J. F.

I have never observed the corpse of a man floating on its face, as stated in the note from Curzon's *Armenia*, quoted by CPL., and I have had ample opportunity of noticing this peculiarity, if it existed, during three months' residence on the Hooghly above Calcutta. I have counted as many as seven bodies of the infatuated victims of "sacred Ganges" and Hindoo superstition—men, women, and children, floating by at one time, and invariably on their backs. This I noted from the fact that the birds of prey, their loathsome attendants, always attacked the eyes first.

W. J. C.

#### THE DOUGLAS RINGS: THE DOUGLAS HEART.

(4th S. ii. 17.)

While I should be sorry to cause "pain or regret" to any unoffending person, I have yet to learn that a little harmless railery in analysing error is forbidden in these pages. MR. IRVING does not seem to be aware that in charging me with a "tone of comment" which does not meet with *his* approval, he by implication accuses our mutual friend the Editor, and makes that gentleman *particeps criminis* in admitting the offending article into print.

My remarks were dictated by no feeling of discourtesy to MR. CUMING—we being perfect strangers—but simply to correct a rather elaborate paper founded on error. When in a similar predicament, MR. IRVING, or any one else, is most welcome to *note*, like Captain Grose, the "hole in my coat," with any facetious comments that occur to him. In such matters, "*veniam damus petimusque*."

1. MR. IRVING amusingly misquotes what I said, and then objectionably argues upon the misquotation, winding up with Shakespeare. He says, I objected "to MR. CUMING calling the nobleman who fell at Dumfries *his great ancestor*." Whereas my inquiry was, "How the 'Red Cumyn' comes to be his (MR. CUMING's) ancestor?" which could not of course be answered without elaborate detail. This shows the propriety in private life of refraining from general assertions of descent

from ancient magnates, which cannot be verified on the spot. While it becomes *all* to know something about their ancestors, the information is best kept for the family circle or the private note-book.

2. The instance given by MR. IRVING, from the list of Nisbet's patrons, of the crowned and winged heart as the *crest* of the Dukes of Queensberry (so created in 1684) is a very late example indeed. I suspect he will not find it in the body of Nisbet's *Heraldry* as either the *shield* or *crest* of Drumlanrig, their predecessors, the former of which is fully described in the Lord Lyon's article in the *Herald and Genealogist* (Nov. 1866) to which I referred.

Not being much of an etymologist, I cannot follow MR. IRVING in his guesses as to the origin of the wings of the Johnstones. My impression would be that Annandale, from its position, was colonised rather from the *west* than *east*.

ANGLO-SCOTUS.

I much regret not having been present at the meeting of the Archæological Institute at which the meaning of these crowned hearts was discussed. I remember, however, hearing Canon Rock say, some years ago, that he believed them to be connected with the worship of the "Sacred Heart." This view is corroborated by the peculiar treatment of the design in a brooch which I procured at Hof, in Northern Bavaria, which is of silver, heart-shaped, and surmounted by a pot of lilies, the well-known emblem of the Virgin, arranged so as to resemble a crown or coronet. The crowned heart seems to have been common over a considerable part of Europe. It is well known that brooches of that form were and are common in Scotland; and one which I procured at Augsburg is almost identical with another in my possession, which was found on some muir-ground in Aberdeenshire, and is undoubtedly ancient. I was told at Augsburg that in Bavaria they are only, or principally, used by the sect of "Wiedertäufern," or Anabaptists. They are also used in the Black Forest, and other parts of Southern Germany.

C. E. D.

#### DISEMBOWELMENT.

(4th S. ii. 9.)

The judge who is mentioned in this query was a native of Wales, and though originally called David ap William, adopted the simpler appellation of David Williams when he removed into England, where he became celebrated for his legal acquirements. When King James I. determined to add a fifth judge to each bench, Mr. (then Serjeant) Williams was selected for the additional judge in the King's Bench. He died in Jan. 1612-3, and a tablet

in Kingston church records that his bowels were interred there, where he had his principal residence. His body was removed for burial to the church of St. John the Evangelist at Brecon, in his native country. The reason is thus apparent for his bowels and his body being thus deposited in different places. At Brecon there is a sumptuous monument to his memory, presenting his effigy in judicial habiliments. EDWARD FOSS.

The custom of embowelling was so common formerly that it may appear unnecessary to give instances, and the query of your correspondent W. J. C. is not so much directed to the custom, but how the Taricheute of old disposed of the internals. To that I am not able to make any reply, but if instances of the bowels being buried apart from the body are of interest, I may refer to two recorded in the registers of this parish. The first is in the year 1599:—

"Nov. 12. Mr Elizabeth Ratcliff, one of the Maides of honor died, and her bowells buried in the Chancell at Richmond."

The other is that of Sir Anthony Poulet, son of the well-known Sir Amias. He died in the year 1600 at Kew, then a part of Richmond parish. In the register appears—

"July 24, 1600. Sir Antony Paulet, Knight, died at Kew, whose bowells were interred at Richmounte."

In both these instances the bodies were probably conveyed to a distance, and as locomotion was not very easy in those days, embalming or embowelling must have been a necessary process.

The Prince of Wales no doubt intended to do honour to the body of Sir John Falstaff, and promised to see him "embowelled by and bye,"—an honour which we know the fat knight emphatically declined; but the phrase evidently shows that the custom was well known in Shakspeare's time, who might have known both Elizabeth Ratcliff and Sir Antony Poulet.

Propos of registers, let me add my testimony to the urgent necessity of some means being taken for their preservation. I do not want to say anything against the clergy, but worse registrars or more careless custodians cannot exist. W. C.

Richmond, Surrey.

There is no difficulty in answering the inquiry of W. J. C. as to "How did the Taricheute of old dispose of the 'internals' of those bodies they practised their art on?"

The bowels of Queen Eleanor of Castile were interred in Lincoln Cathedral, and a tomb, one of three to her honour, erected over them. Her heart was placed in Blackfriars' Monastery, London, the rest of her "remains" in Westminster Abbey.

Wrote Roger de Hoveden, of Richard I.—



"The king then gave orders that his brains, his blood, and his entrails should be buried at Chaluz; his heart at Rouen, and his body at Fontevraud, at the feet of his father."

It may be inferred that the same annalist intended to state that "the young King Henry, brother of Richard I., and with their father (Henry II.) co-King of England," was after death treated in a similar fashion; for he states—

"The king's servants after having extracted his brains and the entrails, and buried them at Martel (where he died), sprinkled the body of the dead king with large quantities of salt, and then wrapped it in bulls' hides and lead, in order that they might take it to Rouen to be buried there."

Matthew Paris tells us, of the interment of King John, that—

"the Abbot of the Canons of Croxton, a man well-skilled in medicine, who was the king's physician at that time, opened the king's body that it might be better carried to the grave; and having well salted his entrails, had them carried to his abbey, and honourably buried there."

Richard, Earl of Cornwall, King of the Romans, second son of John, dying at Berkhamstead Castle, his entrails were buried in the church of that place; his heart in the church of the Minorites at Oxford; his body in the monastery at Hailes, which he had founded, where, shortly before, the body of his son, who was assassinated by the brothers De Montfort in the church at Viterbo, was placed; the heart of the latter was deposited in an urn near the shrine of Edward the Confessor, at Westminster.

Another of your correspondents inquired who was "Rosarius," an exhibitor at the Royal Academy on three late occasions. I am at liberty to state that this was an assumed name of Miss Brett, sister of Mr. John Brett, landscape-painter.

F. G. STEPHENS.

10, Hammersmith Terrace, W.

"The Council ordered the bowels of Prince George to be put into a box covered with red velvet and carried in one of the Prince's coaches, by such attendants as his Groom of the Stole should appoint, and buried in Henry the VIIth's chapel. Ordered a Committee to settle the ceremonies of the funeral."—Doddington's *Diary*, March 22, 1750.

"But who is he,

Fresh as a rose-bud newly blown, and fair  
As op'ning lilies; on whom every eye  
With joy and admiration dwells? See, see  
He reins his docile barb with manly grace.  
Is he Adonis for the chase arrayed?  
Or Britain's second hope?"

This quotation is from the third book, line 383, of Somerville's *Chase*, third edition, published in 1735, when the Adonis would be the above-mentioned Prince George (father of George III.), whose mother thus described him to Lord Hervey:—

"My dear Lord,—I will give it you under my hand, if you are in any fear of my relapsing: that my dear first-

born is the greatest ass, and the greatest liar, and the greatest *canaille*, and the greatest beast, in the whole world, and that I heartily wish he was out of it."—Hervey's *Memoirs*, i. 275.

J. WILKINS, B. C. L.

#### ST. THOMAS A-BECKET AND SYON COPE.

(4th S. i. 604.)

A letter dated July 6, 1846, addressed to me by the then Lord Shrewsbury, contains the following description of the cope from *Sion House*:—

"It certainly is a very interesting relic, as old, they say, as the time of Edward III., and in excellent preservation. It is of course much more ancient than the establishment of *Sion House*, which was a foundation of Henry V. The ground is of woven silk, divided into compartments of brown and green, each surrounded by a border in silk and gold. In each compartment is a group or single figure. The principal group (and which was under the hood, the hoods themselves being lost, having been moveable, and each probably adapted to the successive ecclesiastical festivals) represents the coronation of the blessed Mother of God by her eternal and adorable Son. Immediately under this is the group of the Crucifixion, occupying the centre of the cope. Underneath that is St. Michael the Archangel slaying the Dragon. On one side of the group of the coronation of the Madonna is a representation of the death of the blessed Virgin, and on the other of her burial. In nine of the compartments are single figures of the Apostles; in one our Saviour is represented appearing to St. Mary Magdalen in the garden; the rest, being the smaller compartments, are each occupied by a seraph with six wings standing on a wheel, as in Ezekiel. The orphrey is heraldic, consisting of a series of armorial bearings, all in the form of a lozenge; a much narrower border of armorial bearings, also lozenge-shape, runs along the hem of the cope. There is much gold in the dresses of the figures, which are not raised, but appear to have been worked by the same process as the ground. I had it direct from a branch of the nuns of *Sion House*, who came over to this country from Lisbon some years ago with a view of re-establishing their order amongst us, but in this they failed."

A chamberlain to the late Pope Gregory XVI. informed me that there were *two* chasubles of St. Thomas of Canterbury at Sens. He lamented to me that he had made no drawings of the vestments which came under his notice when in Germany. The following is his account of a superb chasuble at Aix-la-Chapelle, called St. Bernard's:—

"It is of rich purple silk, lined with red, and adorned with orfrays of seed pearl, worked in an exquisite pattern of foliage without any gold. It is so large that few of the clergy, although generally tall men in Germany, can wear it conveniently. The celebrant wears it on St. Bernard's Day in the cathedral. There is also at Aix an unique cope attributed to Pope Leo III., of crimson velvet most richly embroidered, and set round the edge with a fringe of little gold bells, like the vestments of the Jewish High Priest."

If your correspondent, JOHN PIGGOT, JUN., F.S.A., is anxious to ascertain particulars about any vestment embroidered with bells, he will be glad to be informed that there was a few years

since at Mawley Hall, near Bewdley, a chasuble of crimson silk velvet, the *front* of which was adorned with the figure of the blessed Virgin Mary surrounded with angels and rays of glory. The front of the chasuble had also wrought on it eight bells, and as many fleur-de-lis. Beneath the figure of the Virgin were three lilies issuing from a vase. The *back* of the chasuble had wrought thereon in gold and silk of various colours a figure of the blessed Virgin Mary; double-headed eagles, seraphs on wheels, and fleur-de-lis. This chasuble of course is still in the possession of the Blount family.

R. D. DAWSON-DUFFIELD, LL.D.  
5, Belvoir Terrace, Cambridge.

In reference to MR. PRIGOR's notes respecting ancient copes, chasubles, &c., I beg to state that the Roman Catholic Cathedral of Waterford possessed a suit of copes, chasubles, &c., which were bestowed on the church by Pope Innocent III.; and some of which I heard were presented by the late Right Rev. Dr. Foran, Catholic Bishop of the see of Waterford and Lismore, to the Earl of Shrewsbury, Waterford, and Wexford, in whose collection they were placed in glass cases at Alton Towers. These copes, &c., were elaborately and richly embroidered; some of them contained figures of the Apostles, &c., worked in around the fringe or edge of the cope, and executed with a distinctness which could not be excelled. I believe a few of them yet remain in the Roman Catholic cathedral church of Waterford. They are referred to in Ryland's *History of Waterford*.

MAURICE LENIHAN.

Limerick.

We are told at Canterbury that the piece of stone stained with the blood was cut out of the pavement, and taken to St. Peter's at Rome as a relic at the time of the Reformation. I was present at the annual exhibition of saintly relics there, and very numerous they are, but could not find this piece, nor did the *custode*, though very civil and intelligent, know anything about it. Can any of your readers furnish information on the subject?

A. A.

(Of) Poets' Corner.

ADAM OF ORLETON'S SAYING (4<sup>th</sup> S. i. 411, 495).—I cannot refer to historians, but it seems worth while, perhaps, to quote a version of the story about fifty years older than the first edition of Baker's *Chronicle*. The following passage occurs in Marlowe's *Edward II.* (Dodsley's *Old Plays*, ii. 393):—

"Mortimer Jun. This letter, written by a friend of ours,  
Contains his death, yet bids them save his life.  
*Edwardum occidere nolite timere, bonum est.*  
Fear not to kill the king, 'tis good he die.

But read it thus, and that's another sense:  
*Edwardum occidere nolite, timere bonum est.*  
Kill not the king, 'tis good to fear the worst.  
Unpointed as it is, thus shall it go," &c.

Mr. Collier appends the following note:—

"Sir J. Harington has an Epigram (L. i. E. 33) 'Of writing with double pointing,' which is thus introduced. 'It is said that King Edward, of Carnarvon, lying at Berkely Castle, prisoner; a cardinal wrote to his keeper, *Edwardum occidere noli, timere bonum est*, which being read with the point at *timere*, it cost the king his life.'

JOHN ADDIS, JUNIOR.

QUOTATIONS WANTED (4<sup>th</sup> S. ii. 10.)—

"It has been well said that 'the Arch-flatterer with whom all the petty flatterers have intelligence is a man's self.'"

This saying is quoted by Bacon, Essay x., "Of Love" from Plutarch's *De Adul. et Amico*. It is twice repeated by Bacon, slightly varied in language, in Essay xxvii. "Of Friendship," and in Essay liii. "Of Praise." J. T.

Glasgow.

"And she hath smiles to earth unknown," &c.

These lines form the second stanza in Wordsworth's "Louisa." In the latest edition of his works they do not occur. The lines (beautiful enough in themselves) were probably expunged as being hardly in harmony with the rest of the poem, giving the idea of repose rather than activity, such as that of her who—

"Down the rocks can leap along,  
Like rivalets in May."

W. F.

"STRADELLA" (4<sup>th</sup> S. i. 436).—Niedermeyer (composer of "Il Reo per Amor," &c.) produced an opera entitled *Stradella*, in Paris, 1836.

ETA.

SULTAN DYING OF ENNUI (4<sup>th</sup> S. i. 605; ii. 47.) The story of the Sultan Mourad forms the introduction to the first number of the *Welcome Guest*, which appeared on the 1st of May, 1858. It was written, I believe, by Mr. George Augustus Sala. The point of the story is this:—The sultan and his courtiers are dying of *ennui*, when a strange dervish makes his appearance, and delights them all by his songs, stories, and jokes. The only reward he will accept is one penny, and addressing the sultan he says,—

"I will undertake to amuse you, your whole court, and your whole people for a penny a week. Once a week will I visit these halls of dazzling light, when you shall hear my tales and stories, my songs and anecdotes, my narratives of travel and adventure, my jokes and odd sayings, shall see the pictures from my magic portfolio, and for the remaining six days yawning shall be impossible, and boredom out of the question."

In answer to the sultan he adds,—

"You shall call me the *Welcome Guest*, for I mean to be a guest, and a welcome one too, in thousands of your subjects' homes—and now farewell for the present. Give me



my penny and let me be off, and each week you shall have another visit from your *Welcome Guest*."

THOMPSON COOPER, F.S.A.

This historiette, beginning "The Sultan Mourad was dying," was but an artful prospectus for a periodical called *The Welcome Guest*, the first number of which appeared some ten years since. C. W. BINGHAM should find it bound up with vol. i. of *The Welcome Guest* in the British Museum; and some mention of it, as a specimen of the "puff insidious," appeared in *Blackwood's Magazine* in the spring of 1858. I wrote this trifle; but, as I am not ambitious to claim its authorship now, am content to sign myself

NEMO.

CIT AND BUMPKIN (4th S. ii. 38).—May I suggest to MR. LLOYD, that in "transcribing four lines for the amusement of your general readers," he obliges me to leave the last Number at my chambers instead of taking it to my house. "N. & Q." ought not to contain anything which would disgust a decent woman, or which should be put out of the way of children.

AN INNER TEMPLAR.

MODERN INVENTION OF THE SANSKRIT ALPHABET (4th S. i. 610).—Your correspondent W. E. takes no notice of the Arabic collection of alphabets upon which my proposition was based, but contends—if I understand him rightly—that the Sanskrit is derived from the Lāt or Pālī character, in which Asoka's edicts are written, of about the third century B.C.

Asoka, the great Buddhist monarch referred to, belonged to the Maurya or Mori Rājput tribe, founded by and called after Mayur Varma, who, according to Wilson,\* lived about a thousand years ago—a dynasty of Southern India, to whom the series of coins having a peacock on one side and a Buddhist tope on the other would appear to belong.

Will W. E. be good enough to explain the nature of any historical evidence by which Asoka can be referred to any earlier period, quoting any eclipses given in grants, or inscriptions by which the earlier date claimed for him can be established?

R. R. W. ELLIS.

Starcross, near Exeter.

FONTS MADE TO LOCK (4th S. i. 509, 566).—Is it, and was it, not always the custom in the Roman Catholic church to keep the cover of the font locked? not to prevent the water being taken for magical purposes, but, being consecrated, to prevent visitors profanely touching it. The marks or remains of such fastenings can be seen on all old fonts.

S. W.

\* Wilson's *Vishnu Purāna*, p. 469; and Wilson's *Mackenzie Collection*, vol. i. p. 96.

ANCIENT AND MODERN SUPERSTITIONS (4th S. i. 574).—I was, a few years since, the clergyman of a parish within ten miles of Birmingham, much frequented on holidays by a low class of mechanics, and I invariably noticed that, whenever I passed, some one or more of them spit aside; giving me the idea that they belonged to some sect or society which enjoined the rule to spit whenever a clergyman passed, or perhaps any known churchman.

S. W.

CURIOUS ORTHOGRAPHIC FACT (4th S. i. 571; ii. 19).—The following ways of representing the sound *an* may be added to J. C.'s list: *æn* (*æns*?), *am*, *ams*, *ean*, *eans*, *end*, *ends*, and *han* (as in *hanchoon*).

G. A. SCHRUMPF.

Whitby.

MORTLAKE POTTERIES: TOBY JUGS (4th S. i. 160, 615).—The song—

"Dear Tom, this brown jug,  
Which now foams with mild ale,"—

is given, with a few verbal alterations from the copy of A. S., in Mrs. Inchbald's selection of *Farces* (vol. ii.), as sung by Dermot in *The Poor Soldier*, by John O'Keeffe, Esq. If the statement of MR. CHAPPELL be correct, as it undoubtedly is, O'Keeffe must have conveyed it from the Rev. Francis Fawkes, with or without leave or acknowledgment.

S.

DISCOVERY OF AN OLD MEDAL (4th S. i. 483, 568; ii. 18).—I have an impression from one side of an engraved piece, which is apparently similar to those described. It is exactly one inch in diameter, and bears the effigy of Prince Henry, and the legend as described in vol. ii. p. 18. May not these medals have been engraved as counters? Simon Pass was employed by Hilliard to engrave sets of the royal family as such. I should be glad to know if there are variations in size of this particular medal.

GEO. CLULOW.

Derby.

MONOGRAM "A. E. I." (4th S. ii. 10).—These are intended for the Greek capital letters  $\alpha \epsilon \iota$ , ever, always, for ever. Thucydides (i. 22) uses this expression in reference to his own work ( $\alpha \epsilon \iota \nu \alpha \rho \alpha \phi \iota$ ):  $\kappa \tau \eta \mu \alpha \tau \epsilon \varsigma \alpha \epsilon \iota$ . "It is composed as a possession for ever," and is equivalent to our modern word *history*. The phrase  $\delta \alpha \epsilon \iota \chi \rho \acute{o} \nu \omicron \varsigma$  means *eternity*;  $\omicron \iota \delta \alpha \epsilon \iota \upsilon \tau \epsilon \rho \epsilon \varsigma$  means *the immortals*. On a trinket or letter-paper A E I is equivalent to "Ever yours." It is used by Homer, Pindar, Lucian, &c.; and  $\epsilon \varsigma \alpha \epsilon \iota$  are equivalent to  $\epsilon \iota \varsigma \alpha \epsilon \iota$ , as Aristotle wrote, and in Homer and some of the Attic poets to  $\epsilon \iota \varsigma \alpha \epsilon \iota$ .

T. J. BUCKTON.

These letters form the Greek word A E I,  $\alpha \epsilon \iota$ , "always," "for ever;" the full stops, which so disguise the word, have, of course, been introduced through ignorance of its meaning. This word has been brought into modern use by the fashion of

imitating Etruscan and Roman jewelry, on numerous specimens of which it has been found. It signifies constancy, and was therefore frequently used on tokens of love and friendship.

J. H. M.

These letters do not constitute a monogram, but a Greek word, AEI — *semper, perpetuo, ever* — an appropriate inscription for a love-token. I should not have sent this reply were it not for the sake of preserving the *bon-mot* of a friend, to whom a young lady addressed SIGMA's very question. "The letters A E I," said he, "signify An Engaged Individual." W. J. BERNARD SMITH.

Temple.

ENAMELLING THE FACE (4th S. ii. 33.)—This practice, which at any rate dates as far back as the time of the notorious Jezebel, is partly described in a fragment of Ovid, "De Medicamine Faciei." After enumerating the produce of various herbs, flour, roots, gums, &c., he speaks of *cerussa* (red lead), nitre, *sal ammoniacum*, poppy juice, and other things, which the late Mr. Sheridan would have described as "a mess for a mad dog." Can any votary of Madame Rachel narrate whether any of these ingredients are now in use, or what the "*medicamina faciei*" of the present day are? The information might be curious many years hence.

A. A.

(Of) Poets' Corner.

EARLIEST BIRD (4th S. ii. 47.)—The nightingale is the earliest bird I ever heard. On inquiry of a man employed to watch the fires of a country pottery by night, he tells me that it is so: that from twelve to one o'clock, all nature is silent; that at the latter hour, "Philomel begins her song," then the lark, cuckoo, and robin, and then the whole winged choir.

A. A.

(Of) Poets' Corner.

On this interesting subject, I extract the following from the *Food, Use, and Beauty of British Birds*, by C. O. G. Napier:—

"If the Naturalist rises betimes in midsummer like the French academician M. Dureau de la Malle, he will find the greenfinch stir at 4½ in the morning; the linnet from 2 to 3; the quail from 2½ till 3; the blackbird from 3½ to 4; the redpole from 3 to 3½; the sparrow from 5 to 5½; the blue tit from 5 to 5½; a strong inducement it is surely to rise early to enjoy the song of the birds."

From this it would appear that the linnet is the earliest bird, and he is most sure of his breakfast, for the proverb says, "the earliest bird gets the worm."

GROOM.

8, Chippenham Terrace, W.

CLEANLINESS (4th S. ii. 47.)—The late respected and talented Joshua Watson told me that he had heard the saying should be "Cleanliness is next to goodness," not "Godliness"; that is, next to

personal beauty, neatness was the most attractive quality. Can any of your readers refer me to a proper version of this proverb? A. A.

(Of) Poets' Corner.

LADY KILSYTH (4th S. ii. 28.)—W. H. C. will find a long account of the discovery of the bodies of Lady Kilsyth and her infant in the Appendix to Mark Napier's *Memoirs of Dundee*, p. 672 to p. 685; also a slightly different account in the *Domestic Annals of Scotland*, R. Chambers, pp. 97 to 99. I believe W. H. C. will also find that Lady Kilsyth was not the daughter of the first, but of the second Earl of Dundonald.

F. ROBERTSON.

Highfield, Liscard, Cheshire.

NAKED LEGS AT COURT (4th S. ii. 36.)—A similar peculiarity appears, quite unmistakably, in the portrait of Sir Thomas Lee, No. 631, in the National Portrait Gallery at the South Kensington Museum, and is mentioned in the catalogue. Should the above query obtain any reply, I trust that the bare legs of Sir Thomas, who otherwise is handsomely appareled, may be explained at the same time.

C. W. M.

This, I suppose, must be the same picture we saw last year in Paris at the Universal Exhibition. If so, I should say decidedly that the artist did not mean to represent naked legs, but only flesh-coloured "unmentionables." No French courtier would ever have thought, surely, of appearing before a virgin queen *en sans-culotte*!

P. A. L.

CITY OF LINCOLN (4th S. ii. 33.)—Why "rugged" and not "ragged," MR. T. J. BUCKTON? I can form a distinct mind-picture of a "ragged" town: as, when from the main-street branch off, at right angles, thoroughfares of unequal length; thus giving to the *contour* of the place a frayed or "ragged" aspect. Such is Brentford, such Lewisham. In an old ballad I have read a village street is described as "jagged"—from the angularity, I suppose, of the houses, and the unevenness of the pavement.

G. A. SALA.

Putney.

CALVIN AND SERVETUS (4th S. ii. 40, &c.)—I am not disposed to be harsh with the theologians of the sixteenth century for killing one another. Nearly all the earnest men wished to burn those who differed from them, and the bold were ready to prove their sincerity by being burned. I think, however, that the praise or blame of burning Servetus is due to Calvin alone. When we consider the power which he exercised at Geneva, it mattered as little who pronounced the sentence as who lighted the faggots, and I do not find that Calvin shrunk from the responsibility. Melancthon and Beza did not offer him their approbation as "counsel for the prosecution," and he



would have been little pleased if told that he only carried out the intention of the Inquisition. I have no doubt that his conscience was as easy as that of his rival heretic Philip II., whose death-bed Mr. Motley has so well described.

I offer no opinion on the propriety of burning Servetus, but refer to the case as stated by Hallam, *Literature of Europe*, vol. ii. c. iii. s. 27, and to a very able pamphlet entitled—

"A Letter to the Subscribers to the eighth edition of the *Encyclopædia Britannica* on the Articles 'Calvin' and 'Channing,' by John Gordon. London, 1854."

I may be allowed to urge the expediency of calling things by their right names. E. L. says:

"The first quotation is only the expression of a man who thought that an *infidel*, such as Servetus undoubtedly was, should even be put to death if necessary."

Hallam says, "Servetus distinctly held the divinity of Christ."

"Dialogus secundus modum generationis Christi docet, quod ipse non creatus sit, nec finita potentia, sed vere adorandus verusque Deus."—Alwoerden, p. 214.

When the flames were about him, Servetus exclaimed, "Jesus, thou Son of the eternal God, have pity on me." Whether this is heresy or not, is a question of theology, and, as such, inadmissible to "N. & Q." but surely it is not infidelity.

H. B. C.

U. U. Club.

A PRINCE OF WALES'S BROOCH (4th S. i. 10, 47).—This title for the trinket in question is totally inaccurate. There can be no doubt that it must be referred to George III. during the lifetime of his father. The so-called trident is neither more nor less than the *label*, which Nisbet states is a *brisure* upon the armorial ensigns of the eldest sons whilst their fathers are in life. The substitution of *two* for the *three* feathers of Wales is only a similar mark of difference. The expression "Hope of the British empire," was quite appropriate to George III. at the time.

GEORGE VERE IRVING.

MOZART'S PORTRAITS (4th S. ii. 36).—Besides the well known portrait of the great composer—middle aged, with a smiling mouth, and quick expressive eye, looking sideways—there is a portrait of him by Carmontelle, when quite a child, playing on the piano: his father and sister standing by him. It has been engraved, and also lithographed; and can be had in Paris, Quai Malaquais.

In one of the upper galleries of the Palace-Versailles is another picture, where the infant wonder is again performing before a numerous assembly (at the Princess de Conti's, I believe), his father accompanying him on the guitar.

P. A. L.

FUSCUM (4th S. ii. 35).—This word, according to most etymologists, is formed from *furvus*, de-

rived from *ῥφνός* = *ῥφνίος*. In Plat. *Tim.* we have the expression *ῥφνίον χρώμα*, signifying a colour mixed of black, red, and white (but with most black)—a brownish grey (*vide* Liddell and Scott *in verbo*). If, therefore, Franklin's scrap-book were such as described, the term, though perhaps not over felicitous, would not be inappropriate. But how M. E. can be beguiled into the delusion of regarding it as what he calls the first supine of *fusco*, I cannot anywise understand. *Fusco* is of the first conjugation, the supine active of which would be *fuscatum*. *Fuscum* is clearly the adjective agreeing with *opus*, or some such neuter substantive understood. Under the word *ῥφννῆ*, Scapula remarks: "Etym. deducit παρὰ τὸ ἔρφα, tego." EDMUND TEW.

POEM WANTED (4th S. ii. 39).—The poem inquired for by BAR-POINT—

"See the leaves around us falling,"—

will be found in Murray's *Introduction to the English Reader*, among the "Promiscuous Pieces" of Poetry, section xvii. F. C. H.

CORONATION OATH (4th S. ii. 10).—I have not seen any reference yet to the following note from Blackstone's *Commentaries*, vol. i. p. 98:—

"An Act of Parliament to repeat or alter the Act of Uniformity in England, or to establish episcopacy in Scotland, would doubtless in point of authority be sufficiently valid and binding, and, notwithstanding such an act, the union would continue unbroken. Nay, each of these measures might be safely and honourably pursued, if respectively agreeable to the sentiments of the English Church or Kirk in Scotland. But, it should seem neither prudent nor perhaps consistent with good faith, to venture upon either of these steps, by a spontaneous exertion of the inherent powers of parliament, or at the instance of mere individuals. So sacred, indeed, are the laws above mentioned (for protecting such church and the English liturgy) esteemed, that in the Regency Acts, both of 1751 and 1765, the regents are expressly disabled from assenting to the repeal or alteration of either of these or the act of settlement."

Read "abolish episcopacy in Ireland," for "establish episcopacy in Scotland," and there is an opinion given by one of our greatest constitutional writers, "ante litem motam." Such an abstract opinion, from such a source, is deserving of great attention be it right or wrong.

J. WILKINS, B.C.L.

TALBOT, EARL OF SHREWSBURY (4th S. ii. 32).—Although it was said by another great captain (the Duke of Marlborough, I believe), that all he had ever learnt of the history of England was in Shakespeare, I repeat with MR. JOHN WOODWARD that "it may be worth noting, that Shakespeare is mistaken" with regard to the order of St. Michael as well as the Golden Fleece. As Byron says, "I like to be particular in dates." Now John Talbot, first Earl of Shrewsbury, was killed at the battle of Castillon, near Bordeaux, in 1453,

and the order of St. Michael was erst instituted by Lewis XI. in 1469.

I have a document on parchment, beginning thus:—

"Nous Jehan Seigneur De Talbot et de Furnivall Mareschal de France Certifions par ces pîtes que du nombre de Soixante hommes d'Armes, Ach<sup>1</sup> [à cheval] âire p'sonne compriuse," etc.; and ending—"En tesmoign de ce nous auons scele ces pîtes de îre Seel le penultieme Jour de Juillet L'an mil cccc trente sept."

On the red wax seal the escutcheon is very visible: "Six merlos e bende vermeille portait en la baniere blanche"; as also in the legend, the words *Talbot* and *Furnivall*. It is countersigned thus: "Stafford." Who was this Stafford? P. A. L.

**NUMISMATIC** (4th S. ii. 34).—I am afraid that the ingenious suggestion of correspondent A. H., as to the origin of *Tas*, *Tascia*, found on early English coins, will scarcely be considered a satisfactory explanation. Among the ancient coins given by Akerman (*Ancient Coins of Cities and Princes geographically arranged and described, Hispania, Gallia, Britannia*, London, 1846), there is one, No. 27 described thus p. 192:—

"Obv. CUNOBELIN. Laureated beardless head, to the left. Rev. TASCIOYANI. F. Centaur, to the right, blowing a horn."

And again, No. 41:—

"Obv. CUNOBE. Beardless helmed bust, to the left. Rev. TASC. FII. A boar (?) resting on its haunches, its head raised, and holding in its mouth a serpent (?)."

Though Tasciovanus is not mentioned by the Roman historians, these coins show that Cunobelinus was his son. We find another of these petty princes, Eppilus, styled "COM. F.," and another "Tinc.," styled also "COM. F.": we may therefore conclude with Mr. Birch, that they followed the Roman formula "Cæs-ar. divi f."

CRAUFORD TAIT RAMAGE.

**CHRONICLE** BY JOHN DOUGLAS (4th S. i. 508.) I have never been able to trace the present depository of the Chronicle said to have been written by this monk of Glastonbury. A copy was in the possession of Thomas Rawlinson, in the sale catalogue of whose MSS. (1734, p. 18) it is entered as follows:—

"254. A Chronicle of England, entituled, The Memorials, Chronicles written by John Douglas, Munke of Glastenburye Abbaye. On velom."

In a copy of this Catalogue in the Bodleian Library, which contains the prices and purchasers' names in MS., there is the following entry:—"West, p<sup>a</sup> 3s. 3d." The MSS. collected by James West, President of the Royal Society, appear to have been all sold to the Earl of Shelburne (afterwards Marquis of Lansdowne), and are consequently now to be found among the Lansdowne MSS. in the British Museum, but this Chronicle is not entered in the Catalogue of that Collec-

tion. The Catalogue of West's Library, as sold by auction in 1773, contains only printed books.

W. D. MACRAY.

**INSCRIPTION AT MOUNT STUART: HEART OF PRINCE CHARLES** (4th S. i. 559).—The inscription over the old door-way at Mount-Stuart cannot possibly have been written by the Prince "when in concealment in the isle," as it is matter of history that he never was either in or near the island of Bute at any time during his expedition of 1745-6.

C. E. D.

**CROMWELL'S COFFIN-PLATE** (4th S. i. 553).—This interesting relic is now in the possession of Earl De Grey and Ripon, who is himself descended from the Cromwell family. X.

**THE ATHANASIAN CREED** (4th S. ii. 35).—The inference drawn by MR. R. J. ALLEN from the words of Bishop Grossteste is incorrect. The bishop says that the faithful should all have a plain knowledge of the faith, as contained in the greater and lesser creed,—meaning the Nicene and that of the Apostles,—"*et in tractatu qui dicitur Quicumque vult.*" Now, though he uses the term "*tractatus*," it does not at all follow that he considered the Athanasian as not a *creed*. He calls it a treatise, on account of its much greater length, and more explicit language; and had he lived a few centuries later, he would perhaps have applied the same name to the *creed* of Pope Pius IV., which is longer still. But there can be no doubt that the formulary under the name of St. Athanasius was always designated by the Church as a *Symbolum Fidei*, a creed, or profession of faith—a very different thing from a mere treatise or dissertation. At the earliest public mention of the Athanasian Creed, which was at the Council of Autun in the seventh century, it was ordered in the very first canon, that all priests and clerics should know by heart the *Symbol* attributed to St. Athanasius. The church approved of it,—proposed it to the belief of all the faithful, and decreed that it should be publicly recited in the divine office. All this proves that it was of much higher authority than a mere treatise, or dissertation; and we should search in vain for any such distinction between this and the other creeds, as Grossteste is unfairly supposed to have intended.

F. C. H.

**BRADSHAWE THE REGICIDE** (4th S. ii. 34).—Your correspondent M. J.'s legend respecting the Lord High President's (who ob. Oct. 31. 1659.) having died at a lone house on Baddeley Elge, in the Staffordshire Moorlands, has highly interested me—since, though born and long resident in the immediate neighbourhood, I had never previously heard of it. There is in Longsdon, close to Leek, an ancient grange called "Bradshaw," with which local tradition connects the regicide, but I have



ever been able to trace it to any authentic source. *Temp.* Eliz. 3, Thomas de Bradeschawe was sworn feodatory forester of the Forest of Leek; and find Roger Bradschagh witness to a deed bearing date A.D. 1431.

There is an interesting account of Bradshaw Hall, near Chapel-en-le-Frith, the cradle of the family, at p. 145 of the second volume of the *Requary*; but the name is of such frequent occurrence in the sister shires of Chester, Derby, and Stafford, that it is hard to say from which particular branch "poor Jack" actually descended.

THE AUTHOR OF A HISTORY OF LEEK.

Bakewell.

"RECOLLECTIONS OF MY LIFE, BY MAXIMILIAN, EMPEROR OF MEXICO" (4th S. i. 535, 563.)—As I ventured to communicate to you the doubts which had arisen in my mind as to the authenticity of this work from the manner of its publication and its contents, I feel bound to tell you the result of inquiries I have made in quarters certain to be informed in Germany.

The work, as now published at Leipsig and translated into English, was, it appears, printed for private circulation by Prince Maximilian while in retirement at Miramar. He then gave, or sold, the copyright to a publishing house at Leipsig; but when it was almost ready for publication, he revoked the contract for its publication, and paid the firm 2000 guilders for the expenses they had incurred. This was before he left Miramar.

Nothing further was done by Prince Maximilian, that I can ascertain, for its publication, and so the matter rested when he perished in Mexico. Subsequently to his death communications took place between the publishers and the Court of Vienna. They terminated in authority for its publication being given to them.

It is, I am assured, published as originally printed for private circulation by Prince Maximilian.

CURIO.

SACKBUT (4th S. ii. 42.)—It is truly observed by MR. NICHOLSON that the French drew a jocular phrase from the resemblance between Ebrus and Ebræus. "In French slang," he continues, "a drunken man was one *qui savait l'ebreu*." An amusing illustration occurs in the old French song which begins thus:—

"Je suis le docteur toujours Ivre,  
Notus inter Sorbonicos;  
Je n'ai jamais lu d'autre livre  
Qu'Epistolam ad Ebrios."

F. C. H.

HOGSHEAD (4th S. i. 554, 613.)—The question started by SIR J. EMERSON TENNENT, as to the origin of this word, has produced replies that leave the solution doubtful between *hogs-hide*, as suggested by that gentleman, and *ox-head* as conjectured by others. Probably *ox-hide*, which has

not yet been thought of, is as likely as either. But in the meantime, one evidence in favour of *hogs-hide* will be found in Sir Thomas Urquhart's translation of *Rabelais* (book iii. chap. xv.); it is where Panurge, in expounding the monkish mystery concerning powdered beef, says:—

"Not to sup at all! that is the devil! Come, Friar John, let us go break our fast; for if I hit on such a refecton in the morning, as will fill the mill-hopper and *hogshide* of my stomach, and furnish it with meat and *drink* sufficient, then I could make a shift to forbear dining."—vol. iii. p. 104.

As Sir T. Urquhart wrote about 1650, it would be worth looking to what was the practice in his time in England, or whether *hogs-hide* was a local form of spelling *hogshead* at that time in Scotland, of which Sir Thomas was a native.

W. W. E. T.

QUOTATION WANTED (4th S. ii. 10, 45.)—

"And she hath smiles to earth unknown—  
Smiles that with motion of their own  
Do spread, and sink, and rise:  
That come, and go, with endless play,  
And ever as they pass away,  
Are hidden in her eyes."

It may interest your correspondent J. T. F. as a Cambridge man, and also MR. BOUCHIER, to inform them that a Latin version of Wordsworth's pretty little poem "Louisa" is to be found in the *Arundines Cami*, editio quarta—a book dear to scholars, and is there headed "Rustica Phidyle." The English version commences not—

"I met Louisa in the shade,"

but—

"Though by a sickly taste betrayed,  
Some may dispraise the lovely maid,  
With fearless pride I say," &c.

Being, however, just at present enjoying an outing in the country, I have not my copy of the *Arundines* at hand in order to give a precise reference to the page, and the name of the translator of the poem into Latin Sapphics. Be it observed that the editions of the *Arundines Cami* vary very materially, and perhaps the poems in question may not have a place in all of them. The last, to my knowledge, underwent considerable alterations at the hands of its late accomplished editor, Archdeacon Drury.

We all know the ode of Horace whence "Rustica Phidyle" is borrowed—

"Cælo supinas si tuleris manus,  
Nascente luna, *rustica Phidyle*,  
Si thure placaris et horna  
Fuge lares, avidaque porca,  
Nec," &c.

OXONIENSIS.

Wormingford, near Colchester.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*The whole Works of William Browne of Tavistock and of the Inner Temple. Now first collected and edited, with a Memoir of the Poet, and Notes by W. Carew Hazlitt of the Middle Temple. The First Volume.* (Printed for the Roxburghe Library.)

Nearly a century has elapsed since Tom Davies gave to the world the only collective edition of the writings of this admirable poet. In this good work Davies was assisted by Dr. Farmer, the Rev. Thomas Warton, and other admirers of Browne's genius. In 1815 Sir Egerton Brydges published a volume of Browne's hitherto unedited poetry, which Park pronounced to be even more marked by a "peaceful delicacy and pure morality," than those already given to the world. Under these circumstances, we think Mr. Hazlitt has shown good judgment in including the whole works of Browne in the Roxburghe Library. This first volume, which is very handsomely printed, contains, in addition to *Britannia's Pastorals*, a *Life of the Poet*, which Mr. Hazlitt's industry and researches have enabled him to detail much more fully than his predecessor, Brydges. The work will be welcome to all lovers of Old English Poetry.

*The Annual Register: a Review of Public Events at Home and Abroad for the Year 1867. New Series.* (Rivington.)

The *Annual Register* now stands alone as a permanent and available record of the more remarkable events at home and abroad, and the gradual development of the political history of this and other foreign countries; and we are, therefore, glad to record the appearance of the volume for 1867, which appears to be ably and carefully compiled.

## BOOKS RECEIVED.—

We have a number of small books which require a few words of notice. First and foremost among them is *Warne's Chandos Shakespeare: Plays, Poems, Glossary, &c.* reprinted from the *Original Edition*, and compared with all recent Commentaries, printed very neatly and legibly, and sold for one shilling; and from the same publisher, and at the same remarkably low price, *The Poetical Works of Longfellow. Milton and Machiavelli, two Essays by Lord Macaulay*, printed with great neatness and distinctness, and published at sixpence. We have received from Messrs. Lockwood a volume which will be acceptable to many—*Instructions in Wood-carving for Amateurs, with Hints on Design*, by a Lady. From Mr. Walker of Leeds, an amusing little volume, *Old Leeds: its Bygones and Celebrities*, by an Old Leeds Cropper. And from Messrs. Moffat of Dublin, *St. Patrick's Ruction*, by Barney Bradley; an amusing bit of rollicking Irish fun and rhyme.

A few guide-books have also reached us, which we may make a note of for the benefit of "intending" tourists, viz. *St. David's: its Early History and Present State*, by an Ecclesiologist (Bemrose); *Bemrose's Guide to Matlock, Bakewell, Chatsworth, Haddon Hall, &c.*, with *Lists of Wild Flowers, Ferns, &c.*, by John Hicklin; and *Through the Peak, between London and Manchester, or Tourist's Guide between London and Manchester via Derby, Matlock, and Buxton* (Bemrose).

**THEODORE'S BOX.**—The London Stereoscopic Company have just published a very effective *carte de visite* of this interesting child.

**LIBRARY OF THE REV. T. COSKER.**—The first part of this extraordinary Collection of our Early English Poets and Dramatists, will be sold by Messrs. Sotheby, Wilkin-

son, & Hodge, on the 28th, 29th, and 30th instant. No greater proof of the importance of this library can be given than is furnished by the fact that the three days sale contains only 606 lots.

**LIBRARIANSHIP OF THE CORPORATION OF LONDON LAMBETH LIBRARY.**—The salary of Mr. Overall, who fills this office with so much credit to himself and with so much advantage to all who have occasion to consult the Library entrusted to his charge, has just been increased from 200*l.* to 300*l.* a year, with an annual increase of 10*l.* until it reaches 400*l.* per annum. The salary of his assistant, Mr. Welch, is in like manner to be gradually increased to 200*l.* a year.

As nothing has yet been done, we believe, on the subject of the Librarianship of Lambeth, we venture to recommend the liberal conduct of the Fathers of the City to the consideration of those who may have the settlement of this question.

BOOKS AND ODD VOLUMES  
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THOMAS WYNNELL'S *PLEA FOR INFANTS*. 1642.

SUSPENSION DISCUSSED. London, Oct. 1657.

Wanted by John Sleight, Esq., T.ornbridge, Bakewell.

THE RELIQUARY. Any Nos. form 1-24, unbound.

Wanted by Mr. George W. Marshall, Weacombe House, Bicknoller, Somerset.

MURRAY'S *HANDBOOK FOR SPAIN*. Part I. containing South Spain.

Wanted by P. P., Mr. Brooks, 7, Torrington Place, W.C.

GOULD'S *BIRDS OF AUSTRALIA*. 2 Vols.

— *BIRDS OF E. AFRICA*. 3 Vols.

ADDISON'S *BIRDS OF AMERICA*.

GOUGH'S *S. POLYCHROMAL MONUMENTS*. 5 Vols.

DIDDY'S *BIBLIOGRAPHICAL WORKS*. Any of them.

WALPOLE'S *ANECDOTES OF PAINTING*. 5 Vols. 4to.

DAVIDEN *GALLERY*. 2 Vols. folio.

MORGAN'S *SPHERE OF GENIUS*.

CONGREVE'S *WOMEN*. 3 Vols. Baskerville.

HEARNE'S *LELAND'S ITINERARY*. 9 Vols.

Wanted by Mr. Thomas Rees, Bookseller, 15, Conduit Street, Bonu Street, London, W.

## Notices to Correspondents.

**UNIVERSAL CATALOGUE OF BOOKS ON ART.**—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

Among other articles of interest which will appear in next week's "N. & Q." we may mention—

Matthew Skipton.

Calvary and servetus.

First of Note on the Coronation Oath.

Children's Books.

Old Bird r Games.

THE INDEX TO OUR LAST VOLUME will be issued with "N. & Q." of Saturday next.

THE GENERAL INDEX TO THE THIRD SERIES is all in type, and will be ready for publication, we hope, by the end of the month.

BRADFORD. should be very glad indeed to see the volumes.

QUESTIONS. There is no doubt that Berkeley Square is always pronounced Barke Square by educated people at the West End.

ERRATUM.—4th S. ii. p. 31, col. i. line 6 from bottom, dele "we End."

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES & QUERIES" is registered for transmission abroad.

**MR. HOWARD, Surgeon-Dentist, 52, Fleet Street,** has introduced an entirely new description of **ARTIFICIAL TEETH**, fixed without springs, wires, or ligatures; they so perfectly resemble the natural teeth as not to be distinguished from the originals by the closest observer; they will never change colour or decay, and will be found superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication. Decayed teeth stopped and rendered sound and useful in mastication.—52, Fleet Street.



LONDON, SATURDAY, JULY 25, 1868.

CONTENTS.—N<sup>o</sup> 30.

NOTES:—Children's Books, &c., 73—Oliver Cromwell, 74—Milton's unknown Poem, 75—A further Note on the Coronation Oath, 76—Inscriptions at Tenby—The Globe Shakespeare—Playing Cards—Derivation of Brat and Bogy, 78.

QUERIES:—Dates wanted, 78—Baron de Berlaumont—Dr. George Croly—Editions of Ducange—Ancient Greek Manuscript of the Gospels—Hawaiian Alphabet—"The Hotspur of Debate"—Ingulph's "Chronicle"—Martin de Asello—Medal of Cromwell—Memory: Roman and Old English Characters—Pennant in the Royal Navy—Quotations—Scene: Coronation Swords—Wallish-bill, 79.

QUERIES WITH ANSWERS:—Mowbray—De Vere Family—Norman Leslie, 81.

REPLIES:—Mother Shipton, 83—The Comyns of Badenoch, 84—Jenifer, 86—Heber's Missionary Hymn, 87—The Monastery of Königssaal, 1*b*.—Lady Kilsyth, 88—Voltaire, 89—Toby Jug: the Song, "Dear Tom, this Brown Jug"—"To my Nose"—Variation of Surnames—Luther's Autograph—Three Words of a Sort—Name of Lingard—Soiled Horse—"Tell them all they lie"—Rappachini's Daughter—Low Side Windows—Buzwings—John Snare's Writings on Velasquez—City of Lincoln—Misquotations—A Tombstone Emblem—Cigars, Segars—The Douglas Heart—Greek Motto—Hour-glass in Pulpits—Kentish Folk-lore—Leggings—Passage in St. Luke—Phrase—Portraits of Mozart—Bradshaw, the Regicide—Lancashire Song—Dow-gate or Down-gate, London, &c., 90.

Notes on Books, &c.

## Notes.

## CHILDREN'S BOOKS:

"CURIOSITIES OF THE TOWER OF LONDON."  
"WESTMINSTER ABBEY."

I have before me four curious little volumes, printed in 1741 and 1742, for the use of children, which, I presume, are scarce enough to make it worth while placing their titles and a few other particulars on record in "N. & Q." In my opinion they are a much nicer kind of books for the use of little ones than the books of silly nonsense and gaudy pictures which are now in vogue. They are all of the same size, viz. about two inches and a half in height, by two in breadth. The first is entitled:—

"Curiosities In the Tower of London. Vol. I. Printed for Tho. Boreman, Bookseller, near the two giants in Guildhall, London, 1741. [Price 4*d*.] pp. xxiv. 124, and a leaf of advertisements.

The frontispiece is a little woodcut representing the White Tower, and there are several others in the volume of the beasts and birds in the Tower. After the title come some verses, "To the Author of the Curiosities in the Tower of London," which I think are worth reprinting:—

"Too rigid Precepts often fail,  
Where short amusing Tales prevail.  
That Author, doubtless aims aright,  
Who joins Instruction with delight.

Tom Thumb shall now be thrown away,  
And Jack who did the Giants slay;  
Such ill concerted artless lies,  
Our British Youth shall now despise:  
In thy Gigantick Works they'll find  
Something to please, and form the Mind.

"Thy happy Talent, Friend, pursue;  
In thy own way search London thro':  
Conduct thy Lilliputians round,  
Where any curious things are found.  
What treasures in the Tower are laid,  
Are HERE—as in a glass, display'd.  
To Gresham College next repair,  
And shew the Works of Nature there.  
Or, on the Abbey cast thy Eye,  
Where British Bards and Heroes lie  
Obscured in everlasting night,  
Who, living, were the World's delight.  
Thence may thy LITTLE READERS learn,  
That Grandeur's vain, of no concern;  
Since Death, with his impartial sting,  
Wounds both the Beggar and the King.

"Go on—May all thy Volumes please!  
Be fill'd with Lectures such as these!  
Meet with Reception from all Hands,  
And live as long as Guild-hall stands!

"I am

"thy affectionate Friend,  
"and Well-Wisher,  
"A. Z."

Then follows a long list of the little subscribers, which would genealogically be very interesting to reprint. I extract a few:—

"Miss Leny Brereton, 5 sets.  
Master Tommy Bradbury of Hackney.  
Miss Betsy Child.  
Miss Anna Maria Chauncy.  
Miss Jenny Du Cane.  
Master Tommy Quin.  
Miss Lucretia Wells.  
Master Dicky Watts."

Book i. chap. i. tells about building of the Tower; chaps. ii. iii. and iv. of the lions, and other wild beasts, in the Tower:—

"You first see a fine Maiden Lioness, which was a present from the Consul of Algiers: she is about fourteen years old. Her name is Jenny."

In the history of the lions we read that—

"The Lion often sleeps and snores with his eyes open, and likewise with them shut. King James the first, being minded to make trial of the nature and courage of the Lion, and some other wild beasts, went to the Tower, attended by several of the Nobility, where he ordered a Lion and Lioness to be turned out of their dens; and a Cock to be cast to them, which they presently killed, and sucked its blood. Next a Lamb was ordered to be put to them, which the Lions out of their generosity never offered to touch, altho' it was so bold as to go close to them."

Then follow more astonishing stories of the lions and their performances before King James, the queen, and prince, very wonderful, but too long for insertion here.

Book ii. chap. i., Introduction, gives an account of the fees to be paid. Chap. ii. Of the invin-

cible Spanish Armada, with a woodcut of it. Chap. iii. Of the arms, &c., and other curiosities.

Vol. II. has a cut of the regalia as frontispiece; and, like the other, is priced 4d. There is a continuation of the subscribers' names, amongst which are:—

“ Miss Molly Churchill.  
Master Thoppy Cibber, for self and papa but one set.  
Master Dicky Caldwell, 100 sets.  
Master Daniel Danvers.  
Master Neddy Hasted.  
Master Sammy Heathcote.  
Master Nevil Umfreville, for myself and sister, Miss Umfreville, 2 sets.”

Chaps. i.-iv. contain an account of the armory and the regalia. Then a poetical account of Col. Blood stealing the regalia, which ends with:—

“ The King, sore frighten'd at that time,  
Not only pardon'd the bold Crime,  
But what is monstrous to declare,  
Gave Blood five hundred Pounds a year.”

Chap. v. Of the Line, Batteries, &c. Woodcut of the “Devil upon Duty,” and poetical account of the Devil's Battery, and how it acquired that name.

Chaps. vi. and vii. Of the White Tower, and of the ceremony of opening and shutting the gates of the Tower; and so end these amusing little volumes.

In the advertisement page above referred to another of this series, which I have not seen, is mentioned as—

“ Just Publish'd, Price fourpence. ‘The History of the two famous *Giants* and other Curiosities in Guildhall, London.’ Printed for Thos. Boreman, Bookseller, near the two *Giants* in Guildhall. Where may be had, of the same Size and Price, the Second *Gigantick* Volume, which compleats the History of Guildhall: To which is added, a particular account of the whole procession of my Lord Mayor's Shew.”

The *History of Westminster Abbey* is contained in two volumes, in every respect similar to the preceding, and dated 1742. Vol. I. has a cut of Westminster Abbey as a frontispiece, then a short poetical piece signed “A. Z.”; then the names of the subscribers, among which occur:—

“ Master Tommy D'oyly of Rendlesham in Suffolk.  
Miss Anne Duval, daughter to Rev. Mr. Duval.  
Master Richard Gough. [This was, I believe, the celebrated antiquary.]  
The Honourable Master Frederick Kappel.  
Hon. Lady Mary Kappel [and two others of same name].”

The list of subscribers is followed by twenty-nine accounts of monuments, most of them giving the inscriptions at full length, beginning with Dryden and ending with Sir Cloudesly Shovel.

Vol. II. has also a list of subscribers, and brings the number of monuments to sixty-two—the last being that of Col. James Bringfield. Both volumes are interspersed with woodcuts of some of the

tombs. John Conduitt's forms the frontispiece to Vol. II. At the end, among the advertisements, are advertised two volumes of *The History of the Cathedral Church of St. Paul*, making the number of these “*Gigantick Histories*” eight. Are they rare, or of any value, as specimens of the baby literature of our great grandfathers?

GEORGE W. MARSHALL.

#### OLIVER CROMWELL.

The Exhibition of Portraits at the South Kensington Museum, embracing the family portraits of Oliver from Chequers, has entailed upon the columns of *The Times* three letters from correspondents.

It may not be deemed inopportune if I notice, through your useful publication, some omissions and discrepancies in those letters.

Taking these *seriatim*, that on April 22 comes first. The descent from Oliver to Thomas is correct; but the statement would make it appear that there was but one lineal line of descent—that through Thomas by his second wife—for no mention is made of the line by the first wife.

Thomas was born in 1699, and died 1748, having married twice—*first*, to Frances, daughter of John Tidman, by whom he had three sons and two daughters, one of whom only survived to be married, an event which took place in 1753 to John Field, of an old Hertfordshire family. *Secondly*, he (Thomas) married Mary, daughter of Richard Skinner, and had three sons and three daughters; his son Oliver only survived, and married Mary, daughter of Morgan Morse; and thus it is clear that the wife of John Field and the last-mentioned Oliver are half-brother and sister, and equally allied to the Protector as great-great-grandchildren, the succeeding generations bearing equal positions. Thus:—

Oliver Cromwell.

Henry, Lord Lieutenant of Ireland.

Henry, the Major in the army.

1. Frances Tidman = Thomas = 2. Mary Skinner.

Anne,  
only surviving child,  
married John Field.

Oliver,  
only surviving child,  
married Mary Morse.

John Field,  
married Mary Pryer.

Oliveria,  
married Thomas Ar-  
timadorus Russell.

Several Fields.

Several Russells.

As to the family property and curiosities, primogeniture had but little weight in the case, for the child by the first marriage and her descendants, the Fields, had but a very small share of the Cromwell property—the lion's share falling into



the hands of the Russells of Cheshunt, descendants by the second marriage, and being from the last male of the name of Cromwell, may be said to be the Protector's representatives.

It may not be uninteresting to state the descent of the relics or curiosities:—

Richard, the Protector, left them to his daughter Elizabeth; she bequeathed them to her cousins Richard and Thomas, who was the son of Henry the Major, and he left his to his son Oliver of Cheshunt Park; Richard left his portion, the *mask*, &c. &c. to his daughters Anne, Elizabeth, and Lætitia; they bequeathed them to their cousin Oliver Cromwell of Cheshunt Park, who married Mary Morse, and who also received those of his father Thomas.

Thus they became centered with his daughter Oliveria, his only surviving child, who married Thomas Artimadorus Russell; and thus they became heir-looms (through the eldest son's child) to the wife of the Rev. Paul Bush.

With regard to J. G. CROMWELL's letter (April 23), I will not question the point as to his being a descendant of the Protector, but I cannot see in the pedigree I possess how he can be allied to Thomas Cromwell (son of Major Henry), of whom the previous letter speaks; for by his *first* wife—as before stated—two sons and one daughter died infants; one son, Thomas, said to have been unmarried, and the daughter who married John Field: then, by the *second* wife, Oliver appears to be the only one who married.

Can J. G. CROMWELL prove that Thomas, Oliver's brother (the last-named), who was an officer in the Indian service, was married and had a family, and died in 1771? If so, perhaps he is a son of that Thomas.

I may now remark on J. P.'s communication (April 23). He is correct in the main. He is incorrect as to the revolving or swivel three-sided seal. He states it to be of silver; it is of steel, and evidence is very strong that it was engraved—as well as Henry's large official steel seal (when Lord-Lieut. of Ireland)—by the inimitable Simon. J. P. is also wrong in stating that the Cromwell arms are thereon quartered with those of England. The quarterings are those of the several families with whom he had been connected, and have no reference whatever to England's bearings, or even those of the Commonwealth.

In reference to the said three-sided revolving seal, I may mention a curious instance of a double proof of authenticity. A friend, quite unconnected with the family, gave me a most perfect document, dated Oct. 25, 1643, bearing the autograph signature of Oliver Cromwell, directed to "Col<sup>l</sup> Thomas Barwis," ordering him to repair to Carlisle to take charge of a regiment of horse that would arrive from Westmoreland. The document bears an impression of one of the sides of this his

*private* seal. I have never met with a public order so identified, and which at the same time so strongly confirms the genuineness of the seal.

Having ventured these remarks, may I go a little further? Having frequently heard the family position much disparaged, permit me to add that those curious in tracing the descendants of the great Protector will find that they have held highly creditable positions in the church, the bar, law, physic, and important official appointments under the Crown.

Mention having been specially made in the above letter of the mask of the Protector taken just after his death, I may state that Henry Weigall, Esq. sen., had the loan of that mask in the hope and expectation that the time had arrived that, if he modelled a bust therefrom, it would find a place in the House of Commons; and, having completed his work, it was submitted to Prince Albert and the Commissioners. The authenticity of the mask was requested, given, and approved, but the Prince's reply to its being executed in marble was that the want of funds at that time would prevent it.

The bust is modelled in a bold, masterly style, highly creditable to the artist, and was presented by him, previously to his departure for Australia, to Henry W. Field, of the Royal Mint, who also possesses a few autographs and curiosities of Cromwell and of that eventful period.

It may also be mentioned that during the modelling of Mr. Bell's magnificent colossal statue of Oliver Cromwell, the same mask was put into his hands to aid him if he thought it desirable.

PURITAN.

#### MILTON'S UNKNOWN POEM.

Prof. Henry Morley has had the rare good fortune to find in the British Museum, in a copy of the edition of Milton's English and Latin Poems printed in 1645, an unpublished poem, an addition in MS., which he believes to be in the poet's autograph. This has been doubted. MR. BOND and MR. RYE are of opinion that the hand is not Milton's, and that the initials at the end are not J. M. but P. M., while others who have made Milton's writings the subject of their study believe this poem to be from his pen. We incline to the latter opinion.

The following will, be believe, be found a correct version of this interesting discovery. It is that furnished to *The Athenæum* by Professor Morley, with two corrections subsequently communicated by him to *The Times*:—

#### "AN EPITAPH.

"He whom Heaven did call away  
Out of this Hermitage of clay,  
Has left some reliques in this Urne  
As a pledge of his returne.

Meanwhile y<sup>e</sup> Muses doe deplore  
 The losse of this their paramour  
 W<sup>th</sup> whom he sported ere y<sup>e</sup> day  
 Budded forth its tender ray.  
 And now Apollo leaves his laies  
 And puts on cypres for his bayes;  
 The sacred sisters tune their quills \*  
 Onely to y<sup>e</sup> blubbering rills,  
 And whilst his doome they thinke upon  
 Make their owne teares their Helicon,  
 Leaving y<sup>e</sup> two-topt Mount divine  
 To turne votaries to his shrine.  
 Think not (reader) one less blest  
 Sleeping in this narrow cist  
 Than if my ashes did lie hid  
 Under some stately pyramid.  
 If a rich tombe makes happy y<sup>n</sup>  
 That Bee was happier far y<sup>n</sup> men  
 Who busie in y<sup>e</sup> thymie wood  
 Was fettered by y<sup>e</sup> golden flood  
 W<sup>ch</sup> frō y<sup>e</sup> Amber-weeping Tree  
 Distilleth downe so plenteously;  
 Ffor so this little wanton Elfe  
 Most gloriously enshrine itselfe  
 A tombe whose beauty might compare  
 With Cleopatra's sepulcher.  
 In this little bed my dust  
 Incurtaind round I here entrust  
 Whilst my more pure and nobler part  
 Lyes entomb'd in every heart.  
 Then pass on gently ye y<sup>e</sup> mourne,  
 Touch not this mine hollowed Urne  
 These Ashes w<sup>ch</sup> doe here remaine  
 A vitall tincture still retaine;  
 A seminall forme within y<sup>e</sup> deeps  
 Of this little chaos sleeps;  
 The thread of life untwisted is  
 Into its first existencies;  
 Infant Nature cradled here  
 In its principles appeare:  
 This plant now caverned into dust  
 In its Ashes rest it must  
 Untill sweet Psyche shall Inspire  
 A softning and prolific fire.  
 And in her fost'ring armes enfold  
 This Heavy and this earthly mould:  
 Then, as I am Ile be no more  
 But bloome and blossome b . . .  
 When this cold nummes shall retreat  
 By a more y<sup>n</sup> Chymich heat.

" J. M. Ober 1647."

#### A FURTHER NOTE ON THE CORONATION OATH.

It has been suggested to me that, although in my note on the Coronation Oath (*antè*, p. 5) I have shown the circumstances under which it assumed its present form, such note would have been rendered more complete by the addition of the oath itself, as taken by Her Majesty on her coronation.

Thanks to the kindness of Mr. Duffus Hardy, the learned and always obliging Deputy-Keeper of the Public Records, I am enabled to supply that

\* To those who object to this line, we beg to refer the line in Lycidas—

"He touched the various stops of tender quills."

deficiency by an accurate copy of the original oath, which is preserved in the Record Office. It runs as follows:—

#### THE OATH.

Archbishop: Madam, Is Your Majesty willing to take the Oath?

The Queen: I am willing.

Archbishop: Will you solemnly promise and swear to govern the People of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

Queen: I solemnly promise so to do.

Archbishop: Will You to Your power cause Law and Justice, in Mercy, to be executed in all Your Judgments?

Queen: I will.

Archbishop: Will You to the utmost of Your Power maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion established by Law? And will You maintain and preserve inviolably the Settlement of the United Church of England and Ireland, and the Doctrine, Worship, Discipline, and Government thereof, as by Law established within England and Ireland and the Territories thereunto belonging? And will You preserve unto the Bishops and Clergy of England and Ireland, and to the Churches there committed to their charge, all such Rights and Privileges as by Law do or shall appertain to Them, or any of Them?

Queen: All this I promise to do.

The things which I have here before promised I will perform and keep.

So help me God.

Victoria R.

The oath, of which the foregoing is a copy, is written on vellum, and attached to that part of the Coronation Roll which describes the mode in which the oath was administered.

As I am not aware that there exists any account of the nature and origin of these Coronation Rolls, the few particulars upon the subject may be of interest to the readers of "N. & Q."

On the accession of a sovereign to the throne of these realms, a Commission is issued under the Great Seal constituting certain Members of the Privy Council a court for adjudicating on the claims of persons who desire to render certain services, or to receive certain fees and perquisites at the coronation. The Clerk of the Crown for the time being is always the clerk to such Court of Claims, and as such it afterwards becomes his duty to prepare the Coronation Roll, on which is recorded the whole particulars of the ceremony with the names of those who did homage.

This roll is afterwards deposited with great ceremony among the Records of the Court of Chan-



cory—a fact which is duly recorded on the roll itself. The following account of the deposit of the Roll of the Coronation of Her present Majesty is recorded, at the foot of the roll:—

Be it remembered that on Monday the twenty-first day of January in the second year of the Reign of Her Most Sacred Majesty Queen Victoria, the above-named Henry Marquis of Lansdowne, President of Her Majesty's Council, and The Right Honorable Thomas Baron Denman, Lord Chief Justice of England, brought this Roll of the Proceedings at Her Majesty's Coronation into the open Court of Chancery in the Great Hall of Westminster; and the said Marquis with his own hands, in the presence of the said Lord Chief Justice, delivered the same into the hands of the Right Honorable Charles Christopher Baron Cottenham, Lord High Chancellor of Great Britain, sitting the Court, which said Lord High Chancellor then and there in like manner delivered the same into the hands of The Right Honorable Henry Baron Langdale, Master or Keeper of the Rolls of the said Court of Chancery, to remain of Record among the Records and Rolls of the Court of Chancery aforesaid, as well in the presence of the aforesaid Marquis and Lord Chief Justice as of the whole Court aforesaid.

I have stated that the original oath taken by the sovereign is always attached to the Coronation Roll: an exception must be made in the case of the Coronation Roll of George IV.

At the coronation of that sovereign, when the time came for him to subscribe the oath, it was found that by some oversight the vellum copy of the oath, which the sovereign was to subscribe, was not upon the altar. In this dilemma the king, with great presence of mind, suggested that he should subscribe the oath printed in the Book of the Form and Order of the Service: and the fact that he did so, is duly recorded in the following certificate from the Archbishop of Canterbury which is attached to the Roll:—

To the Right Honourable the Lords and others Commissioners for hearing and determining Claims touching Services to be done and performed at His Majesty's Coronation.

These are to certify, that on Thursday the nineteenth Day of July, in the second year of the Reign of his Majesty King George the Fourth, I Charles, by divine Providence, Archbishop of Canterbury, administered to His said Majesty King George, in the Collegiate Church of St. Peter, in the City of Westminster, at the time of His Majesty's Coronation, in the presence of the persons then and there present at the Solemnizing thereof, the Oaths by Law required in manner and form following (that is to say) —

Archbishop: Will You solemnly promise and swear to govern the People of this United King-

dom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

King: I solemnly promise so to do.

Archbishop: Will you to Your power cause Law and Justice in Mercy to be executed in all your Judgments?

King: I will.

Archbishop: Will you to the utmost of Your power maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion established by Law? And will You maintain and preserve inviolably the Settlement of the United Church of England and Ireland, and the Doctrine, Worship, Discipline, and Government thereof as by Law established within England and Ireland, and the Territories thereunto belonging? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the United Church committed to their charge, all such Rights and Privileges as by Law do or shall appertain to them or any of them?

King: All this I promise to do.

Then His Majesty, laying his right hand upon the Holy Gospel, said: "The things which I have here before promised I will perform and keep. So help me God." And His Majesty kissed the Book and subscribed the said Oaths.

C. CANTUAR.

May y<sup>e</sup> 30<sup>th</sup>, 1823.

Memorandum—The above mentioned Oaths not having been in this instance prepared upon Vellum, His Majesty placed his signature to the said Oaths in a book containing the form and order of the Service to be performed, and of the Ceremonies to be observed in the Coronation of his said Majesty, which book having the signature of His Majesty to the said Oaths therein, remains deposited in the manuscript library of the Archbishopal Palace at Lambeth.

C. CANTUAR.

The following record of the mode in which this Coronation Roll was delivered in, may also be worth preserving:—

Be it remembered that on Friday the twenty-third day of January, in the fourth year of the Reign of the said most Serene Lord King George the Fourth, the before named Right Honorable Sir Charles Abbott, Knight, Chief Justice of the King's Bench, brought this Process into the open Court of Chancery in Lincoln's Inn Hall. And the said Sir Charles Abbott with his own proper hand delivered the same Process into the hands of The Right Honorable John Earl of Eldon, Lord High Chancellor of Great Britain, sitting the Court there, which same Lord Chancellor then and there likewise delivered the same into the

hands of The Right Honorable Sir Thomas Plumer, Knight, Master or Keeper of the Rolls of the said Court of Chancery, to remain of Record amongst the Records and Rolls of the Court of Chancery aforesaid, as well in the presence of the said Sir Charles Abbott as of the whole Court aforesaid.

There is one important constitutional question connected with this subject, which I am at present unable to solve. The Acts of Union with Scotland and Ireland necessarily led to the changes which I have pointed out in the words of the Coronation Oath. But by whom were these changes made?

My first impression was, that they were made by the Court of Claims. I have been enabled by the kindness and courtesy of Mr. Naylor, of the Crown Office, to ascertain that the Court of Claims is not the authority for any such alteration.

It may be that they were made under special orders in Council, or under the orders in Council by which the several Archbishops of Canterbury were authorised to prepare the forms of prayer for the ceremonial. T.

INSCRIPTIONS AT TENBY.—In the east end of the north aisle of St. Mary's, Tenby, is a very old tomb recording the benevolence of William Risan, tradesman. He is represented kneeling in the attire of an alderman. The following is the inscription:—

"Two hundred pounds and fifty more  
He gave this town to help the poor,  
The use of one on cloth and coles bestow  
For twelve decrepid, mean and low.  
Let fifty pounds to five be yearly lent,  
The other's use on burgess' sons be spent,  
Namely, yearly to set out two prentises."

On a carved stone in a niche is the following:—

"Mors mihi lucrum.

JOHN MOOR, of Moorhayes, in county of Devon, Esq., aged 58 years, was buried here April 6<sup>th</sup>, 1639, having by Mary his wife, the daughter of Richard Coffyn, of Portledge, in county of Devon, Esq., six sonnes and ten daughters.

"He that from home, for love  
Was hither brought,  
Is now brought home; this God  
For him hath wrought."

C. S. K.

THE GLOBE SHAKESPEARE.—There is an oversight in the glossary to this very handy volume, which amounts to a grave misconception; it will be found under the word "Hiren," which occurs twice in *King Henry IV., Second Part*, Act II. Sc. 4. Messrs. Clark and Wright suggest an intended play upon the word *iron*, whereas it is otherwise explained as a probable substitute for *Irène*, the Greek *Εἰρήνη*, a counterpart to the Roman "Pax," and the heroine of an old play.

She was one of the Horæ; the "rosy-bosom'd Hours" of Milton, and I suppose, also, the hours of a Mahomedan paradise. So much for the original *Irène*; but in Pistol's allusion to "the Turkish Mahomet and *Hiren* the fair Greek," the so-called goddess of Peace seems transformed into a bellicose Amazon.

While on the subject, there is also in the same play, same act and scene, the word "Trigon" used as a proper name, which does not appear at all in the glossary; it needs explanation, however, for, being an astrological term, it has no place in current dictionaries: *trigon*, etymologically three-cornered, means primarily "a triangle," but in the passage referred to, Saturn and Venus, represented by Shakespeare in the persons of Falstaff and Doll Tearsheet, being in conjunction, Bardolph is mentioned as the *third* sign, completing the *trigon* or triplicated aspect of the heavenly bodies. The "fiery" Bardolph, whose "zeal burns in his nose," is no doubt meant for the planet Mars. A. H.

PLAYING CARDS.—I am not aware that you have ever recorded the custom that prevailed about a hundred years ago of using the backs of playing-cards for complimentary purposes. I have a king of spades, on the back of which is written the following "return thanks":—"Mrs. Frere presents her Compliments to Mr. Selwyn, and returns him thanks for his kind Inquiries after her.—New Bond Street." D. S.

DERIVATION OF BRAT AND BOGEY.—In Johnson's *Dictionary* the English word *brat* is said to be of uncertain derivation. I beg to submit that it may come from the Polish *brat*, a brother. In Hungarian, *barát* signifies friend.

The trivial English word *Bogy*, equivalent to the French *croquemitaine*, is also evidently derived from the Slavonian *Bog*, God.

PRINCE ÉTIENNE DE CROUY.

Pall Mall.

## Queries.

### DATES WANTED.

It is believed that Peerages, County Histories, &c., have been searched (in vain) for the following dates, which are wanted for a catalogue of pictures now undergoing revision. The kindness of the readers of "N. & Q." is therefore now appealed to, and any information will be thankfully received by JOHN EDWARD MARTIN.

Library, Inner Temple, E.C.

*Wanted Dates of Birth, Marriage, and Death of*

ANNE FITZWILLIAM, second daughter of Sir William Fitzwilliam of Milton (who died 1534), and wife of Sir Anthony Cook of Giddy Hall.

ELIZABETH, fourth daughter of John Vernon of Hodnet, wife of Henry Wriothesley, third Earl of Southampton. He died 1624.



SIR JOHN KENNEDY, knighted in 1603.

MARGARET SMITH, married—1. Sir Thomas Carey (he died 1648); 2. Sir Edward Herbert.

ELIZABETH, second daughter of William Freeman of Layston, wife of Sir Samuel Luke, Governor of Newport Pagnel, 1643.

ELIZABETH WEST, daughter of Henry, fourth Lord Delaware (he died 1628); married Francis Bindloss, third son of Sir Francis Bindloss. She was living in 1656.

ELIZABETH GERARD, daughter of Thomas Baron Gerard, second wife of Sir William Russell of Chippingham. He was created a baronet in 1628.

ELIZABETH LEIGH, eldest daughter of Francis Lord Dunsmore (created Earl of Chichester 1644), second wife of Thomas Wriothesley, fourth Earl of Southampton.

*Wanted Date of Death of*

SIR EDWARD GORGES, born 1600; created Baron Dunsdale 1620.

CHARLES DE MALLERY, born 1576?

CATHERINE RUSSELL, eldest daughter of Francis, fourth Earl of Bedford, born 1614; married (1628) Arthur Greenville, second Lord Brooke.

ALBERT CUYF, born 1606.

THEODORE RUSSELL, portrait painter, born 1614.

*Wanted Dates of Birth and Death of*

ANNE CLINTON, fourth daughter of Edward Clinton first Earl of Lincoln; married (1563) William Ascough.

KATHERINE HOWARD, fourth daughter of Thomas, first Earl of Suffolk; married (1608) William Cecil, afterwards second Earl of Salisbury.

ADRIAN PULIDO PAREJA, Commander of the Spanish fleet at Vera Cruz, 1600.

LE CHEVALIER PHILIPPE LE ROY. Living in 1654.

SIR WILLIAM RUSSELL of Chippingham, created a baronet 1628.

RACHAEL DE RUVIGNY, married (1634) Thomas, fourth Earl of Southampton.

SIR SAMUEL LUKE, Governor of Newport Pagnel 1645.

JEROME CUSTODIS, painted portraits 1589.

WILLIAM SHEPPARD, painted portraits 1670.

REV. JOHN THORNTON, tutor to William Lord Russell 1656.

ANNE, eldest daughter of William, first Duke of Bedford.

C. PHILLIPS, a portrait painter, painted 1731.

JOHN PRIWITZKEI, an Hungarian, who painted portraits in England 1627.

*Wanted Dates of Birth and Marriage of*

PENELOPE WRIOTHESLEY, eldest daughter of Wriothesley, third Earl of Southampton; married Sir William Spencer, afterwards second Lord Spencer. Died 1667.

*Wanted Date of Birth of*

QUEEN JANE SEYMOUR.

CHARLES BRANDON, DUKE OF SUFFOLK; died 1545.

THOMAS WRIOTHESLEY, EARL OF SOUTHAMPTON; died 1550.

FRANCIS RUSSELL, third son of Francis, second Earl of Bedford; died 1585.

ANNE RUSSELL, daughter of John Russell, second son of Francis, second Earl of Bedford; married (1600) Henry Somerset, afterwards first Marquis of Worcester; died 1639.

JOHN, second Lord Harington of Exton; died 1614.

EDWARD RUSSELL, fourth son of Francis, fourth Earl of Bedford; died 1665.

DANIEL MYTENS, the elder; died 1657?

THOMAS WRIOTHESLEY, fourth Earl of Southampton; died 1667.

JOHN HOWLAND of Streatham; died 1686.

ISABELLA, COUNTESS OF ALBEMARLE; died 1741.

DIANA SPENCER, third daughter of Charles, third Earl of Sunderland; married (1731) Lord John Russell, afterwards fourth Duke of Bedford; died 1735.

ROBERT WALKER, the portrait painter; died 1658.

JOHN HAYLS, portrait painter; died 1679.

ELIZABETH, second daughter of Sir Richard Wrothesley; married (1769) Augustus, third Duke of Grafton; died 1822.

RICHARD RIGBY of Mistley Hall; died 1788.

LADY MARY FITZPATRICK, daughter of the Earl of Upper Ossory; married (1776) Stephen Fox, afterwards second Lord Holland; died 1778.

JANE, daughter of Sir John Fleming, Bart., of Brompton Park; married (1779) Charles, third Earl of Harrington; died 1824.

[In inserting this list, which we have great pleasure in doing, we must accompany it with the request that correspondents who can furnish MR. MARTIN with any of the information of which he is in search, will be good enough to address their replies direct to that gentleman. —ED. "N. & Q."]

BARON DE BERLAIMONT.—A picture was given me the other day of a man in a black coat ornamented with orange cord, slight beard and moustache, dark eyes, soft black hat with white plume, checkered ruffles and stock, a heartsease in his right hand, a pair of gloves in his left, against which rests part of the hilt of a sword or dagger. On the side of the picture, close to the face, is painted—

"CHARLES . BARON  
DE . BERLAIMON  
T."

Who was he? I think he was connected with the Gueux, but am not sure as to the exact person. The picture is on oak panel. J. R. HAIG.

DR. GEORGE CROLY.—Can any one direct me to a piece of Dr. Croly's which does not appear in any collection of his writings? It was, "Lines on Ezekiel's Vision of Dry Bones." It appeared twelve or fifteen years ago in some periodical—*The Athenæum*, I think—but I cannot lay hands on it. I remember that it ended thus, after describing "the exceeding great army,"—

"Heard ye not that rush of wings?  
Art thou coming, King of Kings?"

QUIDAM.

EDITIONS OF DUCANGE.—Will some one who has access at the same time to the two sets of books, tell me, and others who are anxious for similar information, whether the edition of Ducange's *Medieval Latin Glossary*, published at

Paris, 1840-50, in 7 vols. 4to, contains any matter additional to that which is found in the Paris edition in 10 vols. folio, 1733-66? I also wish to reverse the question, and ascertain, if I can, whether the last edition has in it all that may be found in the earlier one? CORNUB.

ANCIENT GREEK MANUSCRIPT OF THE GOSPELS. In Bridges's *History of Northamptonshire*, under the parish of "Loddington," occurs the following curious notice, which, although possessing perhaps more of individual than of general interest, yet the Editor of "N. & Q.," with his accustomed and well-known courtesy, will, I feel sure, permit me to place before his readers, in the hope that some one or other of them may have seen the manuscript referred to, and be able to inform me where it may be found.

In the list of rectors is mentioned a Mr. George Tew, incumbent from 1693 to 1702, of whom Bridges says:—

"Mr. Tew, the late incumbent, found, walled up in the chancel, a Greek MS. of three of the Gospels, the Gospel of St. Mark being wanting, conjectured to be about 600 years old. It was communicated by him to Dr. Cumberland, then bishop of the diocese, of whom it was borrowed by Dr. Moore, Bishop of Ely, who, when pressed to return it, said he had mislaid or could not find it. From this circumstance it hath been suspected that the manuscript was much older than it was thought to be, and is perhaps preserved with the books he gave to the University of Cambridge."

Should the MS. have been lodged in the public library of that University, the curators can scarcely be unaware of its existence, and from them I would especially ask the favour of any information they may possess respecting it.

EDMUND TEW, M.A.

Oxon.

P.S. The extraordinary conduct of Bishop Moore in this affair forms, I fear, but one out of many such instances. Some years ago an old friend of mine lent a MS., which he prized very highly, to a church dignitary in this very diocese—neither a bishop nor yet a dean; and upon requesting that it might be restored to him, received the very same reply as that given by this good bishop and honourable man to my ancient and worthy but too confiding relative. My old friend is no more, but the MS. has never yet found its way back to the true and lawful owner. E. T.

HAWAIIAN ALPHABET.—Some years ago I was informed by a native of "Owhyhee," that the language of that island was based or framed upon an alphabet consisting properly of but twelve letters; their English equivalents being *a, e, i, o, u, h, k, l, m, n, p, w*. Can any Polynesian linguist confirm the same? J. BEALE.

"THE HOTSPUR OF DEBATE."—In Wheeler's *Dictionary of Noted Names of Fiction* I find this entry:—"Hotspur of Debate, a sobriquet given

by Macaulay to the Earl of Derby," &c. And a parliamentary reporter tells me he thinks he remembers the phrase to have been used by Macaulay about 1835. But I do not see it in the volume of speeches which Vizetelly's piracy induced him to publish. Can any one verify his having suggested a phrase which hitherto has been considered either Disraeli's or Lytton's? \*  
MAKROCHEIR.

INGULPH'S "CHRONICLE."—I shall be greatly obliged to any of your readers who can give me references to articles on books, reviews, or magazines, on the question of the genuineness or spuriousness of Ingulph's *Chronicle*. CORNUB.

MARTIN DE ASELO. — I met with the following story in a fragment of a book of the last century, which seemed to be a miscellaneous collection of different pieces. Who was the hero of the story? Or is the whole a mere common-room joke?—

Martin de Asello engaged a painter to inscribe over his door—

"Porta patens esto; nulli claudaris honesto."

But the painter mistook the place for the stop, and wrote—

"Porta patens esto nulli; claudaris honesto."

The pope, riding that way before Martin had corrected his inscription, taking it for professed knavery, ousted him of his bishopric, and put another in his stead, who altered the stop, and added one more line, thus:—

"Porta patens esto; nulli claudaris honesto;  
Ob unum punctum caruit Martinus Asello."

W. G.

MEDAL OF CROMWELL.—I have before me a bronze medal of Oliver Cromwell nearly as large as a silver crown piece. On the obverse is Cromwell's head, very like that by Simon, but of course inferior; legend, "OLIVARIUS CROMWELL."

Beneath the bust is the artist's name, "I. DASSIER."

On the reverse, a square mausoleum with an arched roof; on the panel is inscribed "ANGLIÆ SCO. ET HIB. PROTECTOR." Around its base are grouped four cherubs, one holding a mirror, another a wreath and a pillar, a third a club and three balls. In the exergue is, "NAT. 3 APRIL, 1603. MORT. 3 SEPT. 1658."

Can you inform me of the date and occasion of the striking of this medal, and what the objects held by the cherubs signify? Also, who I. Dassier was? J. H. M.

MEMORY: ROMAN AND OLD ENGLISH CHARACTERS.—A magistrate remarked at our Quarter Sessions, that he thought it a pity the Commandments on the altar-piece in the chapel of the gaol

[\* The well-known phrase, "The Rupert of Debate," is by Bulwer Lytton, *New Timon*, part i. stanza 6.—Ed.]



were not written in Roman characters instead of Old English. The chaplain stated in reply, on the authority of an inspector of prisons, that prisoners were ten times more likely to remember sentences written in characters difficult to be deciphered than in those which were easily read. Can any of your readers confirm or account for the fact so stated by the inspector of prisons?

NORFOLK.

**PENNANT IN THE ROYAL NAVY.**—The tradition in the Isle of Thanet is, that the long streamers at the mainmasts of men-of-war were first used by Admiral Blake. It is known that Van Tromp hoisted a broom at his mast-head, threatening "to sweep the English from the sea." It is said here that Blake replied by hoisting the long-pennant, and called it "a coach-whip to flog the Dutchmen home again." Is there any record of this saying?

A. A.

(Of) Poets' Corner.

**QUOTATIONS.**—Whose is the following sublime example of *bathos*?—

"And thou, Dalhousie, the great god of war,  
Lieutenant-general to the Earl of Mar."

JON. BOURCHIER.

In Charles Lamb's *Last Essays of Elia*, is the following verse from an old ballad:—

"When we came down through Glasgow town,  
We were a comely sight to see;  
My love was clad in black velvet,  
And I myself in cramasie."

What is the name of the ballad, and where is it to be seen? W. J. C.

Will you have the kindness to give me the name of the author of the following:—

"The moon, clear shining 'midst the fleecy clouds,  
Often I gaze and wonder if her pure  
White face be visible to those beloved  
But distant friends, I now so long have left.  
And then the thought that, even at the time  
That I stand gazing, so they too may stand  
With eyes upturned to the same silvery orb,  
Brings consolation, telling me that though  
By seas divided, yet our hearts are joined."

J. B.

"A moment pause ye British fair,  
While pleasure's phantom ye pursue,  
And say if sprightly dance or air  
Suit with the name of Waterloo."

"Few image woes that parents only prove,  
When daughters sicken and when sons expire."

H.

**SCONE: CORONATION SWORDS.**—In the Appendix to the *Historical Memorials of Westminster Abbey*, by the Dean of Westminster, Dr. Stanley, (London, 1868, 8vo, p. 499,) it is said:—

"Perhaps it is worth mentioning that the only English king ever crowned in Scotland (Charles II. in 1651) was crowned at Scone. The son of King James VII., as

we call him (the English James III.) meditated coronation in Scotland in 1715-16, and fixed on Scone as the scene. But the battle of Sheriffmuir drove him from Scotland before he could fulfil his wish."

This is incorrect: the coronation did take place. In the Tower of London were shown the swords (of iron), which the present writer has seen; they were destroyed in the fire of the Tower of London. They represented the swords of Justice and Mercy, used at the English coronations. In Black's *Guide to Scotland* (Edinburgh, 1859, 12mo, p. 252) is this description of Scone:—

"Scone Palace, the seat of the Earl of Mansfield, who represents the old family of Stormont, is two and a half miles from Perth, on the left bank of the Tay. It is a large modern building, castellated, and is built upon the site of the ancient palace of the Kings of Scotland. Much of the old furniture has been preserved in the modern house; and among other relics, a bed used by James VI., and another of crimson velvet, flowered, said to have been wrought by Queen Mary when imprisoned in Loch Leven castle. The gallery, which is 160 feet long, occupies the place of the old coronation hall, where Charles II. was crowned in 1651, and the Chevalier de St. George (James III.) in 1715. At the north side of the house is a *tumulus*, termed the Moat Hill, said to have been composed of earth from the estates of the different proprietors who here attended on the kings. On the removal from Dunstaffnage of the famous stone on which the Scottish monarchs were crowned, it was deposited in Scone Abbey, and here it remained until it was taken by Edward I. to Westminster Abbey, where it still forms part of the coronation chair of the British monarchs. The abbey was destroyed at the Reformation by a mob from Dundee, and the only part now remaining is an old aisle, containing a marble monument to the memory of the first Viscount Stormont. The old market cross of Scone still remains, surrounded by the pleasure-grounds which have been substituted in the place of the ancient village."

I wish an answer to two queries:—No doubt John Slezer, in his *Theatrum Scotia*, gives an exterior view of Scone Palace, in its old state; but is there any representation of the interior of the old coronation hall? And are there any drawings or engravings of the old swords which were in the Tower of London, used at the last Stuart coronation at Scone Palace in 1715? W. H. C.

**WALLISH-BILL.**—What was a Wallish-bill? *Vide* Surtees Society, vol. xxiv. pp. 251-253.

J. MANUEL.

Newcastle-on-Tyne.

### Queries With Answers.

**MOWBRAY.**—What were the arms of Edward the Confessor, as borne by Henry Howard, Earl of Surrey? and which is the best life of that poet? A. T. H. GIBBON.

[In the Memoir of the Earl of Surrey prefixed to the Aldine edition of his *Poems*, 1866, p. lix., it is stated by the editor, that "the arms of King Edward the Confessor are presumed to have been a blue field charged

with a gold cross flory at the ends, between five gold martlets, a kind of swallow without legs; but as heraldry was then unknown, it is extremely doubtful if this or any other bearing was used by that monarch. Arms appear to have been used by the kings of England in the reign of Richard the First, who bore a red shield, charged with three gold lions, which have ever since been deemed to be the arms of England. As early as the time of Edward the First, and probably about a century before, the arms of three saints were always borne on banners in the English army, and on all state occasions—namely, those of St. George, the tutelar saint of this country; of St. Edmund, and of St. Edward the Confessor, but neither of those ensigns was deemed to be connected with the sovereignty of England. Richard the Second, however, being actuated by extraordinary veneration for St. Edward the Confessor, chose him for his patron saint, and impaled his arms with those of England and France; and at the same time, he granted the Confessor's arms to be borne per pale with the paternal coats of two or three of the most eminent noblemen of the day, each of whom was descended from the blood royal. One of the persons so distinguished was Thomas Mowbray, Earl of Nottingham and Duke of Norfolk, the right to whose arms and quarterings was indisputably inherited by the Earl of Surrey, but the right to the coat of the Confessor depends upon whether it was granted to Mowbray for life only, or to him and his heirs—a point which has not been ascertained. Conceiving himself, however, entitled to it, Surrey, in marshaling his arms, included it with his other numerous quarterings, and the injustice of construing the act into a treasonable design is still more apparent from other circumstances. Neither Henry the Eighth nor any other monarch after Richard the Second ever used the arms of the Confessor in conjunction with their own, and the statement that Prince Edward then did so with a label is not supported by any other evidence. Surrey introduced the label as the proper distinction of his arms from those of his father, so that he appears to have done nothing that he was not authorised by law to do; and even at this moment heralds allow the Confessor's arms to several noble families. It is remarkable that whilst this preposterous accusation was brought against Surrey, he himself bore the royal arms by virtue of his descent from Thomas of Brotherton, the son of Edward the First, whilst various other noblemen in the reign of Henry the Eighth quartered the royal arms of England and France, and two if not more of them, the Duke of Buckingham and the Earl of Wiltshire, had borne them, not in the inferior position of the third or fourth, but in the first quarter, as their paternal arms with impunity, and as a matter of acknowledged right."

Dr. Nott's Memoir of Henry Howard, Earl of Surrey, is certainly the best, as he appears to have exhausted nearly every available source of information. Some additional particulars relating to the Earl, which had escaped the researches of Dr. Nott and his later biographers, are supplied in the Life of Surrey prefixed to the Aldine edition of his *Poems*, edit. 1866.]

DE VERE FAMILY.—May I ask whether any memorial slab in Westminster Abbey marks the resting-place of Aubrey de Vere, the last of the Earls of Oxford, who died in the reign of Queen Anne, and who commanded the Blues at the battle of the Boyne on the side of King William III.? If so, what is the epitaph, crest, and motto (if any inscribed)? Macaulay styles him the noblest subject in England; and in his *History* gives a beautiful account of the ancient family of De Vere, and of the conspicuous part played by it in the history of England from the days of Stephen to those of Anne: reminding one very much of Gibbon's digression concerning the family of Courtenay of Powderham Castle.

Recently I had the pleasure of joining an archæological expedition; and on the font at Wiston church, in Suffolk, we found the arms of De Vere, and in the first quarter of the shield a harp—supposed to be the bearings of Robert de Vere, Earl of Oxford, created by Richard II. Marquis of Dublin and Duke of Ireland—his great favourite, whose clay-cold lips, a year after the duke's death, it is said that that unfortunate king kissed, having had the coffin opened for that purpose. On a tomb of the same family, in Castle Hedingham church, in Essex, are found the crest, a "boar," and the motto, "*Vero nihil Verius*," in allusion to the name.

Shortly after the death of Aubrey de Vere, Robert Harley, the great statesman, was raised to the peerage by Queen Anne by the time-honoured titles of Earl of Oxford and Mortimer, and Baron of Wigmore. The titles again became extinct some fifteen or sixteen years ago: and these earls of the Harley family lie buried at Brampton Bryan in Herefordshire, their ancient abode, near Wigmore, and at no great distance from Mortimer's Cross, whence their title was taken, and where, in 1461, the great battle was fought which terminated in favour of the Yorkists and placed Edward IV. on the throne of England. His success at Towton Field, near Tadcaster, shortly afterwards, did this most effectually.

How forcibly, on visiting these scenes of carnage, have the lines of Horace presented themselves to my mind:—

"Audiet cives acuisse ferrum,  
Quo graves Persæ melius perirent,  
Audiet pugnas vitio parentum,  
Rara juventus."

May I ask another query? How many Earls of Oxford of the family of De Vere were there in unbroken succession? My impression was twenty; but the other day, one of the archæological fraternity stated the number at twenty-two. One is glad to be set right on this as on any point.

Wormingford, near Colchester.

OXONIENSIS.

[We believe there is not any slab in Westminster Abbey to mark the resting-place of Aubrey de Vere; and



we are confirmed in that belief, as upon referring to Dean Stanley's interesting *Historical Memorials of Westminster Abbey*, we find no mention of any such slab. If our correspondent will refer to Nicolas's *Historic Peerage*, by Courthope, he will find that Aubrey de Vere was twelfth and last Earl of Oxford.]

**NORMAN LESLIE.**—Can you inform me to what part of France Norman Leslie, Master of Rothes (one of the murderers of Cardinal Beaton), was sent as a galley slave, and also where he died?

F. R.

[For his share in the murder of Cardinal Beaton, May 29, 1546, Norman Leslie was forfeited in parliament, August, 1546. After the surrender of the castle of St. Andrews to the French in June, 1547, he was carried with the other prisoners to Rouen in Normandy, where some of them were incarcerated, others detained all the winter in the galleys, especially John Knox, Mr. James Balfour, with his brothers David and Gilbert. (Spotswood's *Hist. of Scotland*, edit. 1677, p. 88.)

Leslie afterwards entered into the service of the king of France, and gained great reputation in the wars between that monarch and the emperor of Germany. He was killed in an engagement fought between their armies near Canbray in 1554. Douglas's *Peerage*, by Wood, ii. 428; and Sir James Melville's *Memoirs*, edit. 1827, p. 26.]

### Replies.

#### MOTHER SHIPTON.

(1st S. v. 419; 4th S. i. 391.)

Mother Shipton can scarcely be regarded as a myth, although the fact of her existence and the story of her life rest wholly upon Yorkshire tradition. According to that tradition, the place of her birth was on the picturesque banks of the river Nidd, opposite to the frowning towers of Knaresborough Castle, and at a short distance from Saint Robert's Cave—a spot famous for mediæval legends and modern horrors. She first saw the light a few years after the accession of King Henry VII. Her baptismal name was Agatha, and her father's name Sonthiel, which was supposed to be of foreign origin, and to indicate that he had been one of those Breton followers of the new king, who had settled in Yorkshire. With all these romantic accessories, Agatha Sonthiel was content in due time to become the wife of Toby Shipton, an honest artisan, who lived at a village of that name a few miles from the city of York; and under the familiar designation of Mother Shipton she acquired her prophetic fame. It was not until fourscore years after her death, which is said to have happened in 1561, that any account of her extraordinary predictions, and their marvellous fulfilment, was recorded in print.

In 1641 a small 4to tract issued from a London

press, consisting of eight pages, and bearing the following title:—

"The Prophecie of Mother Shipton in the raigne of Henry the eighth. Foretelling the death of Cardinal Wolsey, the Lord Percy, and others, as also what should happen in insuing times.

"London, Printed for Richard Lownds at his shop adjoining to Ludgate. 1641."

It was probably by this publication that the fame of Mother Shipton as a witch or prophetess first became known beyond the borders of her native county. A few years before the breaking out of the Civil War, King Charles I., whilst he was prosecuting his designs against Scotland, was frequently passing through Yorkshire on his way to and from the north. It may be conjectured that during some of these progresses the prophecies of the Yorkshire witch, then rife in the county, had captivated the imagination of one of the followers of the court, who on his return to London concocted the pamphlet which was then committed to the press. It soon became popular, and in the following year two reprints of it appeared, with some additional prophecies; the name of Mother Shipton being strangely associated with those of Ignatius Loyola, Sibylla, Merlin, and other less celebrated seers. In 1643 a third edition was published, which was followed by two others a few years afterwards. I happen to possess a copy of one which appeared in 1648. Its title will suffice to show the general character of the series:—

"Twelve strange Prophecies, besides Mother Shipton's, Predicting wonderful events to betide these years of danger in this climate, whereof some have already come to passe worthy of note.

"Most of them were found in the Reignes of Edward the fourth, and Henry the eighth, Kings of England, and are these which follow, viz:—

1. Mother Shipton's Prophecies.
2. The Blind Man's Prophecie.
3. Ignatius Loyola.
4. Sybilla's Prophecie.
5. Merlin's Prophecie.
6. Otwell Bins' Prophecie.
7. M. Brightman's Prophecie.
8. M. Giffthell's Prophecie.

"With five other Prophecies, never before printed. Whereunto is added the Predictions of Mr. John Saltmarsh, to his Excellency the Lord Fairfax, and the Councill of his Army: as also the Manner of his Death. Now printed and published for the satisfaction of those who have been abused by false and imperfect Copies; with marginal notes on Mother Shipton's Prophecies.

"London, Newly printed for Francis Coles at the signe of the Half-Bowle in the Old-Bayly." Sm. 4to, pp. 8.

An exceedingly rude woodcut, which occupies nearly half the title-page, illustrates Mother Shipton's prediction that Wolsey "should see York, but never come at it." On one side is Wolsey wearing his cardinal's hat, standing at the top of Cawood Castle, looking towards the towers of York Minster, which are seen rising on the oppo-

site side of the print. In the centre is the grotesque figure of the prophetess, with her hooked nose, her staff in one hand, the other raised with extended finger pointing to the cardinal. This, I presume, is the woodcut which Mr. Halliwell has copied in his account of the manuscripts in the Plymouth library.

The popular interest in the Yorkshire witch and her predictions survived the Restoration. In 1662 and 1663 the tracts already described were reprinted with some additional matter, which was increased with each edition; but hitherto no attempt had been made to introduce any account of the personal history of Mother Shipton. It was reserved for the notorious Richard Head, the author of *The English Rogue*, *Proteus Redivivus*, and other works of a loose description, to invent her biography, and give to the world a new version of her prophecies. In 1667 he issued from the London press the first edition of

"The Life and Death of Mother Shipton; being not only a true Account of her strange Birth; the most important passages of her life; but also all her Prophecies, now newly collected, and historically explained, from the time of her birth, in the reign of King Henry the seventh, until this present year 1667. Containing the most important passages of State during the reign of these Kings and Queens of England following, viz. Henry the Eighth, Edward the Sixth, Queen Mary, Queen Elizabeth, King James, King Charles the First, King Charles the Second.

"Strangely preserved amongst other writings belonging to an old Monastery in Yorkshire, and now published for the information of posterity." London, 4to.

The author's reticence as to the name of the "old monastery in Yorkshire" in which the original MS. was preserved, is sufficiently suspicious; but he lets the cloven foot plainly appear in the postscript to his preface, in which he desires the courteous reader "to pass over some seeming impossibilities in the first sheet, allowing the author *licentia poetica* in her description, and some actions performed in her minority; and only to weigh the more serious part of her prophecies." The fact is, that the whole of Head's book is pure fiction. He has rejected the traditional prophecies contained in the early tracts, which from their local colour might be supposed to have some foundation in truth, and has substituted for them a long series of predictions which he ascribes to Mother Shipton, but which, it is obvious, are his own ingenious contrivances to answer equally ingenious interpretations. Nevertheless, this production has been accepted by the popular taste as the authentic history of the Yorkshire witch, and has been reprinted in every variety of form, and sold as a chap-book in all parts of the kingdom.

Drake, the historian of York, who lived a century and a half ago, in his memoir of Wolsey as fifty-seventh Archbishop of York, observes that this prelate was never at York, though he came so near to it as Cawood; which makes good a

prophecy of Mother Shipton, esteemed an *old witch* in those days, who foretold he should see York, but never come at it.

"I should not have mentioned this idle story" (he adds), "but that it is fresh in the mouths of our country people at this day; but whether it was a real prediction, or raised after the event, I shall not take upon me to determine. It is more than probable, like all the rest of these kind of tales, the accident gave occasion to the story." (See "Eboracum," p. 450.)

Mr. Hargrove, in the first edition of his *History of Knaresborough*, published nearly a century ago, notices the traditional prophecies of the famous Yorkshire sibyl, Mother Shipton, as being still familiar to the inhabitants of her native town.

Head, at the close of his history, gives a rude representation of a woman upon her knees with her hands joined as if in prayer, which he pretends was taken from a monument erected to the memory of Mother Shipton at Clifton, about a mile from the city of York. Not many years ago a sculptured stone was standing near Clifton, on the high road leading from York to the village of Shipton, which was universally called by the name of Mother Shipton. But it was undoubtedly the figure of a warrior in armour, much mutilated, which had been a recumbent monumental statue, and was most probably brought from the neighbouring abbey of St. Mary, and placed upright as a boundary stone. It has lately been removed to the museum of the Yorkshire Philosophical Society. R. D.

#### THE COMYNS OF BADENOCH.

(4th S. i. 563, 608; ii. 23.)

I have been much interested by HERMENTRUE'S extracts from the records, and, as requested, beg to reply to that lady's queries to the best of my ability, though at present out of reach of many authorities. First, as to Admorus, the grandson (by his son John) of Bruce's great rival, I transcribe the following from Mr. Riddell's *Peerage and Consistorial Law*, 1842. (Appendix, p. 1045, note):—

"The last fullest notice of the principal male Comyn line of Badenagh, the most powerful family in Scotland before the Douglasses, and which threw off so many distinguished cadets, including the Comyns, Earls of Meneth, the Comyns Earls of Buchan (afterwards represented by the English Beaumonts, who took the title, and from whom Henry IV. sprang), the Comyns, Barons of Kilbride, who had also large estates in England, &c. &c. may be supplied by a mandate or order of Edward II. in 1315, wherein, upon a narrative of the faithful adherence of 'bone memorie Johannes Comyn, filius Johannis Comyn dudum defuncti,' to himself and Edward I., and that his Scottish lands had been laid waste and destroyed by the 'rebels' in Scotland, he in consequence extends the possession of certain English manors, granted to the former, 'quamdiu nobis plauerit,'—*Margarete que fuit uxor prefati Johannis*—'in subsidium sustentationis sue, et Admori filii eorundem Johannis et Margarete.'—See *Rotulorum Originalium in Curia Scaccarii Abbreviatio*, vol. i. pp. 209–10.



This eminent antiquary adds, respecting his discovery, that "Margaret and *Admorus* (evidently Aymer, after Aymer de Valence, his near kinsman,) are *new* characters; while in the latter, who must have died young, also expired the last gleam of the direct and once redoubtable male Badenagh line." They were thus, he says, in the year after Bannockburn, as "refugees in a foreign land, obliged to take a charitable but uncertain bequest."

The *surname* of Margaret, widow of John Comyn the younger, does not appear from the above. Thomas Lord Wake of Liddel was one of the disinherited lords (*les querrelleux*, as they were called) who accompanied Edward Balliol in his expedition to Scotland in 1332. Many of them were connected by blood or affinity with Balliol and the Comyns, and a complete list of their names, estates, and claims will be found in Hailes' *Annals*—which is not beside me—which may perhaps explain the point.

There is a later notice of the *other* Adomar (de Strabology), which I quote from memory (from another controversial work of the above eminent lawyer, the *Reply to Bardowie*), in a grant, 34th of Edw. III.'s reign (1360), to him, therein styled "notre cher oncle, Monsieur Eymer d'Athells," of the Manor of Felton, by his nephew David de Strabology, the last Earl of Athole of this surname, who died in England in 1375, possessed of Davington Court in Kent. This earl's seal exhibits a garb on either side of his own arms, allusive to Joan his paternal grandmother, co-heiress of Badenoch; while his mother, Catherine Beaumont, wife of the earl killed in 1335 at Kiblane, was the daughter of the heiress of Buchan. Henry de Beaumont, her father, married Alicia Comyn, the heiress of Buchan, and as one of the disinherited lords, claimed that earldom in her right.

Lastly, I do not know who the John Comyn was who died in possession of the manor of Kynsale (Ireland) "before May 10, 1371." Was this not the property of the De Courcys from a much earlier period? It is the first notice I have ever seen of Comyns in Ireland after their decadence in Scotland, and is decidedly interesting. He must have been a scion of some subsidiary line of Comyns, for the houses of Badenagh and Buchan were by this time extinct—as *Comyns*—though the Talbotts and Beaumonts, their female representatives, continued to receive summonses to the English parliaments as "Lords Comyn of Badenagh," and "Earls of Buchan."

For much valuable and more detailed information as to the Comyns, I would beg to refer HERMENTRUDE to the Appendix to Mr. Riddell's learned work above quoted. The close connection subsisting between the Balliols, the Comyns, the Hastings, and other powerful families excites one's admiration even at this distant day, for the

sagacity and energy of Bruce, which in the end enabled him to triumph over such a phalanx of enemies with the might of England at their back.

Thanking A. R. (4th S. ii. 23) for his note regarding still subsisting Comyns, I would ask him if there was not once in his county a family, "Cumming of Culter," which held a baronetcy, and one of whom, some time in last century, had the title of "King of the Cherokee Indians"? I think I have seen this somewhere.

#### ANGLO-SCOTUS.

A. R. has pointed out that the statement of ANGLO-SCOTUS—"The worshipful and knightly house of Altyre is, and has long been, the only one of the name in Scotland"—is erroneous. I am sure A. R. will allow me to correct his own statement that Mr. Cumine of Rattray in Aberdeenshire "holds by long descent" (by which I presume he means *inheritance* arising from descent) "a portion of the wide domains which once belonged to the earldom."

The quotation which A. R. gives from one of the publications of the Spalding Club shows that the name of Comyn, Cumming, or Cumine, had disappeared at one time from Aberdeenshire. Such was certainly the case. All bearing that dangerous patronymic had, when the national cause became triumphant under Bruce, either been slain, driven out, or, as was probably the case with the family of Buchan of Auchmacoy, cited by A. R., who bear the Comyn arms, forced to change their surname. But, a century later, descendants of the great old race are again found in the old earldom, not afraid to call themselves by their real name, and their origin, as preserved in family records, and acknowledged by the Altyre family, from whom they sprang, to be authentic, may be found detailed in its main points in Douglas's *Baronage of Scotland*. It can thus be shown that, from the commencement of the fifteenth century, several branches of the Altyre family have *re-settled*, at different times, in Aberdeenshire, three of which at least are still represented.

It appears that a certain Duncan Cumming of Lochtervandich, in Glenrines (second son of Sir Richard Cumming of Altyre, who flourished about the middle of the fourteenth century) had several sons, one of the younger of whom settled in the Buchan district of Aberdeenshire, and was ancestor of the families of Cumming, or Cuming, of Birness, Kininmond, and others. The family of Birness is still represented, through the female line, by John Gordon-Cuming-Skene, Esq., of Pitburg, Birness, and Dyce; Kininmond is believed to be extinct. Two centuries later, in 1634, the eldest male representative of the said Duncan Cumming, also a Duncan, sold his estate of Lochtervandich to his younger brother, George, a successful merchant, who founded a hospital in

Elgin, and "lies under a heraldically sculptured stone in the interior of the cathedral there, described thereon as George Cumming of Lochtervandich." This George sold Lochtervandich to Duff of Braco, ancestor of the Earl of Fife, and purchased the estates of Auchry and Pitullie, in Aberdeenshire, settling the former on his eldest son John, and the latter, along with the patronage of the hospital in Elgin, on his second, George Cumming. The descendants of this John Cumming, who were of course the lineal representatives of Lochtervandich, possessed the estate of Auchry until not many years ago, when they sold it and went to New Zealand, where the family now is settled. The lineal male heir and representative of the second brother, George, of Pitullie, is undoubtedly Mr. Cumine of Rattray, who, though the estate of Pitullie has passed into other hands, still retains the patronage of the hospital at Elgin, above mentioned. The estate of Rattray was acquired in recent times, so that it is only a coincidence, though an interesting one, that Mr. Cumine now possesses, as stated by A. R., "the site of one of the chief castles, and the remains of the royal burgh of Rattray . . . which were erected by the powerful family from which he claims to be descended."

That that "claim" is undeniable has been shown above. Another branch of the Altyre family, Cumming of Logie, is, I believe, still flourishing, and one more, Cumming of Relugas, is represented, through the female line, by Sir Thomas Dick-Lauder, Bart.

I must add that, three generations ago, the spelling of their family name became fixed, as regards the Pitullie branch, in the form of "Cumine"; and the senior branch, Auchry, seems to have followed their example. Birness had latterly spelt *Cuming* with one *m*; Altyre, Relugas, and Logie seem to have used two; so that Altyre, the parent stem of all these, uses the spelling most different from the original "Comyn" of any now in use at all.

C. E. D.

There is a charter of Robert the Bruce (Reg. Mag. Sig. 24) which proves the existence of branches of the Baliol and Comyn families to which little attention has been directed. By it the king grants to his well-beloved and *faithful* knight Henry de Baliol the whole lands of Brankishelme, in the barony of Hawick, "exceptis illis septem libratis et sex denariatis terre que per nos Waltero Comyn infra dictam terram de Brankishelme sunt concessæ."

GEORGE VEEB IRVING.

#### JENIFER.

(4th S. ii. 36.)

Miss Yonge, in her *History of Christian Names*, p. lxxii. and vol. ii. p. 132, mentions Jennifer as follows:—

"Jennifer, f. Corn. Kelt. White wave."—Introduction. "Gwenever was her full English name, contracted into Ganivre, or Ganare—a form that occurs in old Welsh registers. Jennifer, as they have it in Cornwall, is still frequent there; but nowhere else in our island has the name been followed."—Vol. ii. p. 36.

She gives as synonyms—French, G<sup>énéviève</sup>, Genevion; Breton, Jenovefa; Italian, Genoveffa; German, Genovefa; Russian, Zenevieva; and Illyrian, Genovefa and Genovefica, besides several other forms of the name.

Ferguson, in his *Teutonic Name System*, in his anxious endeavour to give a Scandinavian or Teutonic origin to nearly every English or French name, has the following (p. 443-4):—

"From the Old Norse *ginna*, to seduce, *gan*, magic, are probably the following. A large proportion of the ancient names from this root seem to have been those of women, and the general sense is probably only that of seductiveness or fascination. But in one case, where we find Ganna as the name of a fortune-teller or witch, we must take the direct sense of magic.\* A stem liable to intermix is *gagan*, *gain*."

With all due deference to Mr. Ferguson, it may in general be taken for a certainty that, where we find a favourite name (and various compounds of the root or stem of that name) and that it may be fully explained in the language of the nation where it is used, we may take that meaning as the real signification of the word; and here we have a name, the root of which is still to be found as a living witness in female names in Wales and the bordering counties at the present time. There are many females in this neighbourhood now bearing the names of Gwenlleian and Gwenifrid.

JAMES BLADON.

Albion House, Pont-y-Pool.

This name is not at all uncommon in Cornwall. I have often seen it in parochial registers, and have found it borne by living persons. It is usually shortened into Jenny. It is variously written, as will be seen from the following extracts from the parish registers of Bodmin:—

"*Jennefer*, dau. of Mr. Humphry Williams, was bapt. 1717."

"*Jenefret*, dau. of Mr. Walker Hobbs, was bapt. 1724."

"Thomas, son of Joseph Gatty and *Jane* his wife, was bapt. Apl. 1762."

"*Philippa*, dau. of Joseph Gatty and *Jenifer* his wife, was bapt. Decr. 1762."

"John, son of Joseph Gatty and *Jennifer* his wife, was bapt. 1765."

"Joseph, son of Joseph Gatty and *Jane* his wife, was bapt. 1769."

\* "Perhaps to this stem we may put the female name Genovefa, sixth century, and the present Christian name Genovefa in Germany, and G<sup>énéviève</sup> in France. If the name be German, it might mean 'weaver of spells.' Miss Yonge, however, argues for a Celtic origin, as also do Leo and Mone. But Grimm assumes the Germanhood of the name, which compares with others having the same termination."



In the case of Mrs. Gatty, it will be noticed that she was called indifferently Jenifer or Jane. I should be glad to ascertain if any other instance of this exists.

It seems to me scarcely probable that the hard *g* in "Guenever" can be softened into the soft *j* in "Jenifer," nevertheless it is curious that the latter name is found to prevail in a race essentially British. Is the name also found in Wales?

JOHN MACLEAN.

Hammersmith.

My mother had several sisters, one of whom was named Jennifer (we always spelled the name thus), and another Jane (known in the family as "Jenny"). I mention the latter fact to show that Jennifer was not a corruption of Jenny.

WM. PENGELLY.

Torquay.

#### HEBER'S MISSIONARY HYMN.

(4th S. i. 222.)

The following information regarding this well-known hymn will, I hope, be of interest to all readers of "N. & Q." It was first given to me by a lady whose mind is "full of suggestions and remembrances," and to whom the readers of "N. & Q." are indirectly indebted for some interesting notes; but I transcribe it now *verbatim* from the fly-leaf, accompanying the facsimile of the original autograph of the "good bishop's." (Published by Messrs. Hughes & Son, Wrexham):—

"On Whitsunday, 1819, the late Dr. Shipley, Dean of St. Asaph, and Vicar of Wrexham, preached a Sermon in Wrexham Church, in aid of the Society for the Propagation of the Gospel in Foreign parts. That day was also fixed for the commencement of the Sunday Evening Lectures, intended to be established in that Church, and the late Bishop of Calcutta (Heber), then Rector of Hodnet, the Dean's Son-in-law, undertook to deliver the first Lecture. In the course of the Saturday previous, the Dean and his Son-in-Law being together at the Vicarage, the former requested Heber to write 'Something for them to sing in the morning,' and he (Heber) retired for that purpose from the table, where the Dean and a few friends were sitting, to a distant part of the room. In a short time the Dean enquired, 'What have you written?' Heber having then composed the first three verses, read them over. 'There, there, that will do very well,' said the Dean; 'No, no, the sense is not complete,' replied Heber; accordingly, he added the fourth verse, and the Dean being inexorable to his repeated request of 'Let me add another, oh! let me add another,' thus completed the Hymn of which the annexed is a facsimile, and which has since become so celebrated; it was sung the next morning in Wrexham Church, for the first time.—E."

The original autograph, which was exhibited at the Great Exhibition of 1851, was in the large collection of autographs of the late Dr. Raffles, an ardent lover of such interesting relics. The hymn reads as follows:—

" 'Twas when the Seas were roaring,\*

"From Greenland's Icy Mountains,  
From India's coral Strand,  
Where Afric's sunny fountains  
Roll down their Golden Sand,  
From many an ancient River,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

"What though the spicy breezes  
Blow soft o'er Ceylon's Isle,  
Though every prospect pleases,  
And only Man is vile,  
In vain, with lavish kindness,  
The gifts of God are strown,  
The Heathen in his blindness  
Bows down to wood and stone!—

"Can we, whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The Lamp of Life deny?—  
Salvation! Yea, Salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learn'd Messiah's name!—

"Waft, waft ye winds the story,  
And you, Ye waters, roll,  
Till, like a sea of glory,  
It spreads from Pole to Pole!  
Till, o'er our ransom'd Nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss return to reign!"

I have copied the verses *verbatim*: the capital letters and punctuation are Heber's own. *Ceylon*, in the second stanza, the disputed point, is the right and original reading. The whole hymn has but one correction: in the second stanza, *savage* had been written down first, and has then been softened down into *heathen*; in fact, the whole seems to have been what is commonly called "an inspiration," and has been written down by its gentle author "wie aus einem Guss," as the Germans have it. The handwriting is small, reminding one somewhat of that of Leigh Hunt, though less delicate; and the last verse is written with a trembling hand, as if the writer had been deeply touched or affected by his subject.

HERMANN KINDT.

#### THE MONASTERY OF KOENIGSSAAL.

(4th S. ii. 9.)

Pius II., whose character by Machiavelli is that he "showed himself mindful above all of the welfare of Christendom and the honour of his church, independent of any passion or interest of his own" (*Storie Fiorentina*, l. vi.), is better known, and was a better man, as Æneas Sylvius Piccolomini, notwithstanding some traces of early gallantry. (*Epist.* ccccix.) Before he was pope,

\* To which tune the hymn has generally been sung, the original of Gay's charming poem.

he maintained that the pope was vicar of the church, not of Christ. He speaks of the corruptions of the clergy in the same terms as did Huss and Jerome of Prague, whose martyrdom he witnessed, and said their fortitude exceeded that of the philosophers of antiquity; and is perhaps the only man of his church who has truly stated the tenets of the reforming Protestants, or, as he terms them, "hujus pestiferæ ac jampridem damnatæ factionis." (*Hist. Bohemia*, p. 50.) I have not found in any of his works that I have been able to consult a description of Zbraslaw, so named in Bohemian, *Aula regia* in Latin, and *Königs-saal* in German. This was a Cistercian cloister, according to Zedler; and in the arch or dome of the parlour the whole of the Old and New Testament was written in letters of gold. It was two (German) miles from Prague, near Beraun, and was founded by Wenceslaus IV.: an account of it in 1304 is to be found in *Diplomatar. Bohemae-Siles. apud von Sommersberg's Script. Rer. Siles.* tom. i. p. 943, *seq.* n. 38. The kings of Bohemia often directed their interment here. In 1420 (10 Aug.) it was destroyed by the Hussites under Zischka, where the Emperor Wenceslaus had been interred in 1402. (Lenfant, *Hist. de la Guerre des Hussites*, i. 114.) Its abbot, Petrus, has described it in his *Chronica Aulæ Regis*, but only from 1317 to 1333. Zedler's authorities are Zeiler, *Topogr. Bohem.* p. 38; Bucelinus, *Monast. Germ. Imp.* p. 201, and Balbinus, *Misc. Dec.* i. lib. iii. 19 and 3, p. 133. Zeiler is very brief, but says that the gold letters were on the board-fence of the garden; adding that Æneas Sylvius cannot praise this monastery too much. Bucelinus is still shorter; he merely says it was "sub regula divi Benedicti, et reformatione Cisterciensi." Perhaps when Æneas Sylvius (*ὁσσα καλῶσαι θεοί*) is translated into the language of men (*μερόπων ἀνθρώπων*), we shall find that he alludes to maps and exotic plants. The writing of the Bible on the walls was borrowed from the Mahometans, who so ornamented their walls by extracts from the Koran, being forbidden to adorn them with figures or images such as the factitious representations of the Trinity, the Virgin, saints, &c. The cheapness with which the Bible in any living language can be obtained by the clergy and laity now, precludes the necessity of posting it on the walls for convenience of the clergy exclusively. There is not the slightest reason to suppose that the gardens and cloisters of Königsaal were at all comparable to our horticultural, botanical, and zoological gardens, still less to the Crystal Palace. I have been unable to refer to Mr. K. H. Digby's *Compitum*, or his authority, Dubois' *Hist. de l'Abbaye de Morimond*, as I cannot find those works in the Catalogues of the British Museum.

T. J. BUCKTON.

Wiltshire Road, Stockwell, S.W.

## LADY KILSYTH.

(4th S. ii. 28.)

In accordance with the request of your correspondent W. H. C., I transcribe the following account of the discovery of the bodies of this lady and her infant from the little book he mentions:—

"*Preserved Bodies.*—There is an arched vault, or burying ground, under the church of Kilsyth, in Scotland, which was the burying-place of the family of Kilsyth until the estate was forfeited and the title became extinct in the year 1715; since which it has never been used for that purpose, except once. The last earl fled with his family to Flanders, and, according to tradition, was murdered to death about the year 1717, along with his lady and infant child, and a number of other unfortunate Scottish exiles, by the falling in of the roof of a house where they were assembled. What became of the body of the earl is not known, but the bodies of Lady Kilsyth and her infant were embowelled and embalmed, and soon afterwards sent over to Scotland. They were landed, and lay at Leith for some time, in a cellar, where they were afterwards carried to Kilsyth, and buried in great pomp in the vault above mentioned.

"In the spring of 1796, some rude regardless young men having paid a visit to this ancient cemetery, tore open the coffin of Lady Kilsyth and her infant. With astonishment and consternation they saw the bodies of Lady Kilsyth and her child as perfect as the hour they were entombed. For some weeks this circumstance was kept secret; but at last it began to be whispered in several companies, and soon excited great and general curiosity. 'On the 12th of June,' says the minister of the parish of Kilsyth, in a letter to J. Garnet, M.D., 'when I was from home, great crowds assembled, and would not be denied admission. At all hours of the night, as well as the day, they afterwards persisted in gratifying their curiosity. I saw the body of Lady Kilsyth soon after the coffin was opened; it was quite entire. Every feature and every limb was as full, nay the very shroud was as clear and fresh, and the colours of the ribbons as bright, as the day they were lodged in the tomb. What rendered this scene more striking, and truly interesting, was, that the body of her son and only child, the natural heir of the title and estates of Kilsyth, lay at her knee. His features were as composed as if he had been only asleep. His colour was as fresh, and his flesh as plump and full, as in the perfect glow of health; the smile of infancy and innocence sat on his lips. His shroud was not only entire, but perfectly clean, without a particle of dust upon it. He seems to have been only a few months old. The body of Lady Kilsyth was equally well preserved; and at a little distance, from the feeble light of a taper, it would not have been easy to distinguish whether she was dead or alive. The features, nay the very expression of her countenance, were marked and distinct; and it was only in a certain light that you could distinguish anything like the ghastly and agonizing traits of a violent death. Not a single fold of her shroud was decomposed, nor a single member impaired.

"Let the candid reader survey this sketch; let him recal to mind the tragic tale that it unfolds; and say, if he can, that it does not arrest the attention and interest the heart. For my own part, it excited in my mind a thousand melancholy reflections; and I could not but regret that such rudeness had been offered to the ashes (remains) of the dead, as to expose them thus to the public view.

"The body seemed to have been preserved in some



liquid nearly of the colour and the appearance of brandy. The whole coffin seemed to have been full of it, and all its contents saturated with it. The body had assumed somewhat the same tinge, but this only served to give it a fresher look. It had none of the ghastly livid hue of death, but rather a copper complexion. It would, I believe, have been difficult for a chemist to ascertain the nature of this liquid, though perfectly transparent; it had lost all its pungent qualities, its taste being quite vapid.

"The head reclined in a pillow, and as the covering decayed, it was found to contain a collection of strong-scented herbs. Balm, sage, and mint, were easily distinguished; and it was the opinion of many that the body was filled with the same.

"Although the bodies were thus entire at first, I confess I expected to see them crumble into dust; especially as they were exposed to the open air, and the pure aromatic fluid had evaporated; and it seems surprising that they did not. For several weeks they underwent no visible change, and had they not been sullied with dust, and drops of grease from the candles held over them, I am confident they might have remained as entire as ever; for even a few months ago (many months after) the bodies were as firm and compact as at first; and though pressed with the finger, did not yield to the touch, but seemed to retain the elasticity of the living body. Even the shroud, though torn by the rude hands of the regardless multitude, is still strong and free from rot.

"Perhaps the most singular phenomenon is, that the bodies seem not to have undergone the smallest decomposition or disorganisation. Several medical gentlemen have made a small incision in the arm of the infant; the substance of the body was quite firm, and every part in its original state."—*Curiosities for the Ingenious*, 12mo, 1821, p. 36.

Next follows an account of several instances of the artificial preservation of bodies, concluding with a statement of the discovery in 1569 of three Roman soldiers, "in the dress of their country, fully equipped with warlike instruments." They were dug out of a moss of great extent, called Kazey Moss. "When found, after a lapse of probably about fifteen hundred years, they were quite fresh and plump."

WILLIAM BATES.

Birmingham.

#### VOLTAIRE.

(4th S. i. 587, 613; ii. 22.)

The correspondence between Voltaire and Lord Lyttelton was published half a century ago by Rebecca Warner, in her volume of *Original Letters*, &c., 8vo, 1817. Lord Brougham was well acquainted with it; and has characterised the statement of Horace Walpole as to the letter of Voltaire, that "not one word of it is tolerable English," as a gross exaggeration. (*Men of Letters of the Time of George III.*)

When I wrote my paper on the "Bones of Voltaire," I regarded his heart simply as a physical organ, without reference to the moral feelings and qualities of which that viscus is held to be the seat. Thus it was, that when I quoted the witticism which gave preference to the intellect of the philosopher, I did not think it worth while to

qualify it by the opinion of Bulwer, that the epigram of his friend was "more witty than just." The great novelist adds:—

"Voltaire had no sentiment in his writings, though not, perhaps, devoid of it himself. Indeed, he could not have been generous with so much delicacy, if he had not possessed a finer and a softer spirit than his works display. Still less could he have had that singular love for the unfortunate, that courageous compassion for the oppressed, which so prominently illustrates his later life. No one could with less justice be called 'heartless' than Voltaire. He was remarkably tenacious of all early friendships, and loved as strongly as he disdained deeply. Any tale of distress imposed upon him easily; he was the creature of impulse, and half a child to the last. He had a stronger feeling for humanity than any of his contemporaries: he wept when he saw Turgot, and it was in sobs that he stammered out '*Laissez-moi baiser cette main qui a signé le salut du peuple!*' Had Voltaire never written a line, he would have come down to posterity as a practical philanthropist. A village of fifty peasant inhabitants was changed by him into the home of one thousand two hundred manufacturers. His character at Ferney is still that of the father of the poor. As a man he was vain, self-confident, wayward, irascible; kind-hearted, generous, and easily moved. He had nothing of the Mephistophiles."—*The Student*.

A hundred years before this, Goldsmith had written his beautiful "Apostrophe on the supposed Death of Voltaire":—

"Should you look (says he) for the character of Voltaire among the journalists and illiterate writers of the age, you will there find him characterised as a monster with a head turned to wisdom, and a heart inclined to vice; the powers of his mind and the baseness of his principles forming a detestable contrast. But seek for his character among writers like himself, and you find him very differently described. You perceive him in their accounts possessed of good nature, humanity, greatness of soul, fortitude, and almost every virtue; in this description, those who might be supposed best acquainted with his character, are unanimous. The royal Prussian, D'Argens, Diderot, D'Alembert, and Fontenelle, conspire in drawing the picture, in describing the friend of man, and the patron of every rising genius."—*Citizen of the World*. Letter XLIII.

In the same spirit a forcible modern writer, not otherwise favourable to Voltaire (see *Hypocrisy: a Poem*, 8vo, Tiverton, 1812, p. 91), writes:—

"Yet Ferney still redeems her patron's fame,  
And grateful lauds her benefactor's name;  
Whilst some bright spots his panegyrists boast,  
And one transcendent act—itself a host,  
Unmix'd applause and approbation wins,  
And CALAS covers multitudes of sins."

*Modern Antiquity and other Poems*, by the late Rev. C. C. Colton, author of *Lacon*, &c. 12mo. London, 1835, p. 120.

I have already referred to the admirable essay on Voltaire which forms the first of the late Lord Brougham's *Lives of Men of Letters of the Time of George III.* No more liberal and discriminative appreciation of the literary labours of the great Frenchman exists; and the illustrious biographer records with equal fidelity the noble and generous deeds which the philosopher loved to perform,

and gives earnest testimony to the goodness of disposition from which they proceeded:—

"He was fond of assisting persons in distress, but chiefly young persons of ability struggling with difficult circumstances. Thus the niece of Corneille, left in a destitute condition, was invited, about the year 1760, to Ferney, where she remained for several years, and received her education. But above all, he was the protector of the oppressed, whether by political or ecclesiastical tyranny. His fame rests on an imperishable foundation as a great writer,—certainly the greatest of a highly polite and cultivated age; but these claims to our respect are mingled with sad regrets at the pernicious tendency of no small portion of his works. As the champion of injured virtue, the avenger of enormous public crimes, he claims a veneration which embalms his memory in the hearts of all good men; and this part of his character, untarnished by any stain, enfeebled by no failing, is justly to be set up against the charges to which other passages of his story are exposed, redeeming those passages from the dislike or the contempt which they are calculated to inspire for their author."

One short passage more from the essay of Carlyle:—

"To the help-needing he was at all times a ready benefactor; many were the hungry adventurers who profited of his bounty, and then bit the hand that had fed them. If we enumerate his generous acts, from the case of the Abbé Desfontains, down to that of the widow Calas, and the Serfs of Saint Claude, we shall find that few private men have had so wide a circle of charity, and have watched over it so well. . . . Voltaire was not without his experience of human baseness; but he still had a fellow feeling for human suffering; and delighted, were it only as an honest luxury, to relieve them. His attachments seem remarkably constant and lasting, &c. . . . At all events it will be granted that, as a private man, his existence was beneficial, not hurtful, to his fellow-men; the Calases, the Sirvens, and so many orphans and outcasts whom he cherished and protected, ought to cover multitude of sins. It was his own sentiment, and, to all appearance, a sincere one:—

'J'ai fait un peu de bien; c'est mon meilleur ouvrage.'

Perhaps there are few men, with such principles and such temptations as his were, that could have led such a life; few that could have done his work, and come through it with cleaner hands. If we call him the greatest of all *Persifleurs*, let us add that, morally speaking also, he is the best; if he excels all men in universality, sincerity, polished clearness of mockery, he perhaps combines with it as much worth of heart, as in any man that habit can admit of."—Carlyle, *Foreign Review*, 1829.

Few had enjoyed better opportunities of forming a correct judgment of Voltaire than De La Harpe. Read his *Précis Historique* on the character of his friend:—

"Nul écrivain n'a tant fait aimer l'humanité, et tant fait haïr les deux plus grands ennemis qu'elle ait, le fanatisme et la tyrannie. . . .

"Cette sensibilité vive et prompte qui anime tous ses ouvrages, a dû le dominer aussi dans sa conduite. Il n'a jamais résisté à l'impression, du mérite, ni au ressentiment d'un outrage. Il a répandu ses bienfaits, même sur des ingrats, et exercé des vengeances, même sur des hommes vils. Après la gloire de pardonner à ses ennemis, la plus grande est de s'en être fait craindre.

"Il a élevé le premier sa voix en faveur du sang innocent que l'erreur venait de répandre; et il est entré dans

l'heureuse destinée de cet homme unique, de tirer de l'oubli et de l'indigence la postérité de Corneille, et de sauver de l'oppression et de l'ignominie la postérité de Calas."—*Œuvres de De La Harpe*, tom. iii. p. 81.

The witty phrase cited by P. A. L.—("Pour être heureux il faut avoir un bon estomac et un mauvais cœur")—has long been familiar to me, and I shall now feel much obliged by a reference to the work of Voltaire in which it is to be found. Even if he ever said or wrote it—which I doubt—I should draw from it an inference exactly opposite to that which it has given rise to in the mind of your correspondent. The man who enjoys happiness is content; while he who does not, seeks to discover the causes which promote or destroy it. Among the calumnies heaped upon the memory of Voltaire, I do not remember to have seen the statement that he had a good digestion; or his right questioned to the title of the "vieux malade" of Ferney. "Scarcely a page of his latter productions," says Goldsmith, in the essay I have quoted from, "that does not betray the agonies of a heart bleeding under the scourge of unmerited reproach." And yet we are now told that this heart was bad as well as his stomach;—as we have been told that he was "a shallow fellow,"—but, as Byron adds, "by some of the same school who called Dryden's ode 'a drunken song.'"

These pages are the repository of facts, rather than opinions. But the opinions of great men, upon great men, assume the importance of facts; and a few of these I have ventured to string together in defence of Voltaire, leaving my own to be inferred from the trouble which I have taken. These opinions are founded upon facts, which no one has attempted to challenge or depreciate—upon facts, in allusion to one of which, Byron indignantly proclaims that the "school" which he treats with such withering contempt,—“in the record of their accumulated pretences to virtue can produce no *actions* (were all their good deeds drawn up in array) to equal or approach the sole defence of the family of Calas, by that great and unequalled genius—the universal Voltaire."

WILLIAM BATES.

Birmingham.

TOBY JUGS: THE SONG, "DEAR TOM, THIS BROWN JUG" (3rd S. xii. 523; 4th S. i. 160, 615.) Your correspondent A. S. is quite mistaken in his supposition that this song "could not have been written so early as even 1796." I am unable to state at what period it was written, but I can supply the following facts, which prove it to have been in existence at least thirteen years earlier than the date given by your correspondent, and that it was not, even then, a new song.

It was introduced by O'Keefe into his comic opera, *The Poor Soldier*, first played at Covent



Garden Theatre on November 4, 1783, and was then sung by John Johnstone, at that time the favourite tenor singer of the theatre, but who afterwards became more celebrated for his masterly delineation of Hibernian characters, and was known as "Irish" Johnstone. I have before me two different editions of the music of the opera, "composed and selected by William Shield": one nearly, if not quite, coeval with the production of the piece, and in both which the song is contained, and is stated to be "sung by Mr. Johnstone." On September 17, 1790, a singer whose name is almost indissolubly associated in the minds of our oldest living play-goers with "Dear Tom, this brown jug"—Charles Incledon—made his first appearance in London at Covent Garden Theatre in *The Poor Soldier*, in the character originally played by Johnstone. The earliest edition of the drama of *The Poor Soldier* which has fallen under my notice now lies before me. It is one of the Dublin piracies, "printed for the booksellers"; has no place of publication; bears date 1786, and purports to give the piece "as it is acted at the Theatre, Smoke (sic) Alley, Dublin." It contains the song of which we are treating, with the note appended: "This song not written by Mr. O'Keeffe." The first and third verses only of the song as printed in the music are given, as is the case in more modern editions of the piece. All these things indisputably prove the song to be of at least as early a date as 1783; and it doubtless was written still earlier. Can any one say when? I should incline to the opinion that the form of the jug suggested the song, and not the song the jug.

W. H. HUSK.

"TO MY NOSE" (4th S. i. 316, 403, 463.)—As the song of "Jolly Nose" referred to may not be accessible to many of the country readers of "N. & Q.," the first verse is here given from memory:—

"Jolly nose! the bright rubies that garnish thy tip  
Are dug from the mines of Canary;  
And to keep up their lustre I constantly sip  
Whole hogsheds of claret and sherry.  
Jolly nose! jolly nose!  
Who sees thee above a full glass,  
Doth see thee in all thy perfection;  
And for the pale snout of a temperate ass  
Entertains the profoundest objection.  
Jolly nose!"

There is in this version a vigour, albeit somewhat coarse, that makes it worthy of notice.

BRADFORD.

VARIATION OF SURNAMES.—As an appendix to MR. BEALE'S note (4th S. i. 603), the following may be worth preservation. The other day, in a Leicestershire village, I was stopped by a woman who said her name was Husband, and who referred to some business relations with me. I knew no such person; but in running over the names of the

people in the village that I knew, I came upon that of Osborne. "Ah," she said, "some people calls us Husband, and some calls us Osborne, but I calls us Husband."

H. C. W.

LUTHER'S AUTOGRAPH (4th S. i. 591, 613.)—Your correspondent is unable to prevent the eccentricities of his ways of looking at things from creeping out, even in what he sends to you to print.

In his last note (p. 613) he begins with repeating some of his transgressions, goes on to deny all of them, and ends with apologising for the remainder.

In his first note (p. 591) he gives a core from the calibre of his capacity for his dogmatic judgments. He cautions collectors against mistaking extracts from an author, followed by his quoted name, for sentences written and signed by that author's own hand—a caution which could only be written by a novice, thinking he had novices for his readers.

The true narrative of the transaction, out of which he has attempted his displays, would of course be tedious to your readers.

I must add, that I wonder that the Editor of a responsible publication should, without even preliminary inquiry, accept the risk of printing direct attacks which may be sent to him upon the property of other persons. You have, however, achieved a triumph of one of the active principles of your work, in renewing to me an intercourse after which the almost omnipotent post-office has long toiled in vain.

THOMAS KERSLAKE.

Bristol.

THREE WORDS OF A SORT (4th S. ii. 43.)—In the western counties this mode of speaking is commonly applied to "a dispute or angry altercation." A short time since, a poor person in my parish in Wilts, wishing to mark the date of some particular occurrence, used this identical phrase—"It was that very day when you and I had two or three words of a sort": in fact, when a warm reprehension on the one part had been as warmly replied to on the other.

E. W.

NAME OF LINGARD (3rd S. xii. 195, 279.)—In Glencanniel, in Ross-shire, there is a lake, seven miles long, named "Loch Lingard," there pronounced *Lingard*, the emphasis being laid on the first syllable. *Vide Black's Picturesque Tourist of Scotland* (ed. 1867), pp. 555-6. When lately travelling in that neighbourhood, the name was explained to me as being derived from two Gaelic words meaning "long" and "high." R. R. L.

SOILED HORSE (4th S. i. 30.)—

"It has been known for centuries that even in Southern Europe, where the temperature in summer is much higher than with us, horses in good condition, and especially those that are fat, enjoy walking in deep water.

"Horses not used for other purposes are very commonly kept during the entire summer in loose boxes,

where they are supplied with green food, and corn and hay. This process is termed *soiling* hunters."—*Plain Rules for the Stable*, by Professor Gamgee, pp. 25, 56, edit. 1866.

A hunter is not necessarily a stallion. In my time *stards* was rendered "stalled" (*vide* Proverbs xv. 17), as a horse *stands* at livery in a stall. Is *λοῦσθαι* passive or middle? Does it mean "be washed" or "wash himself"—i. e. bathe? Does *ἐρρέειν* necessarily mean "deep"? Does it not rather mean "quickly" or "clearly-flowing"? do not still waters run deep?

*Ἀκοστήσας*, confer the *Æschylian*—*σειράφορον* . . . *κρίθωντα πᾶλον*—alluding to a horse of whose diet barley or spelt formed a considerable portion. The term "corn-fed," as applied to sheep or bullocks, does not mean that they are only fed with corn to the utter exclusion of hay and roots.

J. WILKINS, B.C.L.

The following definition of this term has the advantage of having been published during the life of our great national poet, and possibly about the period when the play of *Lear* was written. It is given by Halliwell in his *Dictionary of Archæic and Provincial Words*, as an extract from Toppell's *Four-Footed Beasts*, 1607, p. 330:—

"In the spring time give your young horses *bul-limung*\* for many daies together, for that will not only make them fat but also purge their bellies; for this purgation is most necessary for horses, which is called *soy-ling*, and ought to continue ten daies together with any other meat, giving them the eleventh day a little barley, and so forward to the fourteenth; after which day continue them in that diet ten daies longer and when as they sweat annoint them with oyle, and if the weather be colde keepe a fire in the stable; and you must remember when the horse beginneth to purge, that he be kept from barly and drinke, and give him greene meat or bul-limung whereof that is best that groweth near the sea side."

C. PETTET.

Bayswater.

"TELL THEM ALL THEY LIE" (4th S. i. 529, 590; ii. 45).—See the last reprint of this poem, called "The Soul's Errand," with the editor's note on it, in Archbishop Trench's recent work, *Household Book of English Poetry*, p. 6. LYTTETTON.

RAPPACHINI'S DAUGHTER (4th S. ii. 37).—Should be written "Rappacini's." This tale is by Nathaniel Hawthorne; it is included in one of his well-known series of tales—I think the volume named *Mosses from an Old Manse*.

W. M. ROSSETTI.

LOW SLIDE WINDOWS (4th S. i. 618).—I do not think the term "hagioscope" is ever applied to the low slide windows; in most cases it would be utterly unmeaning; it is generally applied to the sloping cuts or perforations in the inner walls of churches, the object of which was to give a view

of the altar to the part of the congregation occupying the aisles. F. D. H.

BUZZWINGS (4th S. ii. 35).—Not *entomological*, I should say, but *convivial*; a development of Freemasonry, *vid* "Oddfellow." It appears to me derived from the "bee's wing" of good port wine; "buzz, buzz," was a challenge to drink. (*Vide* Brand's *Popular Antiquities*, ii. 210.) A. H.

JOHN SNARE'S WRITINGS ON VELASQUEZ (4th S. ii. 39).—I cite the following as one of the publications in relation to this affair, though it may be the same as the one given as *The Velasquez Cause*:—

"SNARE (John, Bookseller, Reading) v. The Trustees of the Earl of Fife, for wrongful Seizure and Detention of the Celebrated Portrait of Charles the First, by Velasquez, 8vo. 1851."

The picture seems recently to have visited America. In a recent volume of Essays, I read that—

"The missing Charles the First of Velasquez was lately exhibited in this country, and the account its possessor gives of the mode of its discovery, and the obstacles which attended the establishment of its legal ownership in England, is a remarkable illustration both of the tact of the connoisseur and the mysteries of jurisprudence."—*The Collector*, by Henry T. Tuckerman, 8vo, 1867, p. 106.

I possess Mr. Snare's original pamphlet, and was much interested by his account of the discovery and identification of the picture. I should be very glad to see a succinct account of the whole subsequent proceedings, if some contributor, posted up in the controversy, would have the kindness to furnish it. WILLIAM BATES.

Birmingham.

In reply to your correspondent in Madrid, I beg to subjoin the particulars he is in want of as to my old friend Mr. Snare of Reading and his publications, viz.:—

1. "A Brief Description of the Portrait of Prince Charles, painted at Madrid in 1623 by Velasquez," 8vo, (12 pages), 1847.
2. "The Reviews of the Press on 'the History and Pedigree,' and 'Proofs of Authenticity,' of the Portrait," 8vo (24 pages), 1849.
3. "The Spanish Match; with the romantic Adventures of Prince Charles and the Duke of Buckingham in 1623," folio (16 pages), 1850.
4. "An Abstract of Proceedings in a Summons of Damages against the Trustees of the Earl of Fife," 8vo (26 pages), 1851.

Mr. Snare is now residing in New York, U. S. America; and the fine picture is still in his possession. THOMAS GEORGE STEVENSON.

Edinburgh.

CITY OF LINCOLN (4th S. ii. 33).—As *ragged* and *rugged* are to some extent synonyms—for the dictionaries give: "*Ragged*=uneven, *rugged*; and *ragstone*=stone with a *rough* fracture"—I am inclined to think the word *fragments*, in the following quotation, supports the use of *ragged* in

\* *Bullimung*. A mixture of oats, peas, and vetches.—Tusser's *Husbandry*.



the former description, and not *rugged* as suggested:—

"Few places in the kingdom exhibit so many ancient remains as Lincoln. Saxon, Norman, and pointed arches; and door-ways with turrets, walls, mullioned windows, and other fragments of old dilapidated buildings, appear in every direction."—Ex. vol. i. p. 195 of Allen's *History of the County of Lincoln*, 1833.

J. BEALE.

MISQUOTATIONS (4th S. ii. 34).—In the interests of literature it is much to be wished that every one of your contributors would "be down upon" every misquotation he can expose. Here is one, in which your correspondent M. J. says:—

"I know not how the truth may be,  
I tell it as 'twas told to me."

Sir Walter Scott's lines are—

"I cannot tell how the truth may be,  
I say the tale as 'twas said to me."

*Lay of the Last Minstrel.*

G. M. G.

A TOMBSTONE EMBLEM (4th S. ii. 37).—Might I suggest a Greek form of the letter R (*rho*), used as the initial of the word *Resurgam*? I have some Runic forms of R, called *Reid* or *Ridhr*, which approach it very closely; but I find the mark exactly in some early Greek alphabets.

A. H.

CIGARS, SEGARS (4th S. i. 553; ii. 16).—Your correspondents who believe the smoking of tobacco to be of great antiquity appear to me to be under a mistake, and proof is needed to show that the practice existed before the discovery of America. Sale (*Koran*, Prelim. Discourse, v.) says,—

"At present the use of coffee is generally tolerated, if not granted, as is that of *tobacco*, though the more religious make a scruple of taking the latter, not only because it inebriates, but also out of respect to a traditional saying of their prophet (*which, if it could be made out to be his, would prove him a prophet indeed*)—that in the latter days there should be men who should bear the name *Moslems*, but should not be really such; and that they should smoke a certain weed, which should be called *tobacco*."

The practice of smoking opium in China is probably of great antiquity; but the whole of the performance and effects, and the materials, differ extremely from tobacco-smoking. There is no trace of the latter practice in the history and monuments of Egypt,\* Ethiopia, Chaldea, Syria, Arabia, or India. In Persia, besides tobacco, they smoke mountain and Syrian dookkan and hemp (*hashish*). (Lane, *Mod. Egypt*. i. 187.) The mere resemblance of sound in a few words in different languages is delusive, if unsupported by historical evidence. No mention is to be found of tobacco or of its use in the Hebrew or Chaldee languages, nor in the ancient Sanskrit books. Wilson's and

\* The blow-pipe must not be mistaken for the tobacco-pipe. (Wilkinson, iii. 224.)

Williams's Dictionaries are quite delusive upon many words, as they find names in *modern* Sanscrit not only for pipes and tobacco, but for rum, brandy, gin, and champagne. In the next editions we shall have new Sanscrit for crinoline and chignon. The word חֶרֶס, written more correctly חֶרֶס, *cheres*, means the *sun*, from its heat (Judg. viii. 13; Job, ix. 7). The Heliopolis (city of the sun) in Isaiah (xix. 18) is חֶרֶס, *Ir cheres* (city of the sun). In the Masoretic text, and our translation, חֶרֶס, *Ir heres* (city of destruction). The Hebrew word חֶרֶס is the Coptic Πῡ, *re*, sun, with the aspirate, Ηπῡ, the sun, which is identical with Ηπῡ = Juno = heat, as wife or fertile companion\* of the atmosphere = Ζεὺς = Jupiter. The Greek mythology is chiefly derived from Egypt. The word חֶרֶס, *cheres*, also means (2) *scabies*, and (3) a *shell*, as in Arabic, خرس, *cheres*, from *cheresh*,

to scratch, which applies to Job's case. But this word can have no possible connection with cigars or sagar pots. The word cigar or segar is exclusively of Spanish derivation *cigarro*, from *cigarra*, the *sauterelle*, balm-cricket, *cicada* in Latin, a four winged chirping insect with a conical abdomen. The word *tobacco* means, in Caribee, a pipe; but the Spaniards misapplied the word to the herb. Tobacco, cigars, snuff, and pig-tail cannot be traced in Europe earlier than A.D. 1560.

T. J. BUCKTON.

Wiltshire Road, Stockwell, S.W.

THE DOUGLAS HEART (4th S. ii. 17, 63).—If ANGLI-SCOTUS will turn to Nisbet, vol. i. p. 77, he will find in the text of the work the statement that the "winged heart" is the crest of the Queensberry family. There is no doubt that the peerage is comparatively recent, the first creation as Viscount Drumlanrick being in 1628, but the family was founded in the fourteenth century by a son of the hero of Otterburn.

I have great doubts whether at this time its crest was ornamented by the Annandale wings; indeed, I suspect that they were assumed after the destruction of the primary branch of the Douglas family, the proud lords of Galloway and Annandale, at the battle near Lochmaben in 1484, when Sir James Douglas of Drumlanrick was killed fighting on the side of the king. I am inclined to date the assumption of the wings in the year 1553, when the grandson of the said Sir James was appointed warden of the western marshes, with full powers of judiciary by the Regent Arran.

\* Daughter of Chronos and Rhea (=efflux of time); Jupiter son of the same; meaning, at a most remote era, an unknown antiquity. "Junonemque, toris quæ præsides alma maritis." (Ovid, *Heroid.* ii. 41.) Mr. Gladstone has adopted the erroneous opinion that "Ηπῡ is derived from ἔπα, the ground; a word, according to Liddell and Scott, having no existence in Greek.

ANGLO-SCOTUS is quite correct in supposing that the Danish element in the Annandale names came from the west, not the east. In the thirteenth century, the Danes, sweeping round by the Orkneys, held the Hebrides, the Isle of Man, and had settlements on the east coast of Ireland, while it was not until the great defeat they sustained in 1263 from Alex. III. at Largs in Ayrshire that their incursions were put an end to, and it was not till the 20th July, 1266, that their possessions in Scotland, with the exception of Orkney or Shetland, were resigned by treaty.

I do not mean to assert that Annandale was ever subjected to the Danish crown, but merely that a number of colonists of that nation settled in the district, superseding the earlier inhabitants (see the oft-quoted Inquisition of Prince David), and gave a Scandinavian character to the names in the dale with the cognizance of the *wings*, which afterwards became the symbol of the comital office therein.

The charge of misquotation which ANGLO-SCOTUS brings against me is more applicable to himself, as I took the phrase "his great ancestor" from the first line of Mr. Cuming's paper in the *British Archaeological Journal* for March, 1868, p. 35.

GEORGE VERE IRVING.

GREEK MOTTO: *πῦρ καὶ θάλασσα* (4th S. i. 604; ii. 42).—When gasworks were first established at Stockton-on-Tees, one of the partners requested a good classical scholar to give a motto for the works. "I can think of none," was the reply, "unless you take that passage of Pindar" (for which it would be fruitless to search the authorised works of that poet), *πῦρ ἐκ τῆς γᾶς*, "which," he added, "may be rendered either—"Fire out of water," or "Pure gas out of the Tees."

Not many months since, brewers at Burton-upon-Trent, having successfully brought water from the river Dove to answer important purposes, for which their precious wells were too valuable to be applied, offered a handsome prize for any one who should suggest a good classical motto to be put upon the waterworks, implying that they had supplied *silver* to spare *gold*.

It does not appear that any answer was given to their appeal.\*

T. C.

Durham.

Your correspondent MR. TEW is, I believe, perfectly correct with regard to the individual to whom he ascribes the first suggestion of this; but not so as to the passage in Virgil, which was a quotation made by the late Dean of Christ Church, Dr. Gaisford, to his friend and brother-in-law, Dr. Jenkins; the latter of whom being better acquainted with Aristotle's *Ethics* than the treatise of Xenophon *περί ἐπιπράκειας*, had one day the

misfortune to be thrown from his horse, or, perhaps I should say, to lose his seat, but without suffering damage. The dean accordingly consoled him by showing that there was classical authority for his misfortune—

"*excutitur, pronusque magister  
Volvitur in caput.*"—*Æn.* i. 119.

X.

HOURL-GLASS IN PULPITS (4th S. i. 35, 113, 183).—There is at Leigh church, in Kent, an iron hour-glass stand affixed to the pulpit. Ten years since I had a drawing made of it, intending it for a woodcut for an illustration for my *Archæological Mine*.

ALFRED JOHN DUNKIN.

Dartford.

KENTISH FOLK-LORE (4th S. i. 361).—In West Kent the villagers give the proverb:—

"Never a fisherman need there be,  
If fishes could hear as well as see."

ALFRED JOHN DUNKIN.

Dartford.

LEGGINGS (4th S. ii. 57).—The old name was *spatterdashes*; and in my boyhood I knew no other. But the words *leggings* and *gaiters* were quite in common use several years before 1817. I remember both at least ten years earlier. The word *gaiter* is of course borrowed from the French *guêtre*.

F. C. H.

PASSAGE IN ST. LUKE (4th S. ii. 53).—MR. KEIGHTLEY has found a mare's nest. It is obvious to all careful readers that the Gospels are often in the style of *memorabilia*, and that a consecutive construction is not to be aimed at. If conjectural criticism is to be applied to the Gospels as it is to Shakespeare, we shall find ourselves in a disgraceful muddle.

B. H. COWPER.

PHRASE (4th S. ii. p. 56).—In the 16th chapter of his novel, the author of *Le Voyage autour de ma Chambre*, says—

"Rosine, ma chienne fidèle, ne manque jamais de venir alors tirer les basques de mon habit de voyage, pour que je la prenne sur moi; elle y trouve un lit tout arrangé et fort commode au sommet de l'angle qui forment les deux parties de mon corps: un V consonne représente à merveille ma situation."

The laconic passage quoted by M. SCHRUMPF means therefore—

"I shall bend my body in my arm-chair so as to give it the shape of the letter V, and there you can settle down for as long a period as you like."

GUSTAVE MASSON.

Harrow.

PORTRAITS OF MOZART (4th S. ii. 36).—In answer to the query of C. H., I beg to say there is the print from Carmentelle's drawing, done in 1764, representing him at the piano with his father and sister: he was then seven years of age. The next that I am acquainted with is the picture by Battoni in 1770, at the age of fourteen, which

\* Five were suggested in "N. & Q." 3d S. v. 116, 269.—Ed.]



has been engraved for Lady Wallace's translation of his letters. There is an engraving by Gottschick from a miniature painted by Grassi in 1785, when Mozart was twenty-nine. It is a full-face likeness. Finally, there are the portraits of a later period, either three-quarters or profile, which give the popular likeness of the great master. A pretty little German engraving, entitled "Familie Mozart," represents him at the piano with his sister, his father standing with his violin, and the portrait of his mother on the wall. J. B. D.

Reform Club.

BRADSHAW, THE REGICIDE (4th S. ii. 34, 70).—By an absurd misprint, I am led to assign a date to Thomas de Bradeschawe's appearance on this short and shifting scene in the reign of *Elizabeth III.* instead of the third Edward. A Roger de Bradschawe also occurs in Deulacresse deeds of 1358-'8-'70.

Contrary to the generally received acceptation of the President's character, his illustrious kinsman Milton describes him as—

"neither gloomy nor severe, but gentle and placid; exercising in his own house the rites of hospitality in an exemplary manner, and proving himself on all occasions a faithful and unfailing friend. No one more ready to forgive, he was yet impressive and terrible when it fell to his lot to pour shame on the enemies of his country—whom no threats, no terrors, and no rewards could seduce from the plain path of rectitude."

THE AUTHOR OF A "HISTORY OF LEEK."

Bakewell.

John Bradshaw, the President of the High Court of Justice, used to occupy a house at Congleton in Cheshire, and filled several municipal offices in that town. Twenty years ago, when a boy, I recollect a poor old woman at Congleton, in return for many kindnesses shown to her by my family, giving me the original grant of pardon to Henry Bradshaw, who was I suppose a brother of the regicide.

At that time I did not care much for such things, and handed it over to a friend, a great antiquary, in whose collection I imagine it now to be, and who thanked me heartily for the present. The document was on a large piece of parchment, written in the ancient court-hand; and on the left-hand side, at the top, was a portrait of the grantee of the pardon; but, after the lapse of so many years, I cannot say whether it was that of Charles II. or James II.

Is my surmise right, that the said Henry was the brother of John Bradshaw? And, let me ask, what crime had he committed to merit the pardon?

Bradshaw Hall, near Chapel-en-le-Frith, I have visited, and have always understood that it was the ancient home of the race. Bradshaw Edge is the name of one of the townships of that parish,

and perhaps in the registers of the church some particulars worth knowing concerning that family might be discovered—a portion of which is now, I believe, settled in Ireland; and no doubt valuable information would be found in the records and archives of Congleton.

OXONIENSIS.

Wormingford, near Colchester.

LANCASHIRE SONG (4th S. i. 390, 619).—I was not aware until I read ALDERMAN WILKINSON's communication that "Th' mon o' Measter Grundy's" had been in print. In the *Ashton Reporter*, June 13, the song is reprinted from "N. & Q." with the following introduction, which it may be well to give more permanence than it is likely to gain in the columns of a provincial newspaper:—

"The following ballad, copied from *Notes and Queries* of Saturday week, is with a single exception the oldest known ditty in the Lancashire dialect. The exception is 'Warriken Fair,' supposed to have been written in the reign of our Sixth Edward. The song now presented is, with only slight differences, included in Ashburner's *New Vocal and Poetic Repertory*, printed at Ulverston in 1807, as appeared by a copy in the library of Dr. Robson of Warrington. In that version the last line of each stanza runs—

'Th' mon at Measter Grundy's,'

which is doubtless the original and more correct form. At any rate, it tallies more closely with the satirical phrase or proverbial expression, once more common, but still lingering in many a cottage and farmstead of South Lancashire, and is usually applied to folks dressed in a little brief authority and conceited of their positions—viz.: 'He's th' yead mon at Mester Grundy's.' When the song was written, who was its author, who the Mr. Grundy, who his uplifted employe, or where they resided, are things alike at present unknown. H."

W. E. A. A.

Joynson Street, Strangeways.

DOW-GATE, OR DOWN-GATE, LONDON (3rd S. vii. 253).—The etymology of this place is from *Dour*, the water-gate. We have many similar examples. Thus, *Durovernum*, Canterbury; *Durobrevis*, Rochester, &c. ALFRED JOHN DUNKIN.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

A Facsimile of the First Edition of *The Christian Year*, 1827. 2 vols. (Parker, 1868.)

Few works have exercised greater influence over the religious mind of the country, during the present century, than the remarkable volumes of Devotional Poetry which were published in the summer of 1827 under the title of *The Christian Year*. A second edition was called for in December in 1827, and a third in the following year, and edition after edition has been issued from the press until the book has become a household book in the widest and best sense of the word. The publishers have, under these circumstances, we doubt not, done wisely in producing a facsimile (even to the paper boards) of the original volumes, for there are various obvious reasons which would make such a reprint acceptable to many readers;

and they have acted not less wisely in accompanying this reprint with a "List of all the variations of any importance from the original text which the author made in later editions."

**Munimenta Academica: Monuments illustrative of Academic Life and Studies at Oxford. Part I. Libri Cancellarii et Procuratorum. Part II.: Libri Cancellarii et Procuratorum accedunt Acta Curie Cancellarii et Memoranda ex Registris nonnulla.** By Rev. Henry Anstey, M.A., late Vice-Principal of St. Mary's Hall. 2 vols. (Longman.)

We had recently to call the attention of our readers generally, and of Oxford men in particular, to Mr. Macray's valuable and amusing *History of the Bodleian Library*—the glory of the University. We have now to direct the attention of those interested in investigating the progress and phases of academical life and studies at Oxford to two very curious volumes which Mr. Anstey has just added to the valuable series of historical works publishing under the immediate direction of the Master of the Rolls. The documents contained in the book before us extend from the reign of Henry III. to that of Henry VIII.; and they are preceded by an Introduction of considerable length, in which the history of the University during such period is laid before the reader, and the bearing of the documents upon such history pointed out. This Introduction will be found to bear upon questions connected with University education, which are sure to be renewed in the Reformed Parliament, and Mr. Anstey's volumes have appeared at a time likely to secure for them the examination of many who are likely to take part in the discussions which those questions must evoke.

THE ARCHEOLOGICAL INSTITUTE will this year hold its Annual Meeting at Lancaster, under the Presidency of Colonel Patten. The inaugural meeting will be held at the Shire Hall at Lancaster Castle, on Tuesday next, and during the week which the meeting will occupy excursions will be made to Heysham, Dalton Castle, Peel Castle, Furness, Carmel, Levens Hall, Lezeburgh Hall, Skipton Castle, Bolton Abbey, &c. The meeting promises to be very successful, very instructive, and full of interest.

THE HAWKINS CARICATURES.—Such of our readers as are aware of the extent and value of the extraordinary collection of Caricatures formed by the late Edward Hawkins, Esq., who had devoted many years to annotating and illustrating them, will be glad to learn that it has not been dispersed, but has found a resting-place in the British Museum, in which their amiable collector had so long occupied an important position.

GUSTAVE DORÉ'S ILLUSTRATIONS OF TENNYSON'S "ELAINE."—The nine original drawings by M. Gustave Doré for the illustration of *Elaine*, have been exactly reproduced in facsimile printing for the Crystal Palace Doré Art Union, by Mr. Vincent Brooke, and are ready for distribution in sets, under circumstances peculiarly advantageous to subscribers. For one guinea the nine chromo-lithographs, which are honestly worth twice the sum, are delivered, with a ticket entitling the purchaser to a chance of gaining one of the original designs. For two guineas, the chance is doubled; and a copy of *Elaine*, with the prints before letters, in sepia ink, is given. The three guinea subscription entitles to a copy of *Elaine*, illustrated with photographs from the original drawings, in a handsome portfolio, with three chances of a prize. For five guineas, the subscriber receives a portfolio copy of Tennyson's poem, illustrated with artist's proofs before letters of the engravings, or with the photographs coloured, and five chances of obtaining one or more of the drawings. The highest subscription of six guineas procures a

copy in bronze of Woolner's medallion of Tennyson, together with six chances in the lottery for the original drawings. With regard to the facsimile impressions, each reproduced in its exact original tint from the design of the gifted artist, it may with truth be affirmed that nothing of their kind has ever surpassed them for fidelity. We have said nothing of the merits and beauty of the original drawings, they being by this time known to all as among the most striking works of an artist of remarkable genius.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—  
CALENDARIUM INQUIS. POST MORTEM. 8VO. 4 Vols.  
DECATUS LANCASTRIUM. 8VO. 3 Vols.

Wanted by Major Fishwick, Carr Hill, near Rochdale.

BREWSTER'S QUADROPPED. 1st edition. Large paper.  
YARRELL'S FISHES. 2 Vols. Large paper.  
DIDDIN'S DECAMERON. 3 Vols. Large paper.  
STUART'S WORKS. Complete set, 4to.  
SMITH'S CATALOGUE RAISONNÉ. Boards, uncut.  
CORRYAT'S CRUICUTTES. 1611.  
TAYLOR, the WATER POET'S WORKS. Folio.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

THE GENERAL INDEX TO THE THIRD SERIES will be ready on the 1st of August.

J. WRIGHT (Carlisle). It is impossible for us to write privately to Correspondents who forward queries; and as you have not mentioned the subject of your query, it is impossible to explain to you the reason of its non-appearance.

W. H. S. (Yaxley). Consult Mr. Rivière of 196, Piccadilly.

E. HEARD. The Roxburghe Library is published by Mr. Russell Smith.

H. R. (Dublin). For the lines "God and the doctor," &c., see "N. & Q." 3rd S. iv. 499; v. 62, 469, 527.

J. C. (Paisley). The "Ezra of Erin" is by Thomas Campbell, and is printed in his Poetical Works, edit. 1833, p. 51. For the history of the song consult Beattie's Life and Letters of Thomas Campbell, ed. 1845, i. 330-332; iii. 429.

ERRATA.—4th S. ii. p. 44, col. i. line 26, for "Brunck" read "Brunet;" and line 26, for "Parrhisili" read "Parrhisil."

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for each Month forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, ELANOR STREET, STRAND, W.C., where also all COMMUNICATIONS for the EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

## PAPER AND ENVELOPES.

THE PUBLIC SUPPLIED AT WHOLESALE PRICES AND CARRIAGE PAID to the Country on all orders exceeding 20s.

Good Cream-laid Note, 2s., 3s., and 4s. per ream.  
Super Thick Cream Note, 5s. 6d. and 7s. per ream.  
Super Thick Blue Note, 4s., 5s., and 6s. per ream.  
Outsides Hand-made Foolscap, 8s. 6d. per ream.  
Faint Straw Note, 2s. 6d. per ream.  
Manuscript Paper (letter size), ruled or plain, 4s. 6d. per ream.  
Sermon Paper (various sizes), ruled or plain, 4s., 5s., and 6s. per ream.  
Cream or Blue Envelopes, 4s. 6d., 5s. 6d., and 7s. 6d. per 1000.  
The "Temple" Envelope, new shape, high inner flap, 1s. per 100.  
Polished Steel Crest Dies, engraved by the first Artists, from 5s.; Monogram, two letters, from 6s. 6d.; Ditto, three letters, from 8s. 6d.; Address Dies, from 4s. 6d. Preliminary Pencil Sketch, 1s. each. Colour Stamping (Relief), reduced to 1s. per 100.

## PARTRIDGE & COOPER.

Manufacturing Stationers.

152, Fleet Street, Corner of Chancery Lane.—Price List Post Free.



LONDON, SATURDAY, AUGUST 1, 1868.

## CONTENTS.—No 31.

NOTES:—Old Border Games, 97—Aimé Argand, 98—*"Warrington Fair,"* *Id.*—On the Epitaph ascribed to Milton, 100—Early Railway Travelling, 101—P. Ker, 102—Unpublished Work of Hugo Grotius—Glan-Aber Library—*"Spirit-Soul"*—A Sussex Cricket Match—Hall—Nobleman at Fires—Shakespeare Emendations, 102.

QUERIES:—Family of Alexander—Crassipies—Flagellation—Furrierick—Inscription—The Journey to Calvary—Handfasting—Guienne and Languedoc—Missing Letters of James VI. and Charles I.—Jeffrey Neve—Noble of Edward III.—Births of the Palmers—Papal Bulls relating to England—Peeraze—Pope's Indelicacy—Prayer found in the Tomb of the Saviour, used as a Charm—Richard of Cirencester, Charles Bertram, and Wm. Stukeley: Mr. Britton's MSS., 104.

QUERIES WITH ANSWERS:—The Book-Fish—Elizabeth Elstob—Melbourne House, now Dover House—*"Agiologio Lusitano"*—Beornia, 106.

REPLIES:—Duke of Roxburghe: *"Floors,"* 108—Calvin and Servetus, *Id.*—Goldsmith's Epitaph, 109—Earliest Bird, 110—Portrait of William Penn—Long Family Connection with Church-livings—Portraits of Henry Lawes—Heraldic Query—Jersey Families—Syon Cope—Corrupt English—Romney Marsh formed subsequently to Caesar's Invasions—Chronicle by John Douglas—Fuscum—Saint Herefrid—*"Wire-in"*—Dr. Wilnot's Letter—The Badger—Rothschild at the Battle of Waterloo—Parish Registers—Dante's *"Inferno"*—Clitheroe in 1775—*"Button your Lip"*—Quotation wanted—Marc Antony as Bacchus—Passage in *"Lucretius,"* &c., 111.

Notes on Books, &amp;c.

## Notes.

## OLD BORDER GAMES.

It is true, as Sir Walter has said,—

"Old times are changed, old manners gone";

and it may not be out of place in "N. & Q." to make a note of some of the games which used to recreate the boyhood on Tweedside within the memory of man; but which are, I believe, now-o'-days, and now-o'-nights too, unknown to and unpractised by the rising generation. First:

*Set-a-foot!* which survived the Union a hundred years, and was played at during the early years of the present century. It consisted of a heroic contention, imbued with all the nationality of still older days. The signal for the war was chaunted as by bards—

"*Set-a-foot on Scotch ground,  
English, if ye dare.*"

And forthwith the two bodies of eight, ten, twelve, or even more schoolboys were arranged on either side, the one representing the Scotch and the other English forces; and, be it said in honour of these representations, they fought for the victory of their accepted cause as earnestly as if the battle were real:—

"No slackness was there found,  
And many a gallant schoolfellow  
Lay panting on the ground."

The field was thus ordered. The green sward, divided by any slight natural hollow, was chosen if possible; if not, a conventional line was drawn,

and the combatants confronted each other across the imaginary border. In a heap, perhaps a hundred or two hundred yards behind each, was piled a booty of hats, coats, vests, and other clothing and chattels, which stood in the stead of property to be harried or cattle to be lifted. The game was played by raids to seize and carry off these deposits; as whenever the store was exhausted, the nationality was beaten. The races and the struggles to achieve this victory were full of excitement. Sometimes one, swift of foot, would rush alone into the exploit: sometimes two or three, to distract the adversary, without leaving their own side defenceless, or exposed to inroad. Then the chase; the escape of the invader with his plunder; or being obliged to throw it down for personal safety; or being captured, and sent back with it, there to stand, chapfallen and taunted, until one of his comrades could run in and touch him; when his restoration to the ranks was the result, though perhaps his ransom was made prisoner in his stead. And so the war was carried on, so long as a rag was left to the pillager; and it was a sight to see occasionally, near the close, the awful condition of the losing side of the combatants. Almost every stitch of raiment was gradually devoted to the exigencies of the battle, and deposit after deposit was harried till every article, shoes, stockings, braces, &c. was "won away," and many of their discomfited wearers at last succumbed to their fate with nothing to cover their nakedness but trousers and shirt. I am not sure that even the last was not sometimes staked on the issue, so enthusiastic was *Set-a-foot*.

*Cock's-Odin* was, from its name, probably another traditionary game handed down from Danish times; for of the Dames there are many memorials scattered all over the Border. The play itself, however, throws no light upon any recognisable circumstance of their cruel invasions. It consisted merely of one boy sent forth to conceal himself within a certain range, and, after due law, the rest set out like so many hounds to discover and catch him if they could. What Odin could have to do with the fugitive I cannot conjecture; and whether the cock's victorious crow can be emblematical of triumph, is only a speculation worthy of a most inveterate Dryasdust. Of the same stamp may be a suggestion concerning three spots within a couple of miles of the scene of this game and *Set-a-foot*, viz., a fine farm, Wooden—qy. Woden, not Wood Den; Edenham—qy. Odenham, not a hamlet on the Eden rivulet; and may not the Trow Crags, a rocky ravine through which the Tweed rushes, derive their title from Thor? a very fitting godfather to such crags!

*Boys and Girls.*—In nothing is the change of manners more remarkable in country places than

in the alteration of the early intercourse between the sexes. There is now a separate course, and a propriety laid down, and somewhat prudishly insisted upon, which the partakers in the simple and innocent pastimes of other days can hardly understand. But what they thought or knew no evil of is now looked upon as indecorous, if not vicious; and the police would fly to the rescue of morals if in a country town, on a moonlight night, even so late as 8.30, they heard the horrid sound of—

“Boys and girls come out and play,  
Here's a night like any day;  
Leave your supper, leave your sleep,  
And come and play in the High Street.”

And monstrous to confess, so wicked were they in the days of our forefathers, they did so!

BUSHEY HEATH.

#### AIMÉ ARGAND.

Aimé Argand, a notable philosopher of the past century, born at Geneva in 1755, was a genius of no mean order. He had learnt philosophy with Bénédicte de Saussure, came to Paris to join Montgolfier in the construction of the first balloons, invented a process for the improvement of wines by congelation, and even became famed as an adept in mechanical science. But his fame mainly rests on the invention of the lamp bearing his name.

Until nearly the close of the last century our means of illumination were limited to the use of tapers, candles, rushlights, and the primitive oil-lamp, which differed but little from the *lucerna* used two thousand years previously by the Romans. All attempts to obtain a greater illuminating power failed, because all sought it in the augmentation of the supply of oil or the enlargement of the wick, which only produced the effect of causing the flame to emit a larger amount of smoke, and of rendering the light more trying and injurious to the eye. Argand at last had the happy idea of arranging a number of small wicks in a circle, so as to allow a current of air to pass through the midst of the flame, which, in conjunction with a glass chimney, equalised the flow of the oil to the wicks (afterwards altered to one circular wick), ensured the entire combustion of the oil, and produced a brilliant flame.

Argand patented his discovery in England (about 1782), and appears to have been soon after involved in a lawsuit with the corporation of glass-cutters (*crisalliers*) in London, whom he attempted to restrain from infringing his patent for making glass chimneys to lamps. Shortly after a French perfumer, named Lange, became acquainted with Argand's lamps, and appropriated the invention to himself, taking out letters patent in France which granted him the exclusive right of making and selling the new lamps. Argand's

opposition to Lange's usurpation proved unavailing, and the unfortunate Swiss philosopher was finally compelled to enter into partnership with his unscrupulous opponent, who turned Argand's ideas to profitable account. The French Revolution intervening, all privileges and patents were abolished, and Argand found himself again deprived of the fruits of a lifelong labour. His history after this becomes very uncertain. While some assert that he became a monomaniac, and spent the remaining years of life haunting the cemeteries of London in search of materials for the elixir of life, others assert that he returned to his native country, where, however, no trace of him is found after his first departure. His death is asserted to have taken place in 1803, on January 24 or October 24.

I would respectfully ask some of your correspondents to give me any information on the following points:—

1. Did a corporation or union of glass-cutters (*crisalliers*) exist in London in 1782? And if so, are there any records in existence to throw some light on Aimé Argand's lawsuit?

2. Is there a copy of the letters patent granted to Argand in England?

3. Are there any traces of Argand's second stay in England? Are his death or burial registered in some French Protestant or other church in London?

4. Is anything known of a certain Jacques Antoine Argand, and a François Pierre Argand, who have been mistaken for Aimé Argand by some biographers, and asserted to be his brothers by others?

5. Is there any notice of Argand besides those found in the *Penny Magazine*, March 29, 1834; *Biographical Dictionary of the U. K. S.*; Didot's *Biographie Universelle*; *Univers Illustré*, No. 673; Sénébier, *Histoire littéraire de Genève*; Poggen-dorf, *Wörterbuch zur Geschichte der exacten Wissenschaften*; Wolf, *Biographien der Schweiz*.

C. A. FEDERER.

Bradford, Yorks.

#### “WARRINGTON FAIR.”

The *Ashton Reporter* occasionally contains articles on local antiquities, which would be more useful if they were contributed to some periodical more accessible to the general reader than a country newspaper. Perhaps the following extract from the *Ashton Reporter* of July 4 may be thought worth reproducing in the pages of “N. & Q. :”—

“WARRINGTON FAIR.”

“The oldest Lancashire Ballad extant.

“A few days ago we paid a brief visit to the retired hamlet of Waterhouses, now better known, at least to outsiders, by its *nom de plume* of Daisy Nook. After admiring the tranquillity of the scene, and enjoying the faint



rippling sound of the Medlock as it lazily pursued its course, we sought out the 'hat shop' of old John Robinson. The veteran, who is now seventy and three, was busy at his work; at least, so busy as age and increasing infirmities would permit him. He is very deaf; and, worse still, his strength is failing him, so that he cannot work long without resting. The purport of our visit was to take down from his lips an old ballad, which, however, he knows only as a recitation. He has also several other curious recitations, and one song which so impresses the listener that he never forgets it. About five years ago a literary friend of Mr. Benjamin Brierley's wrote a pleasant sketch called *Daisy Nook; or, a Londoner's Glance at Lancashire Life*. He seems to have been particularly struck with the original manner in which our friend sung this, his favourite 'Cries of London,' which is a very lengthy composition, and has a different tune and a different 'cry' for every verse. The ballad we were in quest of is a curious version of 'Warrington Fair,' which appears in Harland's *Older Ballads and Songs of Lancashire*. It is therein stated that 'its date is fixed by the name "Rondle Shays," . . . for the name of Sir Thomas Butler's bailiff in the 2nd Edward VI. (1548) was Randle Shay or Shaw.' Our friend Robinson, it appears, learned the ballad, when about nine years of age, from his uncle (old James Harrison, of Woodhouses, who married his father's sister). Harrison and his son Peter belonged to the Medlock Vale Rifle Corps, the former being the drummer, and the latter a fifer. This caused the father to lose a great deal of time, and his wife being a fleet handloom weaver (for they both followed that occupation), there were frequent bickerings between them respecting the relative amount of their several earnings. These connubial 'fratches' were conducted on fair principles, as he was never known to interrupt the other whilst speaking. Once upon a time Harrison declared he would 'find' himself, and for that purpose went to 'buy in' at Ashton market. Espying a cow's head, and thinking it a good deal for a little money, he bought it, took it home, and boiled it, as it was for his Sunday's dinner! Not proving as savoury and palatable as he expected, he relinquished his plan of keeping himself, and determined no longer to have a separate board. It is right to add that ever after the worthy couple lived harmoniously together, happy, thrice happy, in the enjoyment of an occasional 'bout of canning' in the loomhouse. To return to our ballad, the story is this:—Somewhere a short distance from Warrington lived a loving couple—viz. Gilbert Scott and his good wife Grace, the latter pre-eminently his 'better half,' as is proved by the sequel of the story. The husband went to one Warrington fair, in order to sell his mare 'Berry,' so named probably from the original breeder or vendor. Or it might have been called 'Bury' from having been purchased in the town of that name. Be that as it may, a sharper met with the simple-minded rustic, and succeeded in buying the horse upon trust for the sum of 6s. 4d., which seems a trifle in these days, but was then a respectable sum. That it was the full value of the horse is proved in the last line but one, by Grace's choosing the money in preference to the mare. The grand apparel of the purchaser, his courteous address, and the loving shake of the hand, together with the more material sharing of the dainty eel pie, and expending half a groat upon him doubtless in Warrington ale, completely overcame the poor fellow. He allowed the old mare to be taken away by the stranger without even asking him his name, and solely on his promise of meeting him some time—and of course paying for the mare—at his 'neme' Randle Shaw's, who was probably an innkeeper, as well as the bailiff to the lord of the manor. 'Neme' is an old Lancashire word for uncle, as is 'Nanty' (farther on) for aunt, and both are used as mere terms of courtesy, with-

out reference to relationship. It seems that on coming out of the fair on his way home Gilbert met Mr. Shaw, and informed him of the sale he had made. That worthy personage seems to have mistrusted his informant's wit or business habits, for he at once inquired if he had got the money. Gilbert made a sorry reply. He had not yet fingered a penny, but assured his interrogator that the money was as safe as if it was in either of their hands, and stated further that if it was not he would never trust the rascally fellow again. Arriving at home, and finding his wife engaged in culinary duties, he at once informed her of the bargain he had made. His strong-minded, plucky spouse not only rated him soundly for his simplicity and credulity, but actually hit him in the face with a ladle! At the same time she declared that his astounding story excited her even more than did the village innkeeper's (Thomas's) strong ale. She inquired in the same breath the trickster's name, and a description of his dress. He confessed he had been so impressed with the bland address and cajolery of the gentleman's son that he was afraid to seem suspicious of his integrity by asking his name, and besides did not wish to put him to the trouble of repeating it. His wife was not satisfied with the promise that the stranger would meet her husband at Randle Shaw's some time, so on the following Wednesday, and for five market days, the energetic dame repaired to the well-known hostelry, and located herself in a room where she could observe every one approaching Warrington market. The good wife's patience was at last rewarded, for the impudent rascal, thinking by that time the affair had blown over, ventured forth for the purpose, most likely, of disposing of his ill-gotten nag. If Grace could not identify the rider as the thief, she at least could tell the old mare. So startling was her emotion that she well-nigh leapt out of the open casement into the street. As fate would have it the horse vendor dismounted to refresh, and just as he was preparing to lift the catch of the door to come in Grace was heaving up the latch to go out. She addressed him instantly, but civilly, stating that as her husband had sold him the mare he now desired him to send the money for her. With a masked oath, then popular, the sharper declared that he did not know her. Retorting with the same expletive, she gave him to understand in true Lancashire idiom that she was 'Owd Gilbert o' wife Scott,' or in other words Mrs. Gilbert Scott. Instead of attempting to dispute her identity, the fellow declared his inability to pay. She as quickly replied that, in that case, she would take the mare. This determination was backed up by some remarkable gesticulations. Assuming an aggressive attitude, and preparing for a physical encounter, she pulled off her cap, and down fell the fillet or snood with which she had bound up her hair. Without more ado she seized hold of the sharper by the hair of his head, and pitched him against the watering-trough. The noise attracted the attention of the landlord, who came forward to separate them. He began to expostulate with Grace, but she cut him short in a brief but logical reply, and further expressed her determination to have satisfaction out of him, either in money or else by pulling out his throat. The innkeeper, after administering a gentle reproof, settled the matter by declaring that she might have either the horse or the money it sold for. Grace chose the latter, and instead of turning it up to her husband kept it all to herself, and she richly deserved it. In some respects the version here presented is very much the best of the two, yet there are six lines which appear in Mr. Harland's version, which are omitted here, probably lost from the memory of some one of the many links through which it has been transmitted. They occur just after Grace has 'swat' her husband over the face, and are as subjoined—

Hoo pick'd him o' th' billock, an' he saw'd wi' a whack  
That he theawt would welly ha' broken his back,  
'O! woife,' quo' he, 'if thou'll le'mme but rise,  
I'll gi'e thee aw' th' leet, wench, imme that lies.'  
'Thoo udgit,' quo' hoo, 'but wheer does he dwell?'  
'By lakin,' quo' he, 'that I conno' tell.'

"There are several other differences, but not important. Whilst Mr. Harland's verses are limited to four lines each, several of the following stanzas have five, and display other irregularities such as are often met with in ancient ballads. We have preserved the dialect, and supplied one or two deficiencies, which are duly marked with brackets:—

"WARRI'T'N FAIR.

Ladies an' gentlemen, if yo' win bo' tarry,  
Aw'll tell yo' heaw Gilbert o' Scott sowd his mare  
Berry;  
He sowd her for neenteen good groats, one Warri't'n  
fair,  
But he didno' whether he must be paid ewer or newer.  
Os he're gooin' toart whom, he met his neme Ron'el;  
'Neme Ron'el' [quo' he] 'aw've sowd my mare  
Berry.'  
'Whey, then, yo'an money beloike?' 'Nay, aw newer  
o penny—  
But money's os sure os it're oather i' yor hond or  
mine,  
Or else awd newer trust th' owkert mon againe.'

So when he went whom he towd his woife Grace,  
Hoo up wi' th' ladle an' swat him i'th' face:  
'Theawt tells me sich an unmannerly tale,  
It ma'es me moore madder nar Tummus's good ale.

'Pray what were his 'parel, or what were his noom?'  
'Um, faith, woman! aw newer troubl'd mon as mich  
as t' ax him his noom;  
But he'd o' good thrum bat, an aw quickly spied that,  
An reawnd his middle he wore a girdle,  
'At seem'd be o' th' better sort o' leather.

'His coot were grey, an his breeches wer'n green;  
He would ha' done good for t' ony mon ha' seen:  
An' he gan me a great hunchoon o' [denty] snig poy,  
An' shak'd me by th' hond most lovingly.

'He act'd [just] loike an honest mon's son,  
An spent twopence on me, when he had done;  
An promis'd he'd meet me at my neme Rondle Shay's.'  
Next Wednesday Grace went t' tawn, an' for five  
market days,  
But ne'er could spy Berry commin' to Rondle Shay's.

Oné day, as Grace were sit restin' her in a reawn,  
Hoo spied [th' mon wi'] Berry commin' deawn [into]  
th' tawn,  
[Then her heart gen o' beawnce, an] Grace were so  
gloppent,  
As through th' [winder]-casement hoo'd loike to  
loppent.

[Th'] mon 're no sanner [at th'] catch,  
But Grace 're ready t' hayve up th' latch,—  
'Um, faith, mon! my husban's sowd his mare y' [i. e.  
to ye]—  
An' desoires [at] yoan send him th' money for Berry.'

'Marry!' quoth he, 'but aw know yo' not.'  
'Marry!' quoth hoo, 'but awm owd Gilbert-o'-wife-  
Scott.'  
'Marry!' quoth he, 'but th' money aw conno spare.'  
'Marry!' quoth hoo, 'why, then, aw'll ha' th' mare.'

Grace lop an' hoo's stroode, as if hoo'd bin woode,  
Hoo off wi' her cap, an' deawn fell her snood;  
Hoo geet on him by th' weawff, an' thrut him again  
th' tream;  
Wi' squealin' and squalin' [they made sich a din]  
That to rid um my neme Rondle Shays he coom in.  
'Fye [Naughty] Grace, fye!' 'Fye, aye, o' the De'il!  
Done yo' think 'at it's oather fit, farrantly, or weel'  
'At mon should ha' both money an' th' mare?  
Aw'll mak' him an example, aw'll heaw' him a groat;  
An' if he doesno' pay me aw'll poo' eawt his throat.'  
[ 'Come, fye, Naughty Grace, come, fye, an' ha' done!  
Yo'ast ha' th' mare or money, whether yo' won;']  
So Grace has gotten th' money, and whomarts hoo's  
goan;  
Hoo's kept ow' [hersel'], an' gen Gilbert [Scott] noan.  
"June 29th, 1868. "H."

The signature attached to the above article is generally supposed to indicate Mr. John Higson of Droylsden, the author of the *Droylsden Historical Recorder* and the *Gorton Historical Recorder*. (Harland's *Ballads of Lancashire*, p. 122.)  
W. E. A. A.

Joynson Street, Strangeways.

ON THE EPITAPH ASCRIBED TO MILTON.

The *Times* of the sixteenth of this month, which contains a versified *Epitaph* ascribed to Milton, dated in 1647, was placed in my hands on the day of its publication by a friend who is aware that I am not devoid of critical propensities, and my opinion as to the authorship of the poem was politely requested. The hazard was obvious, but I rejected that consideration. I read the poem with due attention, and this was my prompt reply: "It is rather Miltonic; but if written by Milton it would have been given in the edition of his *Poems* printed in 1673."

On reflection, and after a review of the antagonistic arguments which have successively appeared in the same journal, I shall venture to express my conviction that there is no patent evidence on the question at issue which can be compared in point of validity with that above-stated. If the manuscript epitaph should prove to be in the autograph of Milton, it might be a transcript—and prove no more than his favorable opinion of it.

Milton was a real *conservative* as to his poetical works; and Tom. Warton, after much research, could produce no other additions to the volume of 1673 than the four sonnets to Oliver Cromwell, lord Fairfax, sir Henry Vane, and Cyriac Skinner—which had been excluded for special reasons, but were printed in 1694. He was also precise as to dates. He informs us that two of the psalms were done at fifteen years old, and that a poem of eleven stanzas was written *anno ætatis* 17. The lines *On Shakspeare*, now misalled an *epitaph*, are dated 1630; *Comus* in 1634; *Lycidas* in 1637; and the majority of the psalms in 1648 and 1653. Moreover, at the close of his existence he re-



edited the verses on *old Hobson*—which any other poet would have chosen to suppress.

I have admitted the epitaph to be *rather Miltonic*: such was my first impression. Its philosophic conceptions, its classic allusions, the intermixture of lines other than octo-syllabic, and the variations of cadence which thence arise, give it a Miltonic air. It is, to my feelings, a very impressive composition, and entitled to a conspicuous place in a collection of fugitive poems.

But the proofs which I have given of the care with which Milton cherished his poetic offspring forbid me to class the epitaph as one of the family. If we ascribe it to Milton, we cannot believe that he was insensible to its beauties; and if he wished to remove its defects, he had sufficient time for the task—just a quarter of a century!

On a late occasion I gave a quotation from Pope, and repeat it as applicable to this debate: "There is nothing more foolish than to pretend to be sure of knowing a great writer by his style." It was not an off-hand or after-dinner remark. Spence adds, "Mr. Pope seemed fond of this opinion. I have heard him mention it several times, and he has printed it as well as said it." The decision seems harsh, but the word *sure* is equivalent to a saving clause, and protects those who may be apt or over-apt to set forth conjectures.

BOLTON CORNEY.

Barnes, S.W. 25 July.

Upon the supposition that the initials annexed to the poem recently noticed by Mr. Morley may be determined to be "P. M.," and not "J. M.," I looked into a few works of reference to see if there were any writers of the period, about 1647, to whom the letters "P. M." might apply. The following are from Mr. W. Carew Hazlitt's *Handbook to the Popular, Poetical, and Dramatic Literature of Great Britain*. I know nothing of the writers. The date might perhaps induce inquiry. It may be useful to interrogate all the "P. Ms." of the period, or in relation to it, to give up the secret of authorship, if they have one, until the signature is accurately determined. This is rather a prosaic method, and tedious, and the lines may not have been written by any known author. Yet they seem to refer to one who was known:—

"Meanwhile the Muses do deplore  
The loss of this their paramour."

And again:—

"In this little bed my dust,  
Incurtained round, I here intrust;  
While my more pure and nobler part  
Lies entomb'd in every heart."

Questions of authenticity are rarely settled by mere verbal criticism. Verbal criticism tends to detect, and weighed with other proofs to confirm

—seldom of itself decides the point at issue. A successful imitator catches the "cliquant" of the style of a great author, but cannot infuse the spirit, which is the life.

"Deplore" and "paramour," "upon" and "Helicon," "tree" and "plenteously," "compare" and "sepulchre," may have been written by John Milton; but would he have written the lines from—

"Then pass on gently"?

Was Milton ever less than grandly intellectually clear? Does not the mind feel, when reading him, as if it were robed in light?

"Mackenzie (P.), Religions Complaint to the Honorable Ladies of Scotland, lamenting for the torne estate of that Kirk and Kingdome. By P[atrick] M[ackenzie?]." A broadside. Charles I. under 1633.

"Mackguier (Patrick), Teares for the Death of the most gracious Prince Lodovicke, Duke of Richmond and Lenox, Earle of Newcastle and Darneley, &c.; a Poem. London: Printed for John Wright, and are to be sold at the Signe of the Bible, neare New-Gate [1624]." A broadside, with woodcuts.

S. H.

#### EARLY RAILWAY TRAVELLING.

On looking over a diary kept by my father during two journeys northward in 1830-31, I thought the readers of "N. & Q." might be amused with his account of what he saw of railway travelling, then in its infancy:—

"Monday, Oct. 11, 1830, Darlington.—Walked to the railroad, which comes within half a mile of the town. Saw a steam-engine drawing about twenty-five waggons, each containing about two tons and a half of coals. A single horse draws four such waggons. I went to Stockton at 4 o'clock by coach on the railroad: one horse draws about twenty-four passengers. I did not like it at all, for the road is very ugly in appearance, and being only one line with occasional turns for passing, we were sometimes obliged to wait, and at other times to be drawn back, so that we were full two hours going eleven miles, and they are often more than three hours. There is no other conveyance, as the cheapness has driven the stage-coaches off the road. I only paid 1s. for eleven miles. The motion was very unpleasant—a continual jolting and disagreeable noise."

On Sept. 1, 1831, he remarks:—"The railroad to Stockton has been improved since I was here, as they are now laying down a second line."

"Wednesday, Oct. 27, 1830.—Left Manchester at ten o'clock by the railroad for Liverpool. You enter upon it by a staircase through the office from the street at present, but there will, I suppose, be an open entrance by-and-by: they have built extensive warehouses adjoining. We were two hours and a half going to Liverpool (about thirty-two miles), and I must think the advantages have been a good deal overrated, for, prejudice apart, I think most people will allow that expedition is the only real advantage gained: the road itself is ugly, though curious and wonderful as a work of art. Near Liverpool it is cut very deeply through rock; and there is a long tunnel, which leads into a yard where omnibusses wait to convey passengers to the inns. The tunnel is too low for the engines at present in use, and the carriages are drawn through it by donkeys. The engines are calculated to

draw fifty tons. . . . I cannot say that I at all liked it: the speed was too great to be pleasant, and makes you rather giddy, and certainly it is not smoother and easier than a good turnpike road. When the carriages stop or go on, a very violent jolting takes place, from the ends of the carriages jostling together. I have heard many say they prefer a horse-coach, but the majority are in favour of the rail-road, and they will no doubt knock up the coaches."

"Monday, Sept. 12, 1831.—Left Manchester by coach at ten o'clock, and arrived in Liverpool at half-past two. . . . The railroad is not supposed to answer vastly well, but they are making a branch to Warrington, which will hurt the Sankey Navigation, and throw 1500 men out of employment: these people are said to be loud in their execrations of it, and to threaten revenge. It is certain the proprietors do not all feel easy about it, as one living at Warrington has determined never to go by it, and was coming to Liverpool by our coach if there had been room. He would gladly sell his shares. A dividend of 4 per cent. had been paid for six months, but money had been borrowed. . . . Charge for tonnage of heavy goods 10s. for thirty-two miles, which appears very dear to me."

L. C. R.

#### P. KER.

Inquiries have been made in "N. & Q." for this author, without result. Chance has lately thrown in my way a little book, entitled *Flosculum Poeticum: Poems, &c.* by P. K. 1684. In Lowndes (new edit.) this is given to P. Kirk, and Hazlitt omits it altogether. Looking through it I find it contains the "Triangle" fronting "The Map of Man's Misery," which I have shown ("N. & Q." 2nd S. i. 281) to be by P. Ker. This I consider sufficient to identify it as another of his productions. In this the author comes out stronger as a poet, and throws his whole soul into the Royalist scale, the bulk of the book being occupied by elegiac harpings upon the royal martyr. Besides the Triangle, there is a grotesque cut on the page, of Charles II. in the oak. In the Luttrell Collection, British Museum, there are two broadsides, entitled respectively "An Elegy on the Death of Charles II." and "A Panegyric Poem on the Coronation of James II.," subscribed P. K., which, looking to Ker's devotion to the Stuarts, I should also consider his; indeed, Mr. Halliwell, in his *Catalogue of Broad-sides, &c.*, 1851, calls this a "Coronation Poem by Peter Ker," his copy being probably so manuscript. Another piece by a P. K. is, "Logomachia; or, the Conquest of Eloquence, from Ovid, 1690," given in the *Heber Catalogue* to P. Kirk, omitted by both the bibliographers named; most likely another article by Ker, but not findable for examination. The name of Ker again occurs in a volume in my possession, entitled *The Grand Politician; or, Secret Art of State Policy*, from the Latin of Conrad Reinking, 1691, the address to the Earl of Nottingham being signed Pat. Ker. The initials P. K. also figure as the author of *Nomenclatura Trilinguis*, n. d.

(Licensed 1686.) Dunton speaks of a famous Dr. Ker, of Clerkenwell, as a tutor for young ministers—Mr. Roxwell and Mr. Marriott put forth as examples of his success that way; and among his lay authors, notes one Dr. Kerr as a man of great piety and learning: Sam. Palmer, too, had the happiness to be educated by Dr. Kerr, of Highgate.

In this note I have shown a *Peter* on the authority of Mr. Halliwell, and a positive *Patrick*. Can any reader of "N. & Q." show that they are identical, and furnish any information about this or these P. Kers? It might not be out of place here to refer to the belief that Patrick and Peter are interchangeable. I knew a Scottish gentleman in London, of good family, who bore the first name; and have seen letters from some of his old-fashioned relatives in the North addressed to him as Peter. In the *Free Church Magazine*, a few years ago, when reviewing *The Lays of the Scottish Cavaliers*, they have occasion to quote the "Presbyterian Biographer of Bristo Port"—calling him first *Patrick*, and a few lines on, *Peter Walker*; and a friend has just assured me that his brother Peter was so named in compliment to their uncle Patrick!

J. O.

UNPUBLISHED WORK OF HUGO GROTIUS.—Mr. Nijhoff, at the Hague, one of the most intelligent Dutch publishers, is preparing for publication an unpublished work of Hugo Grotius, entitled *De Jure Prædæ*. In 1864 it was accidentally discovered amongst the family papers of Cornets de Groot, who is a direct descendant of the celebrated author, and bought up for the library of the Leyden University, where it remains at this moment.

The value of the book consists chiefly in—1. The masterpiece *De Jure Belli ac Pacis* is nothing but an amplification and an enlargement of this dissertation. 2. A chapter of it, the famous *Mare Liberum*, published separately in 1609, can now be studied properly in connection with other chapters. 3. Another chapter gives an interesting description of the struggle of the Dutch and the Portuguese in India. It contains many inedited documents, and particulars not to be found elsewhere. The work dates from the last months of 1604 and the first months of 1605, when Grotius was twenty-two years of age. No one so young has perhaps produced a work so full of extensive learning, sound judgment, and knowledge of the Latin language, as this dissertation *De Jure Prædæ*. Its publication, entrusted to the able hands of Dr. G. Hamaker, will no doubt enhance Grotius's renown. It is being printed in the workshops of Messrs. Enschedé, at Haarlem, with the type used in Grotius's time by the celebrated Elzevir family.

H. TIEDEMAN.

Amsterdam.



## GLAN-ABER LIBRARY.—

I have just completed the Catalogue of Mr. Salisbury's Welsh and Border Counties Library at Glan-Aber, Chester. It is made up to the end of 1862, and contains 7,494 separate works in 8,322 volumes, as under:—

	Folio.	Quarto.	8vo.	8vo.	Smaller sizes.
No dates . . . . .	33	31	20	105	494
1500 to 1699 . . . . .	93	39	3	21	522
1700 to 1799 . . . . .	164	146	18	453	715
1800 to 1819 . . . . .	94	74	18	377	495
1820 to 1839 . . . . .	105	80	29	468	950
1840 to 1862 . . . . .	158	53	64	583	1,089
	647	423	152	2,007	4,265

This is supposed to be the most complete and extensive collection of its kind in this country, and is very rich in scarce and valuable works. It has been the loving labour of many years, and no expense has been spared in getting it together. As may be supposed, I found a great number of duplicates in it. All these have been taken out, and themselves form no mean collection. These I am arranging for sale, and should be glad to send catalogues, when ready, to any persons who will favour me with their names and addresses. I venture to send you these particulars as interesting to book-collectors among your readers. W. ROBERTS.

13A, Great George Street, Westminster, July.

"SPIRIT-SOUL."—Delitzsch, in his "System of Biblical Psychology," p. 182 (Clarke's *For. Theol. Lib.*), says,—

"But in this expression, *en-nefs* means the spirit-soul; for النفس (*en-nefs*), according to a *usus loquendi* that has become prevalent, is the spirit-soul, originating out of the spirit-world, and الروح (*er ruh*), the soul of nature turned towards the sense-world—the bearer حامل (*hamal*) of the natural powers of life. Therefore *ruhi* (روحي) in Arabic, is used quite in the same sense as in Hebrew, *nefshi* = myself (*ipse*).

But this lexicographical explanation is quite erroneous, the converse being the fact. In Freytag's *Lexicon* (p. 244) all the meanings of *ruh* will be found, and it will also be found to correspond with the Hebrew רוח, *ruach*, in neither of which languages does it mean "myself (*ipse*);" but, in Arabic, tempus vespertinum, quies; and, in the plural, anhelitus, spiritus, anima, sc. vitæ causa in corpore, inspiratio divina, prophetia, &c. In Hebrew it means halitus, spiritus, anima, ventus, anima vitalis, ψυχή, *spec. animus hominis, quo vivit, intelligit, vult et movetur, &c.* (Fuerst, 1047.) *Nefs*, on the other hand, in Arabic, means, according to Freytag (p. 624), anima, persona, individuum res, *ipse*, and in the plural, spiritus, anhelitus, &c.; and נפש, *nephesh*, in the Hebrew, means spiratio, flatus, halitus (syn. נשמה, *NPSE*, ego, &c. &c. (Fuerst, 721.) These words form the basis of Delitzsch's "System," and, if wrong taken, necessarily overturn the whole of it.

T. J. BUCKTON.

A SUSSEX CRICKET MATCH.—Whilst staying with a friend at Boxhill last April, a man in hot haste galloped by, without a saddle, to the medical practitioner. Of course the village was in a commotion, and the idlers, glad of a sensation, anxiously sought the news. Their query was resolved by "Only a cricket match." "What," was innocently asked, "a cricket match such a drenching day? Why, it must be played in a parlour." A loud laugh greeted the querist, who then learned that in that locality a cricket match was an euphemism for a lady contributing her mite to the next Sussex census. Ἀλλορεθ.

HALL.—Anciently in Scotland the *ha'* or *hall* was a term used to designate the farmer's kitchen. In England the name is applied to the lobby or vestibule. The small trader, with his dwelling of three and four apartments, is informed, it may be, that some one is waiting for him in the *hall*. Latterly the *hall* has, among the Scottish peasantry, signified the mansion of the district landowner.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

NOBLEMEN AT FIRES.—The Duke of Sutherland is not the first nobleman who has had a taste for attending conflagrations. For—

"Lord Craven," in King Charles II.'s time, was a constant man at a fire; for which purpose he always had a horse ready saddled in the stable, and rewarded the first who gave him notice of such an accident. It was a good-natured fancy, and he did a great deal of service; but in that reign everything was turned into a joke. The king being told of a terrible fire that broke out, asked presently if my Lord Craven was there? 'Oh!' says somebody by, 'a'nt please your Majesty, he was there before it began, waiting for it. He has had two horses burnt under him already."

Thanks to the telegraph wires, the Duke of Sutherland is enabled to obtain his intelligence without any destruction of animal life.

ALFRED JOHN DUNKIN.

Dartford.

SHAKESPEARE EMBELLISHMENTS.—

1. *Two Gentlemen of Verona*, Act II. Sc. 4. 1. 196.—For,

"Is it mine,"

read

"Is it, in fine."

2. *Coriolanus*, Act III. Sc. 3. 1. 26.—For

"To have his worth," &c.,

read the passage,

"Go about it.

Put him to choler straight: he hath been used Ever to conquer and to heave his wrath On contradiction; being once chafed, he cannot Be reined to temperance."

3. *Idem*. Act IV. Sc. 7. 1. 52.

"Hath not a tomb," &c.,

read the passage,

• Vide *Richardsoniana*, p. 373.

"So our virtues lie in the interpretation of the time:  
And power, unto itself most commendable,  
Hath not a poem so evident as a tear  
To extol what it hath done."

4. Not having at hand the Cambridge Shakespeare, I shall be glad if you will tell me who proposed the following reading (*Henry VIII.* Act III. Sc. 2, l. 436):—

"Say, Wolsey, that once rode the waves of glory,"  
And sounded all the depths and shoals of honor,  
Found thee a way out of his wreck to rise in."

J. WETHERELL.

### Queries.

FAMILY OF ALEXANDER. — I have been so successful in my inquiries concerning the pedigree of the Paisley Alexanders, through my question respecting them in "N. & Q.," that I venture to put a query in regard to another branch of the sept. Can any of your readers cast light on the descent of James Alexander, merchant in Dublin, who died in 1706? The validity of his will was disputed, and it was set aside by the court. His son Edmund, who seems to have been obnoxious to the other members of the family, made a curious settlement referring to certain transactions about "the will." There was another James Alexander of Dublin, who died in 1701. He came from Paisley, and his lineal descendant is a clergyman in the South of Ireland. I have hitherto failed to trace the origin of James Alexander of the "will." May he have been related to Sir Jerome Alexander, the Irish judge, and founder of the Alexander Library in Trinity College, Dublin?

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

CRASSIPES. — In an extract from an old charter relating to Battle Abbey, given in the *Antiquarian Itinerary* (vol. iii.), is the following:—

"He likewise gave them his royal customs in Wye [query, by Ashford], together with his right of wreck in Dingemarsch [query, Dungeness], a member thereof; as also of any great or royal fish called *crassipes* which should be driven ashore, except when it happened without certain limits; in which case they were to have only two parts of the fish and the tongue, these being all the king usually had."

Are these fish the sturgeon, and whence have they this curious name?

(Of) Poets' Corner.

A. A.

FLAGELLATION. — An aged relation of mine remembers a young woman being publicly whipped for theft in Nottingham Market Place. Can any one mention the date hereof? and at what date did such punishment cease in England? Where can any authority be found for the flagellation

inflicted on Lord Monson by his wife, as mentioned in *Hudibras*, II. i. 885?\*

There has recently been a correspondence in a journal called *Public Opinion* on contemporaneous flagellation of schoolgirls. A year or two ago a similar but much more detailed correspondence appeared in the *Queen*, which is emphatically a ladies' newspaper. The statements made would furnish a new chapter for the *History of Flagellants*. Can any one inform us, for our own advantage and that of "the future historian," whether these nauseous narratives of feminine flagellation were real or imaginary?

MAKROCHEIR.

FURRICHER. — There are very few hedges in the Isle of Thanet, and what is generally called the "head-land"—that is, the edge of the field, which is usually ploughed crosswise to the rest of the land—is here generally planted with a different crop. This is called by the above name. Is the word derived from any foreign language, or is it simply a corruption of "fore-acre," or front of the field?

A. A.

(Of) Poets' Corner.

INSCRIPTION. — In an illuminated Psalter lately purchased in London is the following inscription in letters of gold:—

"Iste liber est nobilissime ac illustrissime domine, Domine Brunisandi de Petragora, domine de Pertinacia, et de Mathefelo, quem fecit fieri ad volendum ad laudem et honorem Dei et gloriose Virginis Marie Anno Domini Mcccc undecimo."

Who was this lady, and where did she live? It is always interesting to fix the exact date and place of any work of art.

J. C. J.

THE JOURNEY TO CALVARY. — Scenes from our Lord's journey to Calvary are sculptured in high relief on an arcade flanking the approach to Frome church, Somersetshire, where the crucifixion is placed over the porch-door. There are, I believe, many instances of such representation on the Continent; one I remember at Bologna. Can your correspondents inform me of others?

THOMAS E. WINNINGTON.

HANDBASTING. — Did the practice of handfasting exist in any other country than Scotland? Did it cease at the Reformation?†

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

GUIENNE AND LANGUEDOC. — Are there any works on the departments contained in the old French provinces of Guienne and Languedoc similar in design to our county histories? I shall feel obliged by any information on this subject.

M. L.

\* See "N. & Q." 3rd S. vi. 252.]

† On the practice of Handfasting consult "N. & Q." 1st S. ii. 151, 282, 342.—Ed.]

[\* "Rode the waves," by Warburton. "Trod the waves," by Capell.—Ed.]



**MISSING LETTERS OF JAMES VI. AND CHARLES I.**  
A letter from James VI. to Archbishop Spottiswood, and a letter from Charles I. to the same person on his resignation of the seals as Lord Chancellor of Scotland, have disappeared from Spottiswood House within the last year and a half. If they have been borrowed by any one for examination, it is earnestly requested that they may now be returned. If any reader of "N. & Q." can give information respecting such letters, it will greatly oblige the writer. L. M. M. R.

**JEFFREY NEVE.**—In an amusing article in *The Cornhill* for the present month, entitled "Witches and their Craft," the author names, amongst a batch of conjurors and impostors about the close of the sixteenth century, one "Jeffrey Neve, a fraudulent bankrupt." I shall be obliged for information about Jeffrey Neve's frauds and impostures, where he lived, and when he died, or for a reference where such information may be found. G. A. C.

**NOBLE OF EDWARD III.**—I have in my cabinet a noble of Edward III., on which the arms of France in the first and fourth quarters of the shield held by the king are represented by three fleurs-de-lys, and not as being semé-de-lys, which was the authorised form of charge until the reign of Henry V. (Ruding, i. p. 255, last ed.)

How, then, does this form come to be on a coin so long before (according to all the authorities I have met with) the modification was introduced? J. H. M.

**BIRTHS OF THE PALMERS.**—In a pedigree of Palmer written by Roger Jenyns, Esq., a relative of the family, in 1672, which has been recently published in Mr. Howard's *Collectanea Heraldica et Genealogica*, the following account is given of the progeny born of Sir Edward Palmer of Angmering in Sussex, and his wife Alice the coheirress of William Clement:—

"Memorandum that this Sir Edward and his Lady never had any children but three sons, which were all of one conception, and born three Sundays successively, Whitsunday being the first. This happened about Anno Domini 1487, in the 34<sup>th</sup> year of Henry 7<sup>th</sup>'s reign, and they all lived to be men of great age and note.

The first was John Palmer, Esq. who married the daughter of Lord Sands, K.G., and continued the line at Angmering.

The second was Sir Henry Palmer, Master of the Ordnance at Guisnes at the time of its siege and surrender in 1555, and who died of a wound there received, in the seventieth year of his age (as is stated).

The third was Sir Thomas Palmer, the satellite of John Dudley, Duke of Northumberland, and who was beheaded in 1553 for the prominent part he took in the usurpation of the Lady Jane Grey.

I wish to ask whether the marvellous account of the birth of these brothers can be credited, and whether there is any parallel of such an occurrence? J. G. N.

**PAPAL BULLS RELATING TO ENGLAND.**—Has any attempt ever been made to form an index, calendar, or catalogue of papal bulls relating to England? Of course the *Bullarium Magnum* contains a vast collection, but hundreds which are not to be found there exist in our manuscript libraries. It would be very useful to have some sort of key to them. A. O. V. P.

**PEERAGE.**—I read in the history of a Scotch family that one of its members had King Charles I.'s warrant for creating him Lord So-and-so, but that he died before the patent was completed. If this statement is correct, should not the original warrant still be traceable in the records of the Office of the Presenter of Signatures, Parliament House, Edinburgh? If not there, where should I look for it? I shall be glad to have some account of the steps a patent of peerage went through in Scotland circa 1650, from the first signature to the completion of the charter under the great seal. F. M. S.

**POPE'S INDELICACY.**—In Mr. Moy Thomas's "Memoirs of Lady Mary Wortley Montagu," prefixed to that gentleman's edition of her *Letters and Works* (p. 24), I find the following allusion to Pope's correspondence with ladies:—

"The indelicacy with which the spirit of the time permitted him to address even unmarried ladies, is exemplified in his letters to the Miss Blounts and to the daughter of his acquaintance Mrs. Marriott of Sturston, to whom he transmitted, apparently through his friend Broome, then rector of Sturston, compositions whose ribaldry and grossness no wit or art could now render tolerable."

Can any one inform me where these letters to "the daughter of his acquaintance Mrs. Marriott" are to be found? I have searched in vain in the editions of Warburton, Warton, Bowles, and Roscoe, as well as in the *Additions to Pope's Works*, 1776, 2 vols., and Chalmers's Supplement. F. J. H.

**PRAYER FOUND IN THE TOMB OF THE SAVIOUR, USED AS A CHARM.**—At the recent assays at Wicklow (see the Dublin letter in *The Times* of Thursday, July 9), a prisoner was convicted of arson. Upon him was found a paper covered with short-hand characters. This paper was deciphered by a professional short-hand writer, who was examined at the trial. "It set out a curious prayer which was said to have been found in the tomb of our Saviour in 803, and which was sent for preservation to the Emperor Charles; and it was thought that as long as the prayer was in the possession of a man he could never be drowned or poisoned." No doubt some of your correspondents can tell me

what are the words of this prayer, or, if it be lengthy, where it may be found.

W. SPARROW SIMPSON.

RICHARD OF CIRENCESTER, CHARLES BERTRAM, AND WM. STUKELEY: MR. BRITTON'S MSS.—In his *Memoirs of Henry Hatcher* (Lond. 1847, 8vo, p. 9), Mr. Britton stated that he had in his possession Bertram's letters to Stukeley respecting the MS. of Richard of Cirencester, together with Stukeley's diaries. These MSS. were not sold with Mr. Britton's library in 1857. As I am engaged on an examination of the *De Situ Britannie*, I shall be very grateful to any of your readers who will enable me to examine papers of such importance for clearing up one of the most curious questions in literary history.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

### Queries with Answers.

THE BOOK-FISH.—Under this heading an account is given in Chambers's *Book of Days*, i. 811, of the curious discovery of a book in the maw of a cod-fish at Cambridge. The author states the volume to have been religious treatises by John Frith, and that a new edition was printed under the title of *Vox Piscis*. The description of this book is so clear that there can be no doubt of the correctness of the writer. My only reason for referring to it is this—that I have just come across a slight reference to it in the posthumous works of the celebrated Dr. William King, who died 1712:—

"There is a book of Mr. Richard Tracey's, who flourished 1559, entitled—'A Preparation to the Cross,' found in the belly of a Cod-fish at Cambridge. Dr. Ward says it was to be printed there."—From remarks on books which he had read.

The title of the work and name of the author differ from Chambers. I turned to Lowndes and find *Vox Piscis* the last mentioned work under Frith, the martyr's name, with reference to Tracy, *Richard*. On applying there I find only *William*, and no mention of such a treatise; also John Gwynneth, another reference, but find nothing connected with the book in question, under either its original or second quaint title. J. A. G.

[This work, now before us, is entitled "*Vox Piscis*;" or the Book-Fish; containing Three Treatises which were found in the belly of a Cod-fish in Cambridge Market, on Midsummer Eve last, Anno Domini 1626. London, Printed for James Boler and Robert Milbourn, M.D.C.XXVII." The Three Treatises were, (1.) "The Preparation to the Crosse and to Death, and of the Comfort under the Crosse and Death. In Two Bookes. Being very fruitfull for all deuoute people to reade and meditate on." This is by Richard Tracy, and was first printed in 1510. (2. "A Mirrour or Gasse to know thyselfe.

Being a Treatise made by John Frith whiles hee was prisoner in the Tower of London. Anno Domini M.D.XXXII." (3.) "A Briefe Instruction to teach a person willingly to die, and not to feare Death." The copy, it appears, in Downing College, Cambridge, has the following work as the Third Treatise: (3.) "The Treasure of Knowledge. Out of which doth spring most sweet Consolations, right necessarie for troubled consciences, to the intent that they shall not despair in aduersity and trouble."

After the book was taken out of the belly of the fish, Benjamin Prime, the Bachelor's Bedel, had it conveyed to the Vice-Chancellor, who took special notice of it, and made inquisition into the truth of the matter. The book was sent to a binder to be restored. It is related that Abp. Ussher, hearing of the discovery, considered it as a warning from Providence to prepare for evil approaching.

The discovery of the book occasioned some excitement in the literary circles at Cambridge; some spoke in earnest, others in joke of it. "A younge scholar (who had in a stationer's shop peeped into the titles of the Civil Law), there viewing this unconcocted book in the cod-fish, made a quiblet thereupon, saying, 'That it might be found in the *Code*, but could never be entered into the *Digest*.'" Another said or wrote, 'That he would hereafter never count it a reproach to be called codshead, seeing that fish is now become so learned, an *he'uo librorum*, which signifieth a man of much reading, or skilful in many books."

Dr. Thomas Fuller (*Worthies of England*, i. 562, edit. 1840) has supplied the following interesting particulars of this learned fish:—"Richard Tracy, Esquire, born at Todington in this county [Gloucestershire], was son to Sir William Tracy, confessor. . . . He succeeded to his father's zeal; in the defence whereof he wrote several treatises in the English tongue; and that most remarkable, which is entitled, *Preparation to the Cross* (Bale, *De Scrip. Brit.* Cent. ix. num. 58.) This he wrote experimentally, having suffered much himself in his estate for his father's reputed heretical will: as also he wrote prophetically, anno 1550, a few years before the beginning of Queen Mary; many being forewarned, and so forearmed, by his useful endeavours.

"It must not be forgotten, how, during my abode in Cambridge, on Midsummer-eve, 1626, a book was found in the belly of a cod (brought into the market to be sold), containing therein three treatises; whereof the first and largest was entitled *A Preparation to the Cross*. It was wrapped about with canvass, and probably that voracious fish plundered both out of the pocket of some shipwrecked seaman. The wits of the university made themselves merry thereat, one making a long copy of verses thereon, whereof this distich I remember:—

"If fishes thus do bring us books, then we  
May hope to equal Bodley's library."

(Thomas Randolph.)

"But, whilst the youngsters disported themselves here-with, the graver sort beheld it as a sad presage: and some, who then little looked for the cross, have since found it in that place. This book was thereupon reprinted; and



the prefacer (p. 18) thereunto entitleth John Frith the author thereof. But no such book appears in Bale (though very accurate to give us a catalogue of his writings.) (Cent. viii. num. 71.) Whereby we conclude, it was the same made by this Richard Tracy, to which another treatise was annexed, 'To teach one to die,' made likewise by our Tracy, who himself died about a hundred years since."]

ELIZABETH ELSTOB.—I shall feel greatly obliged if any of your correspondents will inform me who the persons were who animadverted on Dr. Hickes, the friend and patron of Elizabeth Elstob, the Saxonist, and who were so severely criticised by that lady in the preface to her *Anglo-Saxon Grammar*. I suspect Swift to have been one of them, but am not certain. Also, if Rowe Mores's expression is to be accepted literally when he speaks of Elizabeth Elstob as the *indefessa comes* of her brother's studies, "a female student in the University." Could she have shared his rooms at Queen's College?

Any information relative to this lady, apart from what is given in Nichols' *Anecdotes*, Ballard's *Learned Ladies*, and the *Biographical Encyclopedia*, or any allusions to her in the diaries and correspondence of her times, will be very thankfully received by

ENILORAC.

30, Blomfield Street, Upper Westbourne Terrace, W.

[The principal writer on "The whole System of an English Education," noticed by Elizabeth Elstob in the Preface of *A Grammar for the Anglo-Saxon Tongue*, is John Brightland, the author of "*A Grammar of the English Tongue*, &c., for the Use of the Schools of Great Britain and Ireland. The Third Edition, 1714, 8vo." The quotations given by Miss Elstob at p. v., &c., are from the Preface of this work. We take the expression of Rowe Mores to mean that this learned lady resided within the precincts of the university, and not actually in Queen's College.

The best biographical account of William and Elizabeth Elstob will be found in the *Newcastle Reprints of Rare Tracts*, "Biographical," vol. i., 1847. Consult also Pegge's Account of the Textus Roffensis in the *Bibl. Topog. Britan.*, No. xxv.; the *Archæologia*, vol. i. p. xxvi.; Tindal's *History of Evesham*, and Ralph Thoresby's *Diary and Letters*.]

MELBOURNE HOUSE, NOW DOVER HOUSE, with the round dome and portico, facing the Banqueting House, Whitehall, is said to have been built by Payne for Sir Matthew Featherstonhaugh and afterwards sold to Lord Melbourne, who exchanged it with the Duke of York for the residence in Piccadilly now occupied by the Albany Chambers. The writer is anxious to obtain the precise dates of the building for Sir M. Featherstonhaugh, and of the two occasions on which the house changed owners.

The site of Dover House was formerly occupied

by the "Cabinet Room" of Charles I., and the Holbein Gate branched across the roadway from the southern portion of it.

Whitelock (p. 375) says, in narrating the execution of the King, Jan. 30, 1648, "The King walked from St. James's to Whitehall. . . . They brought him to the *Cabinet Chamber*, where he continued at his devotion." CIVIS.

[From James Paine's *Plans, Elevations, &c., of Noble-men's Houses*, built by him (folio, 1767), we learn that the house built by him for Sir Matthew Featherstonhaugh was begun in 1754, and finished in 1758, and that the whole expenses, including the value of the old materials on the premises, did not amount to the sum of 10,400*l*. Lord Melbourne sold it to the Duke of York in 1789.]

"AGIOLOGIO LUSITANO."—Can any reader of "N. & Q." give me information concerning a work in 4 vols. fol., entitled—

"Agiologio Lusitano dos Sanctos e varoens illustres em virtude do reino de Portugal e suas conquistas. . . . Composto pelo Licenciado George Cardoso." Lisbon, 1652.

The fourth volume, compiled by Antonio Caetano de Sousa, was not published until 1744; and the work remains imperfect, ending with the month of August. If I remember rightly, the late Dr. Neale spoke of it as a valuable work and very rare. VILEC.

[Dr. Neale's notice of this work occurs in the Preliminary Remarks to Murray's *Handbook for Travellers in Portugal*, ed. 1864, p. 27. He states that "the *Agiologio Lusitano* of George Cardoso is a very valuable work. The first three volumes in folio appeared at Lisbon respectively in 1652, 1657, and 1666; a fourth, edited by Caetano de Sousa, in 1744, since which time the work has remained unfinished, and probably, since the suppression of monasteries, could not be completed. It is a calendar of such Portuguese as have been distinguished for sanctity or eminence. A short life of each is given in the text; then follows a commentary, enriched with the most copious ecclesiastical information as to the foundation of the monasteries, and the succession of prelates, &c.: each volume contains two months."]

BEORNIA.—In Winchester Cathedral there is the tomb of Richard (a son of the Conqueror), who is called Dux Beornie. Where is Beornia? B. B.

[This place is now known as Bernay, a town of France, in Upper Normandy, department of the Eure, and agreeably situated on the left bank of the Charentonne, twenty-six miles W. N. W. of Evreux. It is a town of great antiquity, and was at one time a fortified place. It was besieged by Duguesclin in 1378, taken by the English in 1418 and in 1421, and by the Admiral de Coligny in 1563.]

## Replies.

DUKE OF ROXBURGHE: "FLOORS."

(3rd S. xii. 294, 422; 4th S. i. 60, 163.)

RUSTICUS doubts the correctness of the term *floors* as a vernacular designation of meadowlands on banks of streams, and requires a quotation from one of our old Scottish writers to prove that it is not "one of that fanciful class of etymologies so much in vogue in Scotland" of late years.

I have certainly never met with the word in any Scotch classical writer; but I submit that the frequent local application of a particular term to similar localities over a large extent of country affords a sufficient proof of indigenous origin. It is not probable that the Norman immigrants would apply a French term to the many obscure spots which retain the name of *floors*,—spots, many of them in wild secluded districts, where probably no Norman ever set foot. I am confirmed in this view by the following note, with which I lately met when referring to Hodgson's *History of Northumberland* for a totally different subject:—

"In 1267 Robert Monteford, a Burgess of Newcastle, gave to Richard of Horton, son of Sir Walran, Knight, 12 acres of land as well in the field of Stikelan without the ville, as in toft and croft within the ville—namely, those 12 acres which Sir Hugh the Chaplain of Newcastle formerly held in the ville of Stikelan,—to wit, a toft and croft 1 acre, in the *floors* 3 acres, in Hewedis 2 acres, in Wellesyd 6 acres, by the payment of 9 shillings a year," &c. [And in a foot-note he adds] "This I apprehend means the *floors* or *flats*, as there are numerous fields and districts known by that name, which are flat lands or lying at the foot of slopes."—Hodgson's *History of Northumberland* (Morpeth Deanery), 4to, 1842, p. 263.

The fact that many Scotch families are of Norman origin is undoubted, and the traces left by them in the nomenclature of places are numerous. If *Floors* had been an ancient seat of the noble family to which it belongs, and a solitary or rare instance of the use of the word, I should not have disputed its possible French derivation. But the Kers of Cessford were seated for several generations at Attonburn (Auld-toun-burn), near the Cheviots; they then acquired Cessford, but their principal residence was at Holydene, in the parish of Bowden, where an old deer park and considerable architectural remains are still to be seen. They did not remove to their present residence till the beginning of last century, when Sir John Vanbrugh erected *Floors* in the year 1718. Long previous to that time the site bore the same name as at present, when it was an open field paying rent to the abbey, as I have shown from the chartulary of Kelso \* in a former note.

\* "Rental of the Abbatie, A.D. 1567.

The Fluris.

In quheit ii bo in beir v bo in meill viii bo. . . . xv bo." vol. ii. p. 508.

Since my attention has been turned to the subject I have met with repeated instances of the name occurring in the Scotch county papers, &c. I subjoin a few:—

In an advertisement of a roup of pasture lands in March last on the Littledean and Mertoun estate, the *Floors* Park.

In a Berwickshire subscription list, "James Glen, farmer . . . . *Floors*."

In Dumfriesshire, "near Thornhill, the farm of *Floors*."

In Banff co., "near Thornton . . . . the farm of *Floors*."

In Roxburghshire, on the farm of Wolfehopelee, the *Floors* Park.

In Ayrshire, "near Stewarton . . . . the farm of *Floors*."

In Roxburghshire, Morton, *Mon. Annals of Teviotdale*, p. 114, mentions, in the farm of Redden (or Reveden), "the lands of . . . . *Floris*."

In Renfrewshire, near Eaglisham, the farms of North and South *Floors*.

In Roxburghshire, on the farm of Edgerston Bush, the *Floors* park. W. E.

## CALVIN AND SERVETUS.

(4th S. ii. 40.)

E. L.'s letter is so evidently the production of a lawyer practising himself in the art of special pleading, and not of one wishing to defend Calvin, that it would be mere waste of time to give it a serious answer.

If his object had been to defame Calvin under pretence of defending him, he could not have better accomplished his purpose. A much better defence had been already made by his latest biographer and translator, Bungener, and the reviewer of that work some years ago in the *Spectator* newspaper. The question itself that E. L. proposes is a quibble. The only real question that any one cares about is not touched on by him—that is, *what* were the respective *acts* of Servetus and Calvin, and what is the *moral* judgment we are authorised to pass on them? These will be found fully stated in the two publications above referred to, to which E. L. has not added an atom of information. I will only here mention the two most important facts, and which the reader will most care to know. First, if Servetus did not deserve his fate morally, he did so in another common sense of the word, inasmuch as he brought it entirely on himself by his inconceivable fatuity—not only in openly declaring himself a heretic, and that on so purely abstract and therefore wholly impractical a question as the Trinity (while yet one considered essential to all idea of religion by both Romanists and Protestants), but by repeatedly putting himself into



positions of danger again after narrow escapes, and even at the last going to Calvin's church at Geneva, and so getting recognised as he might have expected. Secondly, Calvin does not seem ever to have intended to have Servetus burned, or even to have expected it. He simply wished him to be put to death by being beheaded, and voted against his being burned. At the same time it seems evident that he made no effort to prevent it, as it can scarcely be doubted that he had influence enough to have obtained the more merciful sentence if he had urged it with earnestness. Still it was better that he should have given even this lukewarm and barren support to the more humane course than that he should have instigated the other.

There seems also reason to believe, from the evidence adduced by Bungener and his reviewer, that Calvin was not guilty of the discreditable means of procuring the arrest and trial of Servetus of which he has been accused. On this important point E. L. is silent, as also on what Calvin *did* recommend to be done with Servetus.

W. D.

I have read that Calvin said, "I do approve myself unto God that I did burn Servetus," or words to that effect. Would any one of your readers oblige me by saying what authority there is for the statement? If Calvin did view with complacency the fact of Servetus's being burnt to death, probably E. L. might be satisfied concerning the part played by the Swiss reformer in the transaction; and, seeing that E. L. admits "it was true he (Calvin) was in earnest in having him (Servetus) punished, which is the worst that can be said against him," I do not think, considering the power held by Calvin in Geneva over the minds of the people, that E. L. can escape the conclusion of Calvin's complicity in the burning of Servetus.

In the days when that event took place, Calvin would only be thought "in earnest" if he did pass sentence of death upon Servetus. Some men are only thought to be "in earnest" now when they consign a heretic to eternal perdition. Why be nice, then, about Calvin burning Servetus? The belief in Calvin's doctrines recognises the certain perdition of the majority of the human race: why be so fastidious in respect to the cineration of a single heretic who was troublesome? Calvin could scarcely, with any consistency, holding Servetus to be an arch-unbeliever, feel a qualm in passing sentence of death on him. The greater, of course, includes the less in this as in other respects.

JAYTEE.

# GOLDSMITH'S EPITAPH.

(4th S. i. 538, 571; ii. 34.)

In consequence of the loss of Dr. Johnson's MS. not long after it came from his hands, there is some ambiguity respecting the original Latinity of his epitaph on Goldsmith. If the Doctor ever wrote the phrase "*Nihil tetigit quod non ornavit*," no wonder that he is charged by Dean Stanley with a "slight mistake." (*Memorials of Westminster Abbey*, note, p. 297.) I cannot, however, agree with the Dean's argument—"The slight mistake proves that it" [the passage in question] "is Johnson's own." Whether the passage, or the mistake either, is *Johnson's own*, is the very point to be now determined.

In Boswell's *Life of Johnson*, 4to, 1791, the passage, taken with its preceding context, stands thus:—

"Qui nullum ferè scribendi genus non tetigit,  
*Nullum quod tetigit non ornavit*."—(Vol. ii. 91.)

So it stands also in the 8vo edition of 1793, ii. 450; and so it stands also in the 8vo edition by Croker, 1848, p. 520.

These are all the editions that I have consulted; but, to cut the matter short, if any learned pundit who lives down Westminster way will only walk into the Abbey, he may there see on Goldsmith's tomb the line word for word as I have given it from Boswell—

"Nullum quod tetigit non ornavit."

This is in all probability the line which Johnson really wrote; and this line I humbly submit, though in matters of such nicety but an outsider, is, as it stands, and taken with the context, unimpeachable.

The scriptural phrase, "He may run that readeth" (Hab. ii. 2), in our choice vernacular almost invariably appears as "He that runs may read." There are other changes of the same kind. In the case now before us, *nihil* seems to have been substituted for *nullum* for the convenience of "citation," and *quod* and *tetigit* to have been transposed, much as Shakespeare is altered by some modern critics, by way of "improvement."

SCHIN.

The criticism upon Dr. Johnson's words, as quoted, "*Nihil tetigit quod non ornavit*," made by Professor Conington, adopted by Dean Stanley, and illustrated so happily by MR. TEW in his quotation from an epistle of the younger Pliny [book iii. epist. v.], "*Nihil legit quod non exciperet*," would be all very much to the point if they were not founded upon words which Dr. Johnson never wrote. The words actually written in Goldsmith's epitaph were—

"Nullum ferè scribendi genus non tetigit, nullum quod tetigit non ornavit,"

where the parenthetic relative clause, "quod tetigit," is entirely different in grammatical construction and in meaning from the words "tetigit quod," substituted for them.

A list of passages thus habitually misquoted would not be unworthy of a place in "N. & Q."

T. C.

Durham.

I am disappointed by the criticism on Johnson's *Latinity* having elicited no further discussion than by a passage analogous to the sentence referred to, adduced from the *Epistles* of Pliny (lib. iii. ep. v.), not an author *optima ætatis*.

BIBLIOTHECAR. CHETHAM.

#### • EARLIEST BIRD.

(4th S. ii. 47, 68.)

It was Theodore Hook (was it not?) who, when "pulled up" for non-attendance at his college chapel, excused himself by saying that he was really unable to sit up so late as seven o'clock in the morning, he being an early man who went to bed at five. In slang language, he may have called himself "an early bird." But, I cannot think that the term "early bird" can be applied to the nightingale; or that "Philomel begins her song" at one o'clock in the morning, as stated by A. A. (p. 68). Milton, on the contrary, says of the nightingale—

"Thy liquid notes that close the eye of day,"

are continued through the night; for "the wakeful nightingale,"

"All night long her amorous descant sung"

over the bridal bed in *Paradise*. The nightingale, in fact, seems to be sleepless; and not only to sing throughout the whole day, but to continue her song through every hour of the night, without waiting for that "one o'clock in the morning," as mentioned by A. A.'s informant.

"Still her woes at midnight rise,"

said Lilly, speaking of the bird which Michael Drayton had called "the charmer of the night."

"Her mournful hymns did hush the night,"

says Shakespeare, in his *Sonnets*. And, when Romeo thought that he heard the earliest bird, Juliet pleaded—

"It was the nightingale, and not the lark,  
That pierced the fearful hollow of thine ear."

Thomson says of the nightingale—

"She sings

Her sorrows through the night."

Cowper says—

"Ten thousand warblers cheer the day, and one  
The liveliest night."

Byron says—

"I sing by night—sometimes an owl,  
And now and then a nightingale."

Tennyson says—

"The living airs of middle night  
Died round the Bulbul as he sung."

Much more might be quoted to the same effect, to show that the nightingale sings through every hour of the night—and of the day also—and that it should, therefore, not be adduced as "the earliest bird" of the morning, unless that phrase be taken, after Theodore Hook's example, as meaning a bird who never goes to roost. Eliot Warburton, in describing his bivouac on the plain of Jordan, in *The Crescent and the Cross*, speaks of the nightingales "thrilling the dark groves with their songs" all through the night; but, at the approach of morning:—"First the partridges all joined chorus with the nightingales, and, soon after, their dusky forms were seen darting through the bushes, and then bird after bird joined the chorus."

A singular fact came within my own knowledge. A housemaid gave notice to leave her place, and did actually leave it, "because she could not sleep for the nightingales." This was probably not the real reason for her leaving; but it was the only one that she assigned; and she, doubtless, could have borne full testimony that the nightingale began his song (and not *her* song, as the poets write) before "one o'clock in the morning."

CUTHBERT BEDE.

A. A. has placed too implicit confidence in the observing powers of his pottery-man. Those who have seen much of country folks, at least of the duller natives of the south of England, must have been struck with their want of observation of things constantly around them. In fact, your real southern "chawbacon" is a sad lout. It requires some refinement of the perceptive faculties, and a certain amount of education, to constitute a field-naturalist, even of the humblest kind. The power of appreciating peculiarities in the notes of birds is rarely vouchsafed to Hodge, whose "musical ear," if he be gifted with one, is often hard to reach through the imperfection of his external ear, dulled, as it so commonly is, by early disease and by want of cleanliness in adult life. If A. A.'s informant maintains that "from twelve to one o'clock all nature is silent," it must have been owing to his own "tired nature" indulging in a nap at that time. The warm and calm weather of this year's May was remarkably inspiring to all song birds. In this neighbourhood both the nightingale and the cuckoo were in unusual song. During that month I was rarely in bed before two A.M., and can answer for it that the nightingales in my coppie, who had been singing at intervals all day long, were in full voice from sunset till two in the morning, without making any pause between twelve and one. The cuckoo also was often repeating his wearisome notes at ten, eleven, and



twelve at night, and occasionally I have heard him in a neighbouring wood between midnight and one o'clock.  
Dorking. J.

The nightingale is the *latest* bird, not the earliest. Michelet, *L'Oiseau*, p. 323, talking of a nightingale, says: "il commençait vers minuit et continuait jusqu'à l'aube." Every one must have heard them late at night, about eleven o'clock, and going on till dawn. Michelet seems to think the lark the earliest bird, and I, about ten days ago, heard a lark at a few minutes before three o'clock in the morning, when the dawn was yet hardly appearing and long before any other birds were heard.  
R. C. S. W.

Stowford, Devon.

For several successive nights (moonlight) in June last a nightingale commenced its charm here in a neighbouring bush at about ten p.m., and kept it up till late in the morning. Twice I sat beneath it till after twelve, and I could still hear it when I went to bed at two. J. WETHERELL.  
Slingsby, York.

I consider this a subject of considerable interest, and perhaps may therefore be allowed to state the following, coming within my own knowledge, and noted in my common-place book since I was a boy. In purely rural districts of the south-east of Ireland, Wexford, Carlow, Kilkenny, Wicklow, &c., the first bird is beyond question the lark, which in fine clear weather is always up before one o'clock in the morning. The quail, or corn-creek, screeches almost without intermission all night. The cock always crows at twelve fifteen times; again at one, two, and three, for the same number. If a bird that makes the first noise be designated the "earliest bird," I think the domestic cock is that bird. Our Holy Redeemer told Peter that "*this night*, before the cock crow, thou shalt deny me thrice," &c. And Shakespeare, alluding to that, or rather using it in *Hamlet*, has,—

"Some say, that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrated,  
This bird of dawning singeth all night long."

I do not say positively that the cock is the earliest bird, but he is amongst the earliest. In the ordinary sense of wild or field birds, the lark is, in my mind, the first. Now, what is the last? Can any one tell me a later bird than the little robin redbreast—singing at night?

S. REDMOND.

Liverpool.

PORTRAIT OF WILLIAM PENN (4th S. i. 34.)—Is it not to be supposed that when Benjamin West, the American, P.R.A., painted his picture of William Penn making a treaty with the In-

dians, he took pains to have the best likeness, if any? If so, why not take that? P. A. L.

LONG FAMILY CONNECTION WITH CHURCH-LIVINGS (4th S. ii. 54.)—My late very worthy good friend, the Rev. James Turner, M.A., who *o.s.p.* 29 Oct. 1863, *et. 66*, was the third in direct succession of a family which had held the living of Meerbrook, near Leek, for an uninterrupted period of at least 130 years; his father, James Turner, M.A. having died on August 7, 1828, *et. 84*; and his grandfather, Daniel Turner, B.A. on Oct. 11, 1789, *et. 81*.

There is, in connection with this parish, the indisputable record of a most marvellous natural phenomenon—an icy gnomon (an exact reproduction of the displaced one of brass, bearing date 1673), which was found on the top of the old village sun-dial on the morning of Tuesday, Feb. 12, 1822, the formation of which has never yet been satisfactorily explained, and full details of whose appearance may be found in the *Christian Remembrancer* of November, 1835. JOHN SLEIGH.  
Thornbridge, Bakewell.

PORTRAITS OF HENRY LAWES (4th S. ii. 39.)—In addition to the portrait by Faithorne and the anonymous one indicated in Bromley's Catalogue, two paintings were exhibited at the Kensington Exhibition of Portraits last year, of which photographs may be obtained. One, No. 717, represents him young; the other, No. 549, with a musical canon, at a later period of life. This, which is the property of the University of Oxford, is probably the original of the engraved portraits.  
J. B. D.

Reform Club.

HERALDIC QUERY (4th S. ii. 55.)—Consult Boyer's *Great Theatre of Honour and Nobility*, in which the English is given on one side the page and the French on the other. It is a very useful work, though now little used.  
G. W. M.

JERSEY FAMILIES (4th S. ii. 55.)—Mr. J. B. Payne has published two volumes on Jersey families—*A Monograph of the House of Lempriere*, 4to, 1862, and *The Lineage and Pedigree of the Family of Millais*. 1865, fol. G. W. M.

SYON COPE (4th S. ii. 65.)—There is an elaborate description of the Syon Cope by Dr. Rock, in his *Church of our Fathers*, at the end of chapter vi. in vol. ii. I received also from John, Earl of Shrewsbury, the particulars of its coming into his possession. There was one matter, however, appertaining to it which had never been elucidated. I allude to the two sentences, or rather the same sentence embroidered on one side of the cope in a very abbreviated form, and repeated on the opposite side at greater length. In the first case the letters form a semicircle, but without any scroll or border; but in the second, they are

included in a scroll, waving very gracefully. In this the letters are thus arranged, though they cannot here be given in their actual shape, which is quite peculiar:—

DEV N : PERS : DE :

After puzzling a long time over this, when I had the pleasure of examining the venerable old cope at the Alton Towers, I thought that its meaning might be brought out by comparing it with the abbreviated sentence on the opposite side; which ran thus, the letters being all close together, and without any points of division:—

DEVNPE

I considered that both sentences were the same, and that the full reading was:—

“De universis periculis defende.”

Though it might be supposed that the shorter sentence would be more likely to be explained by the longer one: the contrary was the fact, from the letters in the shorter being more perfectly and correctly formed than the corresponding letters in the longer legend.

It is an address to the Blessed Virgin, whose coronation is so conspicuously represented upon the cope, so like the usual words at the beginning of her Litany—“A periculis cunctis libera nos”—that I have no doubt that this is the correct explanation, though I believe it had not been previously hit upon. I have now before me the tracing carefully made on the above occasion, more than twenty years ago; and have never since wavered from the above interpretation.

The set of vestments, chasuble, dalmatic and tunicella, which were presented by the Catholic Bishop of Waterford to the lamented John, Earl of Shrewsbury, were given by him to St. Mary's College, Oscott; and are there carefully preserved in the museum of the college. F. C. H.

CORRUPT ENGLISH (4th S. ii. 54).—For the information of M. A. B., I should say that writers of the phrase—“It cannot be doubted *but* that he is sincere”—must have had in their minds Kerchever Arnold's *Latin Exercises*, where the expression, “Dubitari non potest *quin*,” etc., is so frequently presented to our youthful eye as an excellent example of correct Latinity. The English version given by M. A. B. is literal enough, but its elegance may be questioned.

OXONIENSIS.

Wormingford, near Colchester.

Your correspondent M. A. B. condemns *but* that as incorrect English. It is not for me to pretend to decide whether it be so or not, but it seems perfectly in accordance with the genius of the Latin as well as with that of the Teutonic languages.

One of the meanings of *but* is, according to Tooke, exactly the same as that of *without*, it

being the imperative of the Anglo-Saxon verb *beon-utan*, to be out. The meaning of the expression becomes then, *without that*, of which we have the literal equivalent in the French *sans que*, in the Italian *senza che*, and in the German *ohne das*.

M. A. B. will find *but* that employed in the *Midsummer Night's Dream*, Act II. Sc. 2:—

“Why art thou here,  
Come from the farthest steep of India,  
*But that*, forsooth, the bouncing Amazon,  
Your buskin'd mistress and your warrior love,  
To Theseus must be wedded?”

A language is a garden that should be diligently weeded, but the operation must be performed with the greatest care, and with no imprudent zeal; otherwise we risk destroying the corn stalks with the tares, and thereby falling into poverty and stiffness of expression.

PRINCE ETIENNE DE CROUY.

Pall Mall.

I have another “word” with slovenly writers: Why do they say “whether or *no*,” instead of “whether or *not*”? The readers of “N. & Q.” will do good service by giving the weight of their authority in favour of what appears to me the more correct expression.

M. A. B.

ROMNEY MARSH FORMED SUBSEQUENTLY TO CÆSAR'S INVASIONS (4th S. i. 595).—Mr. Apbach maintains that, “in Cæsar's time, the sea filled the whole bay of Appuldore.” How far I differ from that view, I have endeavoured to show in my map of the county of Kent, especially in the coast line as it existed during the primeval period, *i. e.* prior to Cæsar's invasions. That map was published more than fourteen years since, to illustrate Cæsar's marches and proceedings in Kent: it will also be found in Part XLII. of the *Archæological Mine* (Russell Smith, Soho Square). The map alone may be had, price 6d., of William Chandler, Dartford. In it I have endeavoured to prove that, in the century before the Christian epoch, the Isle of Lomea was not submerged; and that then Romney Marsh consisted of three islands: the channels around which have silted up, consequent on the divergence of the mouth of the river Rother, from Lympne (the Portus Lemanis) to Rye in Sussex.

ALFRED JOHN DUNKIN.

Dartford.

CHRONICLE BY JOHN DOUGLAS (4th S. ii. 70).—The manuscript containing the Chronicle ascribed to John Douglas is now preserved among the Harleian MSS. in the British Museum, No. 4690, and the only authority on which the authorship rests is an anonymous note in the volume, as follows: “The memorable Chronicle, written by John Douglas, Munke of Glastonburye Abbaye.” Although referred to by Douce (*Illustr. Shakspeare*, vol. i. p. 423), and Dibdin (*Ames*, vol. i. p. 90),



yet in all probability John Douglas was merely the transcriber, for the work is nothing more than a copy of the common English prose *Chronicle of the Brute*. For further information, see Sir F. Madden's introduction to the romance of *Havelok the Dane*, 1828, pp. xxv.—xxvii. SUM CUIQUE.

FUSCUM (4th S. ii. 35, 69).—Probably Franklin, in calling his scrap-book *fuscum*, merely meant to imply that it was not kept with sufficient neatness to deserve the appellation of *album*.

C. G. PROWETT.

Garriek Club.

SAINT HEREFRID (4th S. ii. 56).—According to Peter Heylin's list of the Bishops of Winchester, Herefridus was the fourteenth occupant of that see, having succeeded Withinius in 827, and continuing in possession of it till 832. Heylin winds up his account of the foundation, and other particulars relating to that diocese, in the following words:—

"Finally, this see hath yielded to the church ten saints, and to Rome two Cardinals; to England, one Lord Chief Justice, nine Chancellors, two Lord Treasurers, one Lord Privy Seal, one Chancellor of the University of Oxford, another to the Exchequer, and twenty-three Prelates of the Garter."

Of the ten saints he gives the names in order, beginning with St. Headda, the fourth bishop in 677, and ending with St. Henricus Blesensis, Card. thirty-sixth bishop in 1129. Herefrid holds no place in this catalogue; hence, if it be a correct one, he was no saint.

From what little I know of the rules for canonisation in the church of Rome, I do not think that martyrdom of *itself* would be considered enough to entitle any one to the possession of this dignity. Before it be conferred, which can only be by the sovereign pontiff, a strict and solemn investigation takes place of the claims of the departed, and evidence is sought from every available quarter, as to whether miracles have been wrought by him, either before or after his decease. On the merits, or supposed merits, of which evidence would, if I mistake not, very much depend his chance of obtaining a place in the Calendar.

In Bede we find, "Anno 747, Herefridus vir Dei obiit." Can this be the person to whom the "come of Ivery" belonged? I wonder whether, in mediæval Latin, *vir Dei* is ever synonymous with *sanctus* or *divus*.

EDWARD TEW, M.A.

St. Herefrid was honoured in the North of England on June 2, and styled the *Man of God*. He was the Abbot of Lindisfarne, who attended St. Cuthbert in his last sickness, and administered to him the last sacraments. It was from him that St. Bede received the circumstantial and edifying account of the illness and death of St. Cuthbert, which he has given at length in his history. St. Bede has recorded the happy death of St. Here-

frid in the Appendix to his Chronological Table, under the date of 747.

F. C. H.

"WIRE-IN" (3rd S. vii. 261).—This is from a wire fence, and means to draw close. If any of your readers will notice a workman engaged upon a wire fence, he will at once perceive how suggestive the occupation is of wire-ing-in, or drawing close.

ALFRED JOHN DUNKIN.

DR. WILMOT'S LETTER (4th S. ii. 50).—

"Notwithstanding the flourishing state of the royal family, the Duke of Somerset was chief mourner."—*Doddington's Diary*, April 13, 1751.

Bubb walked in the funeral of Frederic Prince of Wales as a Privy Councillor. One therefore prefers his account of what he saw, to what Sir Richard Phillips heard.

If John Dunning had been the author of *Junius*, he must have known that the copyright of libellous matter was not assignable, and that any assignment of copyright was regulated by rules laid down in the statute of Anne, whereas Junius professed to assign the copyright of libellous matter by a sentence in a book. (Preface to *Letters of Junius*.)

"The other letters of Junius were written in a hand which a well educated woman used about the commencement of the century, approaching the Italian. The letter to the King was in a different hand."—*Butler's Reminiscences*, vol. i. p. 81.

The reminiscents had carefully examined them.

It was not Woodfall, but his apprentice, Jackson (afterwards proprietor of the *Ipswich Journal*), who saw a tall gentleman, wearing bag and sword, throw a letter into the office. Some have thought that "Leonidas" Glover, therefore, was Junius, because he walked into the city every morning with his wig carefully dressed, and his hat under his arm. But it is not said that he wore a sword, and that fact (if true) makes all the difference. If he wore a sword he could not have been a clergyman: I took the trouble, with reference to this point, to examine carefully the portraits in the Kensington Exhibition last year. In 1770 the custom of wearing swords, except by great personages *en grande tenue*, had gone out.

That Junius was a man of rank appears from two facts: First, some of his letters were sealed with a coronet; secondly, Almon said (*Life of Wilkes*, vol. i. p. 21) that the letter signed "Candour" was written by a nobleman. As he published that pamphlet he was likely to know, and Mr. Parkes would not have argued so zealously to prove that pamphlet to have been the work of Junius, if he had been aware of that declaration of Almon's. If that pamphlet was written by a nobleman, and was also written by Junius, good bye to the Franciscan theory.

An engraving of the coronetted seal may be seen in the plates prefixed to the third volume of Woodfall's edition. The impression of the top

part of the seal remains so perfect that if it had been that of an earl, the rays and pearls would have been still visible. As they are not visible, it could not have been the coronet of an earl, whether Chesterfield or Temple. Will Mr. Smith, editor of the Grenville papers, consider this?

JOHN WILKINS, B.C.L.

THE BADGER (3rd S. vii. 289).—Within the last five years a badger dug himself a residence in Darenth Wood (which is only sixteen miles from London), and there abode for some months. He would not have been discovered had not a fox also selected the same locality. It took nearly ten hours to dig the badger out of his burrow. Probably within the present century no badger has selected a residence so near the great metropolis.

ALFRED JOHN DUNKIN.

ROTHSCHILD AT THE BATTLE OF WATERLOO (4th S. i. 535).—The intelligence of this battle was brought to England by the engineer, or, as the term would now be, projector of the Hungerford Suspension Bridge. Upon reaching London, he went to Lord Harrowby, who discredited the news (after consulting with his coadjutors in the government), especially as their informant would not give a satisfactory account of how he had crossed the Channel, and how he had left France, and yet was able to say that the French were in total flight. He was immediately placed under surveillance. Rumours had been flying about London for some days of a great battle having been fought, but the weather had been so tempestuous that no vessel had been able to cross the Channel. Weary of delay, the government, after another examination of their informant, resolved to draw up a paper, and publish it in the *Gazette* next day. Whilst actually engaged in compiling this document a messenger arrived, and confirmed the fact of the defeat of Napoleon; but even then the utter disorganization of the French was not believed. I had the above statement from the gentleman's own lips a year before his death.

ALFRED JOHN DUNKIN.

Dartford.

PARISH REGISTERS (4th S. ii. 20).—Will you permit me to add one other argument (if it can be needed) for the preservation of these most valuable national memorials? All who have engaged in searches among parish registers agree in condemning the impediments, both lay and clerical, and the expenditure of time and money which they entail, especially when, to be exhaustive, they extend into all adjacent parishes. These causes combine, doubtless to a very great degree, in forbidding their more frequent pursuit. I believe that, if these registers were deposited in some central institution like the Record Office, there would be far more frequent references made to

them, and that their "productive" value would be proportionately increased.

That the rights of the clergy should be preserved (so far as fees, &c., are in question) I would propose that an equitable proportion of those charged for searches, certified transcripts, &c. (say two-thirds) should be paid to the clergyman, for the time being, of the parish from which such certificate, &c., was obtained. I have every reason to believe that this arrangement would be financially advantageous to the clergy, and would at the same time amply provide for the proper maintenance and custody of these documents.

I would also propose that the diocesan transcripts should be deposited with these registers, so as to replace, as far as possible, the unfortunate gaps which occur in the original records. My plan is but roughly sketched here, yet I think, when calmly considered, it will meet any arguments against "disestablishment and disendowment," which at this time might not unreasonably be urged.

HENRY MOODY.

51, Westbourne Park Villas.

DANTE'S "INFERNO" (4th S. ii. 54).—Through the kindness of Mr. (or Dr.) David Johnston I am in possession of a copy of the translation which he has printed of the *Inferno*, with its successor the *Purgatorio*. The work is not, strictly speaking, "published:" it was printed at the *Chronicle* office, Kingston Buildings, Bath, and both parts were issued in 1867. The metre is blank verse; and the merit of the translation is certainly such as to qualify it for wider diffusion than circumstances give it at present.

W. M. ROSSETTI.

56, Euston Square, N.W.

CLITHEROE IN 1775 (4th S. ii. 33).—The poetical description of Clitheroe in 1775 sent by your correspondent G. H. A. has been printed by the Chetham Society in a volume of—

"Miscellanies: Being a Selection from the Poems and Correspondence of the Rev. Thomas Wilson, B.D., Rector of Cloughton, Incumbent of Clitheroe and Downham, and Master of the Grammar School of Clitheroe. With Memoirs of his Life. By the Rev. F. R. Raines, M.A., F.S.A., Hon. Canon of Manchester, and Incumbent of Milnrow, 1847."

The poem occurs in the first page of the work, and differs in no respect from the copy printed in "N. & Q." It does not bear any date in the printed work, but I find from Mr. Raines's life that Mr. Wilson was licensed to the school "30th June, 1775."

T. T. W.

"BUTTON YOUR LIP" (4th S. i. 603).—It is not improbable that the expression so common now-a-days with schoolboys—viz. "shut up," when they wish to stop any unpleasant teasing, may be a corruption of "button your lip," which A. B. says has a very ancient origin.

M. A. B.



QUOTATION WANTED (4th S. ii. 37.)—"Time is money"—whence? *Time* being a *measure* of duration, and *money* being a *measure* of price, and one being commonly given as an *equivalent* for the other, therefore time = money; and hence "time is money," as poor Richard says." Whether Franklin is the author of the precise phrase I cannot say, but I believe it is found in a little work entitled *The Way to Wealth*—"to copy which is piracy." A bookseller wishing very much to possess it, I let him have it many years ago, or I might now give a quotation therefrom; but possibly this hint may lead thereto. I rather think, however, the phrase may be derived from the Bible, which inculcates "redeeming the time." Collate Eph. v. 16, Col. iv. 5, and Isa. lii. 3.

J. BEALE.

MARC ANTONY AS BACCHUS (4th S. ii. 36.)—The Greeks had traditionary likenesses of their deities,\* and that of Bacchus was so much at variance with the features of Marc Antony that it is difficult to conceive how the Ephesians could adapt the actual face to that tradition. From the British Museum an impression of a coin is given in the *Penny Cyclopædia* (ii. 134), with the likeness and name "Antonius Imp.;" also (ii. 136) with the inscription ΑΝΤΩΝΙΟΣ ΑΥΤΟΚΡΑΤΩΡ ΤΡΙΤΟΝ ΤΡΙΟΝ ΑΝΔΡΩΝ. The nose is Roman, and the tip projects downwards at an angle of twenty-five degrees, whilst the chin is at a right angle to the perpendicular, leaving the mouth in a deep bay, as it is viewed in profile, and well land-locked, as a seaman might say, by the promontories of nose and chin. The Ephesians were ill-advised in hailing him as Bacchus, χαριδότην καὶ μελιχχίον, gracious and courteous, as he proved himself to be more ἀμησότης καὶ ὀργώνιος, savage and severe. This was the year before he first met Cleopatra at Tarsus, when he was forty years of age. They should have saluted him as Hercules, a character he affected, claiming descent from that god, on better grounds than Theodore from the Queen of Sheba. "Thus," says Plutarch, "when he appeared in public, he wore his vest girt on his hips, a large sword, and over all a coarse mantle," seeking "to confirm this opinion, by affecting to resemble Hercules in his air and his dress. Antony," he adds, "had a noble dignity of countenance, a graceful length of beard, a large forehead, an aquiline nose (γρυπώτης μύκητις), and, on the whole, the same manly aspect that we see in the pictures and statues of Hercules." The likeness attached to the Langhornes' translation, as well as one in the *Penny Cycl.* (ii. 134), on the right hand of the one above described, cannot be that of Marc Antony, but is probably Julius Cæsar, according to the inscription, "Cæsar Imp." Not only at Ephe-

sus, but at Tarsus, when Cleopatra was hailed as Venus he was hailed as Bacchus, not as Mars or Hercules; and at the close of his career, Plutarch also mentions (60, 75) that he affected to imitate Bacchus. Dion Cassius (xlviii. 39) says the Athenians called him young Bacchus, and married their Athene (=Minerva) to him. But it was no joke for them, as he demanded for his new wife's fortune one million drachmæ (=2800*l.*). His amusements partook of the character of Bacchus, for when he went to Alexandria he joined the society of ἀμιμητοῦσαν (*Imitables*), "jolly dogs," (Plut. 28). He put an end to this society afterwards, and formed another of συναποθανουμένων (*Immortalizers*), "suicides," not the less jolly on account of the name (Plut. 71). On the whole I would suggest the exclusion of all reference to Marc Antony, Alexander, or other historical personages, and the adoption of Bacchus himself, for Ephesus was celebrated for good wine, and of the best kind, whether for gratification or dietetic purposes (Strabo, xiv. ch. i. § 15). The adjacent isle, Samos, produces muscat which, as stated by Sonnini (ii. 306), yields to no other Greek wine. This island was so fertile that, according to the proverb, as Menander says, "it produced even birds' milk (ὅτι φέρεῖ καὶ ὀρνέων γάλα)"; which may be the origin of our "pigeon's milk" sent for the first day in April.

T. J. BUCKTON.

Wiltshire Road, Stockwell, S.W.

PASSAGE IN "LUCRETIVUS" (4th S. ii. 37.)—In my copy of *Lucretius*—that of Creech ("editio altera, priori multo emendatio: Londini, M.DCC.XVII")—the reading in the line referred to (lib. iv. p. 474) is "retro," as quoted by Montaigne, and not "sese." The passage is as follows:—

"Hunc igitur contra mittunt contendere causam,  
Qui capite ipse suo induit vestigia retrò."

The following explanatory note is given, but no reference is made to the *var. lec.* "sese":—

"Hos duos versus omnes Codd. agnoscunt; suspectos tamen habet Lambinus, tandem vero legit,

"Hunc igitur contra quidam contendere curesm."

Alia est Fabri sententia, qui hæc habet:—"Locus est luculentissimus; Qui manibus ingreditur, prono in terram capite, quod histriorum pueri vulgo faciunt, non nisi retrò incedere possunt; quod facile ad explicandam Lucretii sententiam transferre possis. Transferamus igitur, et hæc sit sententia: Non est disputandum cum illo qui omnia pervertit, quod novos Academicos fecisse certum est."

In his dedicatory preface, dated "Prid. Kal. Sept. An. 1694," the editor (who in his address "Ad Lectorem," it may be added, superlatively eulogises his author as "Omnium poetarum Latinorum qui hodie extant, et qui ad nostram sætatem pervenerunt, elegantissimus et purissimus, idemque gravissimus, atque ornatissimus,") writes thus:—

\* Acts xiv. 12.

"Lambini, Gifanii, Vossii, Salmasii, Gronovii, Fabri, aliorum observationes, conjecturas, interpretationes collegi, digessi: non tamen adeo probavi omnia, quæ magni illi viri dixerunt, ut nunquam meo animo obsecutus fuerim."

And again:—

"Fugi tamen, quantum potui, grammaticorum contentiones de literis, vocumque apicibus, si modò integra et expedita videbatur sententia, non nimis sollicitus."

The expression (by the bye), "qui ad nostram ætatem pervenerunt," following "qui hodie extant," is surely somewhat redundant, not to say notably tautological. J. B. SHAW.

DISSEMBOWELMENT (4th S. ii. 9, 64).—How the Taricheutæ of old disposed of the internals of those they disembowelled, I know not; but the Taricheutæ at Whitehall, in the last years of the eighteenth century, seem to have been very careless varlets. There is in Burnet a very grim passage relating to the embalming of Charles II., in which it is stated that so negligent were the operators of the *dépouilles* of royalty, that, some days after they had finished their hideous work, portions of his majesty's "inwards" were visible on the edges of the sink down which they had been thrown. If anything could add to the four of the magnificent lines—

"Sceptre and crown  
Must tumble down,  
And in the {dust } be equal made  
          {earth }  
With the poor crooked scythe and spade,"—

it might be the knowledge of the fact that, in a parliamentary inquiry into alleged malpractices at the Hulks at Woolwich held some twenty-five years since, at the instance of the late Mr. Duncombe, it was elicited that the "internals" of convicts dissected after death were habitually flung into the Thames. Their "inwards" were not in worse case than those of "Carolus II. D. G. Rex Britanniarum" had been.

The embalmers, I have heard, positively refused to have anything to do with the corpse of Louis XV., so dire was the state to which the remains had been reduced by the loathsome disease which had caused death. Yet, strange to relate, when the body of Louis the Well-beloved was torn from its coffin during the revolutionary frenzy, it was found in a remarkably good state of preservation—"les fesses" in particular, a contemporary chronicler tells us, "plump and rosy." A wag might have accounted for the slow progress of decomposition by assuming that Louis never had any bowels. Of which of his predecessors who was embalmed was it written—

"A Paris, comme à Versailles,  
Il est ici sans entrailles"?

G. A. SALA.

Putney.

ÆROGRAPHY (4th S. ii. 12).—It is so strange there should be so perceptible a difference in the weight of the same person in the time mentioned by your correspondent, that I think there must have been some mistake in weighing. I should like to ask, Was the person weighed twice in the same scales, machine, or manner? Were the scales and weights or machine correct and in good working order each time? Was there no alteration in his dress, or in the contents of his pockets? Did the weighing take place in a pair of scales, or in a machine in which the indicator is a spring? The first mentioned only would, I think, be reliable. Before we could be sure the weight was taken correctly, we should ascertain that all extra to the body was exactly the same in both weighings, and that no error could arise from difference of dress or contents of pockets; was this done? As difference in weight can only proceed from the addition or taking away of matter, a person so weighed could only differ in weight by loss through perspiration from violent exercise, or from fullness or emptiness of stomach, or other acts not needful to particularise. Yet any difference from these causes would require a very sensitive beam to show. More or less inflation of lungs would only affect the specific gravity, not the actual weight. R. B.

MONUMENTAL ADVERTISEMENTS (4th S. ii. 33): NATHANIEL GODBOLD.—The following extract from a letter of my late friend Mr. Davy, the well-known Suffolk collector, may interest some reader of "N. & Q." He wrote:—

"While collecting materials for the history of the family of Godbold, one name ought not to be omitted, having been a good deal talked of at one time; I mean Nathaniel Godbold, originally of Bungay, who made a large fortune by his vegetable balsam, bought an estate near Godalming in Surrey, and died in 1799."

The Godbolds were and are very numerous in Suffolk, and I never clearly made out to what family this Nathaniel belonged. He had two sons, Nathaniel and Samuel, one of whom was married at Beccles in that county, the other at Harleston in Norfolk.

You did me the favour to insert an inquiry respecting Sir William Godbold in one of your earliest issues (1st S. i. 93); but I presume it never attracted the notice of any of your readers who could answer it. G. A. C.

PERVERSE PRONUNCIATION (4th S. i. 11, 82, 603).—In a parish not far from Norwich occur the names of Girling and Aldred. They are pronounced by the labourers *Gallant* and *Aldridge*. Very frequently names derived from the French or Norman-French get changed by illiterate people. Thus, Boileau is called in Norfolk *Balew*, and all over England Beaufort is pronounced *Bawfort* by the same class. In a public office in London I knew a person named *Bienvenu* called



by the messengers *Baugvenner*. A person coming from a distance into a country place, and bearing an unfamiliar name, stands a good chance of being thus miscalled. In a village near Sherborne, in Dorsetshire, I inquired, about three weeks ago, for a farmer who had come into the place from Hampshire, and who, having only lived in it some seven years, had not given the good people time to learn exactly what his name ought to be; they accordingly directed me to Farmer *Firkison*, *Firkis*, *Pirkison*, and *Perkins*. His real name was Ferguson—a foreign one in a village full of the West of England names, Janes, Guppy, Bewsey, Beer, and Jesty. Hills, a man who drives me to town in the morning, has been so constantly called *Hill* that he has given up the final *s*, and gives his name as *Hill*. As to getting surnames spelt or printed correctly, I am afraid that is impossible. I have a very little crow to pluck with your printer, who, in the index to the 4th S. i., has spelt my name *Barkley*, and not as I write it

C. W. BARKLEY.

MAZES (3rd S. x. 283, 363, 398.)—In October, 1866, I addressed to you a query respecting the earthworks called Mazes, Troy Towns, Julian's Bowers, or Shepherds' Races; and I mentioned two which I myself knew—one at Comberton in Cambridgeshire, and the other at Leigh in Dorsetshire. I have within the last month visited the one at Leigh—the Miz-Maze, as it is called there. My description of it was not quite correct, as, speaking from memory, I described it as being traced upon a dead level. It is on the highest part of a field on the top of a hill a quarter of a mile from the village, and is slightly hollow in the middle, and enclosed by a bank about three feet high. It is circular, and thirty-three paces in diameter. I am sorry to say that the turf has grown over the little trenches, and that it is now impossible to trace the pattern of the maze.

The one at Comberton is, I hope and believe, perfect still. I do hope that any reader of "N. & Q." in whose neighbourhood such a curious thing exists will give a man half-a-day's work in the winter, and have the little gutters cleared out. My father, the people tell me, used to have the one at Leigh scoured when he lived there five and thirty years ago, but nobody takes any notice of it now—"these things are quite out of date."

C. W. BARKLEY.

PULSATION (4th S. ii. 37.)—I think that the few incidental references which Mr. Wood makes in his *Giants and Dwarfs* to the pulses of these beings point to the fact that the pulses were as abnormal as the bodies in which they beat. For example, he says (p. 144) *Cajanus's* pulse beat fifty-two times in a minute. At p. 154 we learn that *MacGrath's* pulse beat nearly sixty times a minute. At p. 180 we are told that *Cotter's*

pulse was feeble, languid, and slow. At p. 377 we find that *Crane*, a dwarf, had no perceptible pulse.  
J. B. A.

MOTHER SHIPTON (4th S. ii. 83.)—Up to within the last five years there hung in the large room at the old Crown and Woolpack Inn, on the Great North Road, Conington Lane, near Stilton, a large oil-painting, some six feet by four in size, representing Mother Shipton. The central figure of the picture was a gentleman, three-quarter length, in the dress of the middle of the last century, who was looking direct at the spectator. Around him were five or six ladies, in contemporaneous costume; one was leaning her head on his shoulder, another had one of her hands thrust into his waistcoat. Labels proceeded from the mouths of all; but I can only recall the legend of one, which was "Oh, mother! I see a man." In the upper left-hand portion of the picture, appearing over the shoulders of the others, was the figure of Mother Shipton, with a most forbidding expression on her hooked features, which were shown in profile. The painting was probably of the date of *circa* 1750, and was tolerably well executed. Its possessor knew nothing of its history or subject, beyond that it was a representation of Mother Shipton.  
CUTHBERT BEDE.

ST. THOMAS A BECKET (4th S. ii. 66.)—The piece of pavement on which the brain of St. Thomas had been scattered, and also his tunic stained with blood, are stated by Baronius to have been brought to Rome by the cardinal legates, Albert and Theodwine, and deposited in the church of St. Mary Major. Canon Morris records this in the concluding chapter of his *Life of St. Thomas of Canterbury*, p. 390; and his reference to Baronius is given thus: "Ep. Jo. Sar. i. pp. 26, 56, 60, 77, 80, 93, 94."  
F. C. H.

"THE HOLY COURT" (4th S. ii. 55.)—My edition of the *Holy Court* is the third, published in 1663; but from the references given by MR. BEALE it is impossible to find the passages to which he refers. In my copy the fourth tome is pagged in continuation of the third, and begins with 529. Will MR. BEALE give more precise references to treatise and section?  
F. C. H.

MRS. M. OSWALD (4th S. i. 460, 569.)—Perhaps H. will add to the favour he has already conferred, by informing F. M. S. if the Richard Murray mentioned by him is the same Richard who is said by Sir R. Douglas, in his *Baronage*, to have married a daughter of Patrick Smyth of Braco, and Catherine Graham, daughter of the Bishop of Orkney?

JENIFER (4th S. ii. 36, 86.)—I once knew an ancient spinster ycleped Jeneffee Jones. I believe I have spelt her prenomens as she used to do. The

name striking me as singular, I one day inquired of her relatives as to its origin and meaning, when they told me it was understood to come from *Généviève*. I believe they were Devonshire people by long residence. The old lady died at Uffculm, in co. Devon. Her name should be in the register.

P. HUTCHINSON.

PLAYING CARDS (4<sup>th</sup> S. ii. 78.)—In the *Spiritual Quixote* (book v. chap. 5), D. S. will find a striking essay on the use of message-cards. A note in the previous chapter says they had been lately introduced. The scene is at Bath during Mr. Nash's time, and the novel was written about 1766, five years after his death. The preacher, Wildgoose, has been inveighing against gaming, and is somewhat startled at the conclusion of his discourse by a footman presenting him a card, which he thought was a joke on his line of argument, but found a message on the back. Invitations were conveyed originally by servants, and cards were introduced to guard against their mistakes. A quotation of a few lines will show the style of the writing:—

"How remote from probability is it, that a grave divine, who is continually inveighing against the vices and follies of the age, should have a pack of soiled cards in his pocket, ready for his engagements of business or pleasure?"

After mentioning many absurdities of the custom, it is added in a note:—

"A set of blank cards have since been invented, by which the above absurdities may be avoided."

W. D. S.

Peterborough.

HERALDIC QUERY (4<sup>th</sup> S. ii. 29.)—The simplest method of describing the meaning of one coat of arms being *semé* of another, is by giving an example. The original arms of the Beaumonts were *Azure, a lion rampant or*; but on the marriage of one of the members of the family with a daughter of the royal house of France, he and his descendants were permitted to add the French arms to their shield, thus making *Azure, semé de fleurs-de-llys, a lion rampant or*; or, as a French herald might blazon it, *Beaumont semé de France*.

It is essential that both coats intended to be thus combined should be of the same tinctures: thus it would be impossible to have *Argent, a fess gules, semé with Or, three cinquefoils vert*.

J. E. CUSSANS.

CRANMER FAMILY (3<sup>rd</sup> S. vii. 376, 425; xi. 66.) MR. HAZLITT will easily discover whether the autograph in his book is that of Robert Cranmer of Mitcham, because a facsimile of his signature is given in the *Gentleman's Magazine*, Aug. 1792, p. 689. The only persons of the name of Robert Cranmer that I can find since 1630 are—

1. Robert Cranmer of Mitcham, 1617-66.
2. Robert Cranmer (son of No. 1), 1652-72.

3. Robert Cranmer (grandson of No. 1), 1693, about 1760.

4. Robert Cranmer of Nursley (son of No. 3), 1730-1809.

There is no authority whatever for the statement that Robert Cranmer of Mitcham was great-grandson of the archbishop; and he was certainly not the son of Thomas Cranmer of Paternoster Row, mercer, for I have lately been fortunate enough to discover his father and mother's marriage in 1616. The descent of the Mitcham Cranmers has still to be ascertained, and baffled the most costly and skilful inquiries, conducted by Sir Isaac Heard and Mr. Beltz in 1805-6, when Mrs. Dixon assumed her father's name of Cranmer, and desired to have the arms allowed to her. The principal evidence relied on by the family was the gold seal ring of Robert Cranmer, bearing the arms without any mark of difference, and inscribed on the rim "baptised 11 May, 1617." The Cranmers of Quendon in Essex and Mitcham, who are reputed to descend from the archbishop, are really derived from the above Robert Cranmer, and can trace no further.

I have as yet been unable to get the perusal of Chancellor Massingberd's paper, but it is beyond dispute that Thomas Cranmer, son of the archbishop, married Catherine Rogers, a cousin to Sir John Harrington's wife; for Sir John mentions her as a widow still living in 1607 in his *Vol. ii. of Archbishop Parker*. (*Nuge Antiq.* ed. 1804, vol. ii. p. 16.)

TEWARS.

PUBLICATION OF REGISTERS (4<sup>th</sup> S. ii. 78.)—The "Dates wanted" by JOHN EDWARD MARTIN revive again the question of publishing the registers. Such a work could scarcely be within the powers of a single individual. Could not a *Registration Society* be formed to accomplish such a great and so desirable an object—beginning, perhaps, with the collection of the Registrar-general? I would willingly give my aid, and hundreds of others would come forward to assist. A little publicity given to this suggestion may be the means of having such a Society formed. Will any gentlemen come forward? F. FITZ HENRY.

GIST: TOFT (4<sup>th</sup> S. i. 579; ii. 42.)—This word *gist* seems Latinised (although not to be found in the ordinary Latin dictionaries) in a charter which was granted by Malcolm IV. of Scotland in the fifth year of his reign (1158) in favour of the first High Stewart of Scotland, Walter, the son of Alan, described in this charter as *Dapifero meo*, (the King's *dapifer*, or meat-bearer.) After referring to, and confirming certain grants of land by his grandfather, David I., to this Stewart, Malcolm himself gave him certain other specified large tracts in various parts of Scotland, and along with these conferred—



"In unoquoque burgo meo, et in unaquaque dominica gista mea, per totam terram meam, unum plenarium toftum ad hospitium (sic) sibi in eo facienda, et cum unoquoque tofto viginti acras terre." (*Reg. de Pasleto*, Appendix, p. 1; and Thomson's edition of the *Scots Acts*, folio, vol. i., App. to Preface.)

The import of the *dominica gista mea*, from the context of the charter, seems evident. It was a royal residence, dwelling, lodging, or lying place. And not only is the meaning of *gista* determined by this charter, but that of *toftum* also, which seems to refer to ground for a *house-stead*, including possibly as much annexed as would form a garden; while the twenty acres added to each toft would be the *croft land*—land often called *bord lands*, cultivated for raising *crops* to support the *hospitium*, which it was presumed the king's dapifer would erect in every royal burgh and king's demesne for his own use and occupation when the king resided there, as on him he behooved to be in almost constant attendance during his perambulations from place to place.

ESPEDARE.

MARLBOROUGH'S OFFICERS (3rd S. xi. 85.)—Another worthy can be added to SEBASTIAN'S list from an early volume of the *Gentleman's Magazine*, which records that on November 27, 1733, Capt. John Waters died, aged ninety-four. "He was in all the wars with the Duke of Marlborough, and lost a leg by a cannon-ball." TEWARS.

TO MY NOSE (4th S. ii. 91.)—As in the communication signed BRADFORD the first verse only is given of the song "Jolly Nose," it may be acceptable to your readers to give the remainder. It is as follows:—

"For a big-bellied glass is the palette I use,  
And the choicest of wine is my colour:  
And I find that my nose takes the mellowest hues,  
The fuller I fill it, the fuller!  
Jolly nose! there are fools who say drink hurts the  
sight,  
Such dullards know nothing about it;  
'Tis better with wine to extinguish the light,  
Than live always in darkness without it.  
Jolly nose!"

F. C. H.

QUOTATIONS (4th S. ii. 81.)—The quotation required by MR. BOURCHIER is from *The Art of Sinking in Poetry*, by Dean Swift.

There is a slight mistake in the quotation, for in the original it is "Lieutenant-colonel," not *general*.

THOMAS L'ESTRANGE.

QUARTERING (4th S. i. 460.)—In the MS. memorandum sent by NEPHRITE—

"A man that marrys an heiress may not quarter her coats, but may impale it or board on escutcheon of pretence, but their heir may q'r it so,"—

there appear to be three errors, either of the transcriber or original writer. For *coats* read "coate," for *board* read "beare," and the last word is superfluous.

The answer to be given to NEPHRITE'S question is, that the statement is "really true," that by the laws of armory the coat of an heiress is properly borne by her husband on an escutcheon of pretence, and "a man cannot give quarterings *himself* by marriage" only. At the same time there are continual instances in which a man assumes, under the royal licence and the authority of the College of Arms, the arms of his wife, either in the *first* quarter, or as a quartering following his paternal coat.

J. G. N.

DR. GEORGE CROLY (4th S. ii. 79.)—Dr. Croly's lines on "The Valley of Dry Bones" may be seen at p. 69 of his *Psalms and Hymns*, London, 1854. They end thus:—

"Hear I not the rushing wings?

Art thou coming, King of Kings?"

E. S. D.

"HOTSPUR (RUPERT) OF DEBATE" (4th S. ii. 80.) This phrase was applied to Lord Derby long before the *New Timon* appeared. It may belong to the present Premier in his early days; but I am absolutely certain that I remember its being used nearly, if not quite, five-and-twenty years ago; and that, in reading the *New Timon*, I asked with Mr. Puff—"But haven't we heard that before?"

ESTE.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*A Glossary of the Cleveland Dialect: Explanatory, Derivative, and Critical.* By the Rev. J. C. Atkinson, Incumbent of Danby, in Cleveland. (J. R. Smith.)

A very cursory glance at this handsome volume suffices to show that the Editor did not come to the work unfitted for the task which he had undertaken. Unlike many recent Glossarists, Mr. Atkinson is obviously well acquainted with the writings of the great German and Scandinavian philologists; and the necessity and importance of such knowledge in the compiler of a Glossary of Cleveland is clearly shown by the following extract from our author's introduction:—"It is impossible," says Mr. Atkinson, "for any one fairly familiar with the dialect spoken in Cleveland, and only moderately acquainted with the Scandinavian languages and dialects, or even with any one of them, not to be struck with the curious family likeness obtruded on his notice between no scanty portion of the Cleveland words and those in current use among the Danes, Norwegians, and Swedes of our own day. And not only in the case of words;—idioms, modes of expression, habitual phrases, proverbs, or proverbial sayings are found to occur, which in many cases are so nearly identical that what is ordinarily called translation is scarcely requisite in order to enable the Clevelander to appreciate the Danish saying, or the Dane the Cleveland formula." The result of Mr. Atkinson's investigations have been to convince him that so great has been the Danish influence in the Cleveland district, that wherever the dialect of that district diverges from the ordinary or standard language, it is indebted to the Scandinavian tongues and dialects for certainly not less than sixty per cent. of such divergencies. The Glossary

before us occupies upwards of six hundred quarto pages. Of course its first interest is for the philologist, but the student of popular antiquities, of our folk-lore, and of manners and customs, will find materials of no less interest scattered through this last and important addition to our now long list of Provincial Glossaries.

*Caricature History of the Georges, or Annals of the House of Hanover. Compiled from the Squibs, Broad-sides, Window Pictures, Lampoons, and Pictorial Caricatures of the Time.* By Thomas Wright, F.S.A. With nearly Four Hundred Illustrations on Steel and Wood. (Hotten.)

Mr. Wright's amusing volumes, *England under the House of Hanover, illustrated from the Caricatures and Satires of the Day*, with Mr. Fairholt's spirited reproductions of the most piquant and striking caricatures, has long been out of print. Mr. Hotten has, therefore, done good service in reproducing it, carefully revised by the editor, and with such corrections as seemed to him called for. It is now neatly printed in one volume on a tinted paper, which brings out the four hundred illustrations even more effectively than the original edition, and yet is published at about one fourth of the price. Had Mr. Hotten only given it a good Index, it must have supplanted in all libraries the two-volume edition. When our readers consider that we have here a running contemporary comment, illustrated with the caricatures of the time, on the more striking points in the history of this country, from the accession of George I. till the Regency, they will readily understand how much amusement and curious information so skilful a man of letters as Mr. Wright has contrived to introduce into a Caricature History of the Georges.

*Handbook for Travellers in Derbyshire, Nottinghamshire, Leicestershire, and Staffordshire. With a Travelling Map.* (Murray.)

By the publication of this new volume, Mr. Murray has so far completed his English Handbooks, that home travellers through no less than twenty-four of our English counties may, thanks to this enterprising publisher, find in one of his handbooks a "guide, philosopher, and friend" ready to point out every object of historical, archaeological, or natural interest; so that, whereas it was formerly a crime to be caught "red-handed," it will soon be worse than a crime, a blunder, to be caught on a home tour otherwise—that is to say, to be found travelling through any county without Murray's red and ready Handbook.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.—

A COLLECTION OF ESTERMED POLITICAL TRACTS, 1761, 1765, and 1766—3 or 4 Vols. Almon, 1766.

VOX SENATUS, 1771.

THE EXPOSTULATION: A Poem. Bingley, 1768.

JONAS DISCOVERED BY E. T. 1769.

REASONS FOR RESPECTING THE EVIDENCE OF MR. ALMON. 1807.

NARRATIVE OF THE LIFE OF A GENTLEMAN LONG RESIDENT IN INDIA. 1778.

THE JEREMIAN; OR, JUSTICE OF THE PEACE'S MANUAL. 1774.

MEMOIRS OF J. T. SERRIS, MARINE PAINTER TO HIS MAJESTY. 8vo, 1826.

Wanted by William J. Thoms, Esq., 40, St. George's Square,

Belgrave Road, S.W.

SIRIZING'S ARTISTS OF SPAIN. 3 Vols.

DUPREY'S PILLS TO PURGE MELANCHOLY. 6 Vols.

WALTON'S ANGLER. 2 Vols. Imp. 8vo. Pickering.

SECRET HISTORY OF THE GREEN R.O.W. 2 Vols. 1790.

GOULD'S BIRDS OF EUROPE. 5 Vols. folio.

POETRY OF AUSTRALIA. 2 Vols. folio.

TAYLOR, THE WATER POET'S WORKS. Folio.

DUNDEAL'S WARWICKSHIRE, by Thomas. 2 Vols. folio.

MONASTIC ANGLICANISM. 6 Vols. folio. Large paper.

Wanted by Mr. Thomas Best, Bookseller, 15, Conduit Street, Bond Street, London, W.

Any publications by WILLIAM TANSOR OF LE TANSUR.

Wanted by Dr. Rice, St. Neots.

## NOTICES TO CORRESPONDENTS.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—*All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

BRECHES BIBLE.—J. P. JUK, is referred to our lat S. iii. 17 for a very interesting note upon the Breches Bible, which was written by one of the highest authorities on the subject, that worthy man and tasteful publisher, the late Mr. Pickering.

E. B. AND V.—Has our Correspondent referred to the articles on this subject in our last Series, vii. 318, 459; ix. 84.

W. H. C. (York.) We cannot insert these lengthy communications, for the obvious reason that a large proportion of them consist merely of extracts from common books, and too little care has been taken to prepare them properly for the press.

ERRATA.—4th S. ii. p. 95, col. i. line 11 from bottom, for "grantee" read "grantor"; line 5 from bottom, for "merit" read "require."

— Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months, forwarded by the Publisher, including the Half-yearly Index, is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

**TEETH.**—MR. WARD, S.M.D., 188, Oxford Street, respectfully intimates that over twenty years' practical experience enables him to insert FALSE TEETH without the least pain, on the most improved and scientific principles, whereby a correct articulation, perfect mastication, and a firm attachment to the mouth are insured, defying detection, without the use of injurious and unsightly wires. False teeth on vulcanite from 5s. complete set from 5s. 4d. on plated silver 7s. 6d., complete set 6d.; on platinum 10s., complete set 6d. on gold from 12s. complete set from 12l.; filling 5s. Old sets refitted or bought.—N.B. Practical dentist to the profession many years. Testimonials undeniable. Consultation free.

**MR. HOWARD, Surgeon-Dentist, 52, Fleet Street,** has introduced an entirely new description of ARTIFICIAL TEETH, fixed without springs, wires, or ligatures; they so perfectly resemble the natural teeth as not to be distinguished from the originals by the closest observer; they will never change colour or decay, and will be found superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication. Decayed teeth stopped and rendered sound and useful in mastication.—52, Fleet Street.

## PAPER AND ENVELOPES.

THE PUBLIC SUPPLIED AT WHOLESALE PRICES AND CARRIAGE PAID TO THE Country on all orders exceeding 20s.

Good Cream-laid Note, 2s. 3s., and 4s. per ream.  
Super Thick Cream Note, 5s. 6d. and 7s. per ream.  
Super Thick Blue Note, 4s. 5s., and 6s. per ream.  
Outsides Hand-made Foolscap, 8d. per ream.  
Patent Stray Note, 2s. 6d. per ream.  
Manuscript Paper (letter size), ruled or plain, 4s. 6d. per ream.  
Sermon Paper (various sizes), ruled or plain, 4s. 5s., and 6s. per ream.  
Cream or Blue Envelopes, 4s. 6d., 6s. 6d., and 7s. 6d. per 1000.  
The "Temple" Envelope, new shape, high inner flap, 1s. per 100.  
Polished Steel Crest Dies engraved by the first Artists, from 5s. 6d.; Monogram, two letters, from 6s. 6d.; Ditto, three letters, from 8s. 6d.; Address Dies, from 4s. 6d. Preliminary Pencil Sketch, 1s. each. Colour Stamping (Relief), reduced to 1s. per 100.

## PATRIDGE & COOPER.

Manufacturing Stationers.

192, Fleet Street, Corner of Chancery Lane.—Price List Post Free.

**JUST PATENTED, 2s. 6d.—The ALEXANDRA FAMILY PRINTING PRESS,** fitted with Types, Ink, Pads, Pricker, Frames, &c. including every necessary for printing Invitations, Programmes, Diaries, Notes, Cards, Labels, and every description of printing required in private life. It is so clean and simple in operation, forms an elegant ornament of every-day usefulness; and can be worked with ease by a lady. Delivered in London, 2s. 10d. Packed in wooden box and booked to any address in the country. 35, Post Office Street, opposite to J. and W. MURRAY, 31, Little White Street, Cavendish Square, London, W.



LONDON, SATURDAY, AUGUST 8, 1868.

CONTENTS.—N<sup>o</sup> 32.

NOTES:—Original Letter of Cromwell, 121—A General Literary Index, &c., 122—Sir William Blackstone's Works, &c., 124—Pieces from Manuscripts, No. II., 125—William Brewster of the Plymouth Plantation, *Id.*, 125—"Lene" and "Leue," 126—Bishopric and Cathedral of Hereford, 127—Charles Lamb's "Old Familiar Faces"—Binding Various Authors—Humber—Cherubin, a Christian Name—Impending Abolition of Legal Wigs—Dr. Johnson's early Contributions to a Birmingham Newspaper, 129.

QUERIES:—Ambassadors Knighted—Bridgemasters of London—Classic Churches—Danish Law—Biography of the Chevalier D'Eon—Ancient Scottish Distillation—Kings in Council—Kings of Spain—Lassus—Leadon Bronzes—Certificate of Naturalization—Poems—St. Jerome and Rufinus—Spiral Staircase—Stanton-Harcourt—Swift, 130.

QUERIES WITH ANSWERS:—Thomas May's Tragedy of "Arrippina"—Richard de Bury's "Philobiblon"—Epitaph in St. Paul's Churchyard, Cornwall—Drapers' Company—Chalie—Stound—Quotation wanted—"Gideon," 132.

REPLIES:—Richard Crashaw: his Translation, &c., 134—The De Vere Family, *Id.*—Scotch Land Measures: De Mulcastris: De Neuhans, 135—Quotations: "The Waterloo Waltz," 136—Bradshaw the Regicide, 137—St. Hereford, 138—Robert Morris—Salmon and Apprentices—Dr. Parr, a Passage in his Spital Sermon—The Monastery of Königssaal—Variation of Surnames—Positions in Sleeping—Editions of Ducange—The Prior's Pastoral Staff—Noble of Edward III.—Tasso's "Love and Madness"—Hawaiian Alphabet—Crassipies—Milton's unknown Poem—Seakale, &c., 138.

Notes on Books, &amp;c.

## Notes.

## ORIGINAL LETTER OF CROMWELL.

[Mr. Carlyle tells us in his *Cromwell* (vol. i. p. 168, ed. 1857) that on the 26th [April, 1645] Cromwell "gained a new victory, and on the whole made rather a brilliant sally of it; this too is known from Clarendon, or more authentically from Rushworth; but only the concluding unsuccessful part of this, the fruitless summons to Faringdon, has left any trace in autograph."

The following characteristic letter from Cromwell, which has never been printed, will, we doubt not, find a place in the next edition of Mr. Carlyle's admirable work, and in the mean time be perused with great interest by our readers.]

"My Lords and Gent<sup>rs</sup>.

"Since my last it has pleased God to blesse me with more successe in your service. In pursuance of your Commands I marched from Bletchington to Middleton Stonies and from thence towards Witney as privately as I could, believing that to be a good place for interposing betwene the King and the West, whether he intended Goring and Greenvill or the two Princes.

"In my march I was informed of a body of foote which were marching towards Faringdon (which indeed were a commanded party of 300, which came a day before from Faringdon under Col. Rich. Vaughan to strengthen Woodstocke against mee, and were now returning).

"I understood they were not above 3 houres march before me. I sent after them; my forlorne overtooke them as they had gotten into Inclosures not far from Brampton Bush, skirmished with them. They killed some of my horses, mine killed and got some of them, but they recovered the Towne before my body came up, and my forlorne not being strong enough was not able to doe more than they did: the Enemy presently barricadoed up the Towne, got a pretty strong house my body coming up about Eleven in the night. I sent them a summons. They slighted it. I put myselfe in a posture that they should not escape mee, hoping to deale with them in the morning. My men charged them up to their Barricadoes in the night, but truly they were of so good resolution that wee could not force them from it, and indeed they killed some of my horses, and I was forced to waite untill the morning: besides they had got a passe over a brooke. In the night they strengthened themselves as well as they could in the Store house. In the morning I sent a Drum to them, but their answer was they would not quitt except they might march out upon honorable Termes. The Termes I offered were to submitt all to mercy. They refused with anger. I insisted upon them, and prepared to storm; sent them word to desire them to deliver out the Gent. and his family, which they did; for they must expect extremity, if they put me to a storme. After some tyme spent, all was yielded to mercy. Armes I took—Musquets neare 400, besides other armes, about 2 Barrells of Powder; Souldiers and Officers were 200. Nine score besides Officers, the rest being scattered and killed before. The chiefe Prisoners were Colonell Sir Rich. Vaughan, Lieutenant-Col. Littleton, and Major Lee, 2 or 3 Captaines and other Officers.

"As I was upon my march, I heard of some horse of the Enemy which crossed mee towards Evesham. I sent Colonel Fiennes after them, whom God soe blessed that he tooke about 30 Prisoners, 100 horse and three horse Colours: truly his dilligence was great, and this I must testifie that I finde noe man more ready to all services than himselfe. I would say soe if I did not finde it, if his endeavour were at all considered, I should hope you might expect very real service from them. I speake this the rather because I find him a Gentleman of that fidelity to You, and soe conscientious that he would all his Troupe were as Religious and Civill as any, and make it a great part of his Care to get them soe.

"In this march my men alsoe got one of the Queens Troupers, and of them and others about 100 horses. This morning Col. John Fiennes sent mee in the Gent. that waites upon the Lord Digbie in his Chamber, who was going to Gen.

Goring about exchange of a prisoner. He tells me the King's forces were drawn out the last night to come to release Sir Rich. Vaughan, and Leg commanded them: they were about 700 horse and 500 foote, but I believe they are gone back; he saith many of the horse were Volunteer Gent<sup>l</sup>, for I believe I have left him few others here.

"I looked upon his letters, found them directed to Marlborough. He tells me Goring is about the Devises. I asked him what further orders he had to him. He tells me he was onely to bid him follow former Orders. I pressed him to know what they were, and all that I could get was that it was to hasten with all he had up to the King at Oxford. He sayth he has about 3000 horse and 1000 foote; that he is discontented that Prince Rupert commanded away his foote.

"I am now quartered up to Faringdon. I shall have an eye towards him. I have that which was my Regiment and a part of Col. Sydney's 5 Troupes were recreated, and a part of Col. Vermuden's, and 5 Troupes of Col. Fiennes's, 3 whereof and Sir John . . . , and Capt<sup>n</sup> Hamonds I sent with the first garrisons to Aylesbury. Its great pitty wee want Dragoons. I believe most of their petty Guarrisons might have been taken in and other Services done, for the Enemy is in high feare. God does terrifie them. Its good to take the season, and surely God delights that you have endeavoured to reforme your armyes, and I begg it may be done more and more. bad men and discontented say its faction. I wish to be of the faction that desires to avoyd the oppression of the poore people of this miserable nation, upon whom who can looke without a bleeding heart; truly it grieves my soule our men should still be upon free Quarters as they are. I beseech You help it what and as soone as you can. My Lords, pardon me this boldnesse: it is because I finde in these things wherein I serve you, that Hee does all. I professe his very hand has led me. I preconsulted none of these things.

"My Lords & Gent, I waite  
your further pleasure,  
subscribing myselfe,  
OLIVER CROMWELL.

"April 28th, 1645."

#### A GENERAL LITERARY INDEX: INDEX OF AUTHORS: HERMES TRISMEGISTUS.\*

Joseph Scaliger, who assisted Candalla in the translation of the Pymander, doubts not that the original was Egyptian, though within the last two hundred years it h been supposed to be a translation from Arabic. St. Augustine (*de Civit. Dei*, lib. viii.) believed it to be the work of an Egyptian. Mornay, in his work, *Of the Trewnesse*

*of Christian Religion*, translated by Sir Philip Sidney and Arthur Golding, enumerates several Egyptians who were preceptors to Greek philosophers, "all which master-teachers issued out of the schoole of the great Trismegistus aforementioned":

"Pythagoras visited the Egyptians, Arabians, and Chaldeans, yea, and went into Jewry also, and dwelt a long time at Mount Carmel (as Strabo saith?), insonmuch that the Priests of that cuntry shewed Strabo still the journeis and walks of him there. . . . To be short, Plato confesseth in many places that knowledge came to the Greekes by those whom they commonly called the barbarous people. As touching Zoroastre and Trismegistus, the one was a Hebrew and the other an Egyptian. And at the same time the Hebrews were conversant with the Egyptians, as is to bee seen euen in the Heathen Authors.\* Wherby it appeareth that the original fountaine of this doctrine (of the Trinity) was to be found among them, which is the thing that we have to prone as now."

"The books bearing the mighty name of Hermes Trismegistus treated exactly as had been surmised, of the Soul, of God, of Nature, of Transmigration, of Immortality, and other theological and metaphysical questions.

These fragments, such as they are now before us, are composed of the most widely divergent elements under the sun, but withal cunningly woven into one harmonious whole. Most curious, however, is the theology broached in them, which is Jewish, Christian, and Platonic, or rather Alexandrian, and yet a thing of itself. Monotheism, Polytheism, Pantheism, are all equally represented, but none can call the work its own. In the middle of the Egyptian Pantheon, with interlocutors such as Isis, Orus, and Tat, we find the Logos side by side with the archaic myths of the Phœnician Cosmogony. The Gnostic Demiurgus is plainly foreshadowed, and the arguments for immortality are borrowed from the early materialistic schools of Thales, Anaximander, and Anaximenes."—*Saturday Review*, *ut supra*.

I shall now leave "thrice great Hermes" to speak for himself, agreeably to the extracts in Mornay:—

P. 2.—"In this great vniversal masse there is a soueraine Spirit which maketh, moueth, and gouerneth al that we see there; by whom we liue, moue, and be; who in our bodies hath framed a Counterfet of the whole world, and in our Soules hath ingrauen an image of himselfe. This is it that caused one ancient Philosopher to say, that whereas our eyes cannot pierce into God, he suffereth himselfe to be felt with our hands. *Poemander*, c. v. [Cf. Clemens Alexandrinus, *Strom.* v. 3,]"

P. 18.—"Hermes saith that the Sunne-beams of God are his Actions, the Sun-beames of the world are the Natures of things, and the Sunne-beames of Man, are Arts and Sciences [cap. 10.] Cf. *Essays written during the Intervals of Business*, Lond. 1853, p. 2."

P. 26.—"Plato (in his *Timæus*) Plotin (in *En.* i. lib. 8), and other great philosophers of all sects (Trismegist, in *Asclepio*), Simplicius (upon *Epictetus*) are of opinion that Euil is not a thing of itselfe, nor can be imagined but in the absence of all goodnesse, is a deprivation of the good which ought to be naturally in every thing: that euil is a kind of nothing, and hath no abiding but in the good, whereof it is a default or diminishing. That the cause thereof is in the very matter whereof God created things, which matter they termed the very vnbeing, that is to

\* Continued from 4th S. i. 504.

\* Cf. "N. & Q." 1<sup>st</sup> S. x. 12.



say, in very troth, no being at all, whereof the creatures retain still a certaine inclination, whereby they may fall away from their goodnesse."

*Ibid.* "It shall suffice for this present, to shew the universality of consent in this point, and that even those which through custome did celebrate the plurality of gods, did yet notwithstanding beleve that there is but only one true God: which thing I will first maintaine by the wise men which lived from age to age. Mercurius Trismegistus who (if the bookes that are fathered upon him be his in deed, as in truth they be very ancient) is the founder of them all, teacheth every where, that there is but one God: that one is the roote of all things, and that without that one, nothing hath bene of all things that are: That the same one is called the only God, and the goodnesse itself, which hath universall power of creating all things: That it is impossible that there should be many makers: That in heauen he hath planted immortallitie, in earth interchange, and universally, life and mouing: That unto him alone belongeth the name of Father and of God: and that without blasphemy those titles cannot be attributed either to Angels, to Feends, or to Men, or to any of all those whom men do call gods, as in respect of honour and not of nature. He calleth him Father of the world, the Creator, the beginning, the glory, the nature, the end, the necessity, the renewer of all things, the worker of all powers, and the power of all workes, the only holy, the only unbegotten, the onely euerlasting, the Lord of euerlastingnesse, and the euerlastingnesse itself: the only one, and by whom there is but only one world; alone and himsele all only all, namelesse, and more excellent then all names. Unto him alone will he haue us to offer up our prayers, our praises, and our sacrifices, and never to call upon any other than him.

"I would faine know whether it be possible for us to say any thing, either more, or better, for the setting forth of the sayd vnity? Indeed in some places he speaketh of gods in the plurall number as when he calleth the world a god, and the Heauen with the Planets that rule the Heauen gods: but that is after the same maner which he sometimes calleth himself a god, notwithstanding that no man can doubt of his birth and death, which are things cleane contrary to the true Godhead. The starres (sayth he, speaking of the creation) were numbered according to the gods that dwell in them. And in another place he sayth (*Poemander*, chap. 8, 10, 11, 12, and in *Asclepius*, ch. 2, 6, 8, 9), there are two sorts of gods, the one wandring, and the other fixed; but in the times going before, he had sayd that God is the beginner of them, that he made them, that he is the Father and only God, unto whom nothing is to be compared, either of the things beneath, or things aboue. Also he sayth further, that the world is a second god, and a sensible god; and that man is a third god by reason of the immortal Soule which is in him; but yet he calleth the children Impes and Creatures of the only one God, and most commonly Shadows and Images of him: neither is it his meaning to attribute so much unto them, as only one sparke of goodnesse, or power, to make the least thing that is. To bee short, hee setteth down some gods as principall, some as meane, and othersome as vndergouernors: But the conclusion of this matter is, that the soueraigne dominion belongeth to God, the soueraigne Lord of them all, upon whom alonely they depend, and from whom they proceede, who alonely is called Father and Lord, and whatsoever holier name can be given, who made both men and gods; yea, and men (sayth he) much better and more excellent than all the gods. And as at the beginning of his worke he had prayed unto him alone, so thanketh and prayseth he him alone in the end: which thing I

thought good to set out at length, because many Philosophers have drawn their skill and knowledge out of his fountain."

P. 46.—"Therefore it behoueth us to conceiue a most single singlenesse, which neuertheless in one perfection comprehendeth all perfections, as the roote of them, which seemeth a thing contrary to mans vnderstanding: that is to wit, that his Prouidence is no more Prouidence than Justice, nor his Justice more Justice than Mercie, nor his Knowledge more Knowledge than life, nor his life more life than single being. To be short, that his being is such a being as is wholly and alonely all, I meane altogether dead, altogether forme, altogether perfection and so forth. *Poemander*, c. 2 and 6."

P. 47.—"Trismegistus saith very well that he is mightier than any name can expresse." Cf. *Hermes*, citante Stobæo, tit. 78. Oxon. 1822, vol. iii. p. 135.

P. 56.—"Also we cal him Logos, which some translate word or Speech, and othersome Reason. Either of those significations is ordinary to the word Logos, and agreeable to that which is intended to be signified thereby, so farre forth as diuine things can be expressed by the speech of man. When we call him Speech or Word, it is according to the doctrine of the Philosophers, who have marked that there is in man a double speech, the one in the mind, which they call the inward speech, which we conceiue afore we utter it, and the other the sounding image thereof, which is uttered by our mouth and is termed the Speech of the Voyce, either of both the which we perceiue at every word that wee intend to pronounce. —*Poemander*, c. xii."

P. 69.—"Mercurius Trismegistus (as we haue seene in the third chapter) acknowledged but only one God, who cannot well be named but by two names, to wit, Good and Father. And because the same God is indued with vnderstanding, sometimes he calleth him *Nouv*, howbeit that most commonly he makes a difference between the Father and the Vnderstanding, which he calleth *Minde* likewise. Which thing appeareth in this saying of his: I am *Poemander* the Feeder of Men, and the Vnderstanding of the Beeë which is of himself. But behold here records as cleare as can be. God (saith he) who is also *Minde*, and Life and Light, and Male-female, begat or bred Logon, the Speech or word, which is another *Minde*, and the work-master of all things, and with that speech another which is the fiery god, and the spirit of the God-head. Lo here a *Minde* begotten of a *Minde*, Vnderstanding of Vnderstanding, and Light of Light, and besides that more ouer a Spirit. And againe, This Speech that proceedeth from God, being altogether perfect and fruitfull, and work-mistresse of all things, lighteth upon the water, and maketh it fruitfull. It is the same thing that is spoken of in Moses, where God saith, And the waters immediately brought forth. To be short, vnto this holy speech (as he termeth it) hee attributeth the begetting, ingendering, and spreading forth of all things from off-spring to off-spring, as it is to be seene. But here is yet more: I thy God (saith God) am Light and *Minde*, of more antiquity than the nature of moisture that is issued from the shadow. And this lightesome speech which proceedeth from the *Minde*, is the Sonne of God. That which heareth and seeth in thee, is the word of the Lord, and the *Minde* is God the Father, these differ not the one from another; and as for their vnion, it is the vnion of life, &c. And againe: This Speech being the Workman of God, the Lord of the whole world, hath chiefe power next him, and is vncreated, infinite, proceeding from him, the commander of all things which he made, the perfect and naturall first-borne Sonne of the most perfect. To be short he calleth him the mindly speech, euerlasting, vncorruptible, vnincreasing, vnde-



creasing, alone like him, and first bekowne after God; and moreover his onely Sonne, his wel beloued Sonne, the Sonne of the Most Holy, whose name cannot be named by mouth of man; and is not this as much as to call him Coessential, Coeternal, and the Creator of all things? And what more can we say thereof.—*Poemander*, c. 1; *Cyrl against Julian*, c. 1, *ad finem*."

P. 70. "Of the third person he speaketh (*Asclepius*, c. 3 and 7) more darkly. All kinde of things in this world (saith he) are quickened by a Spirit. One Spirit filleth all things, the World nourisheth the Bodies, and the Spirit the Soules, and this Spirit, as a toole or instrument, is subject to the will of God. But here is yet somewhat more. All things (saith he) have need of this Spirit, it beareth them vp, it nourisheth them, it quickeneth them, according to euerie of their capacities; it proceedeth from a holy fountaine, and is the maintainer of all living things, and of all Spirits. Here we see the reason why we call him the Holy Ghost, namely because he proceedeth from the fountaine which is the very holinesse itself. And lest we should thinke him to be a Creature, There was (saith he, *Poemander*, c. 13) an infinite shadow in the Deepe, whereon was the water, and a fine understanding Spirit was in that confused masse, through the power of God.

"From thence there flourished a certaine holy brightness, which out of the sand, and the moyst nature, brought forth the Elements, and all things else. Also the gods themselves which dwell in the starres, tooke their place by the direction and apoyntment of this Spirit of God. Thus then he was present at the creation: and it is the same spirit whereof it is said in the Bible, that the Spirit of the Lord hovered upon the outside of the deepe. But in some places he matcheth all three persons together. O life (saith he) save that life which is in me. O light, and God the Spirit, enlighten mee wholly. O Worker which bearest thy Spirit about, let thy word gouerne me." Lord thou art the onely one God. Again, There was (saith he) a light of Understanding, and there was euer a mind of the lightfull Mind, and besides those there was not any thing else than the vnion of them by one Spirit,\* vpholding all things, without which there is neither God nor Angell, nor other substance: for he is Lord, Father and God of all, and in him vnder him are all things. And having said so (saith Suydas) he addeth his prayer, I adiuire thee, O Heauen, the wise worke of the great God, I adiuire thee, O voyce, which God vttered first when he founded the world, and I adiuire thee by the onely begotten speech, and by the Father who containeth all things, &c. There is no man but he would wonder to see in this author the very words of S. John: and yet notwithstanding his books were translated by the Platonists long time afore the coming of our Lord Jesus Christ. And it is no maruaile though we finde sayings of his in diuers places which are not written in his *Poemander*, considering that he wrote six and thirtie thousand five hundred and five and twenty volumes, that is to say, Rols of Paper, as Iamblichus reporteth."

The Alexandrian, or Neo-Platonic school, probably owed a great part of its influence over early Christianity to its doctrine of a divine Trinity—the Unity, the Logos, and the energising Spirit—which was thought by some to harmonise with the Christian doctrine. Many persons have be-

lieved that Neo-Platonic modes, both of thought and expression, are reflected in St. John's Gospel. (Leekie's *His. of Rationalism in Europe*, vol. i. p. 23). The *Poemander* begins, as Menard observes, in the same manner as St. John's Gospel; and the doctrine of regeneration, in the Hermetic sermon on the mount, is compared by the same writer to that in the third chapter of St. John.

On the Triplicity of the Deity, which at the same time is a Monad, maintained by the Egyptians, according to Jamblichus, and the Mediatorship of the second Hypostasis, see also Ramsay, *Of the Theology and Of the Mythology of the Ancients*, his *Philosophical Principles of Religion*, and Cory's *Mythological Inquiry in the Recondite Theology of the Heathens*.

BIBLIOTHECAR. CHETHAM.

#### SIR WILLIAM BLACKSTONE'S WORKS.<sup>1</sup>

ABRIDGMENTS OF THE "COMMENTARIES."

I. A Summary of the Constitutional Law of England: being an Abridgment of Blackstone's Commentaries. By the Rev. Dr. J. Trusler,<sup>2</sup> 1788, 12mo; 228 and index.

"Everything in Blackstone necessary for the general reader is here comprised . . . and nothing omitted but what is peculiarly adapted to the profession of a lawyer." *Advertisement*.

II. The Commentaries of Sir W. Blackstone, Knight, on the Law and Constitution of England, carefully abridged in a new manner, and continued down to the present time . . . By Wm. Curry . . . 1796, 8vo; viii. contents, 566. 2nd edit. 1809.

Consists of selections of the most essential parts in the words of the author.

III. \*Commentaries on the Law of England, principally in the order, and comprising the whole substance, of Commentaries of Sir W. Blackstone. [By J. Addams], 1819, 8vo.

IV. An Abridgment of Blackstone's Commentaries. By John Gifford [*pseud.* i. e. Edward Foss], 1821, 8vo. See No. VI.

A German translation of this work was published in 1823. Mr. Foss points this out in his *Judges of England*. This name of "John Gifford" had been made celebrated for twenty years previously to Mr. Foss having adopted it, and there can be little doubt that the translator was under the impression that he was translating a work by the well-known J. G. I put a query as to these two works (IV. and VI.), neither of which I have handled

<sup>1</sup> Continued from 4th i. S. 528, and ii. 29. At No. vii. p. 528, for 1792 read 1762. I have two corrections to make in the last article. After VI., as a note, read "The Table of Precedence first occurs in it (see "N. & Q." 2nd S. viii. 454); and after VII. read "I have not seen this edition, but I believe it is the first with the portrait by Hall, after Gainsborough." Delete the note after VII. No. XL, p. 30. The first edition of Mr. Kerr's Blackstone was reprinted about 1859, but there never were any copies with the words "2nd edition," I believe.

<sup>2</sup> All "London" unless otherwise mentioned.

\* In the text as given by Cedrenus this is followed by—"Ea mens cum semper in seseipsa sit, semper sua ipsius mente, luce atque spiritu uniuersa continet." See Suidas, s. v. "Hermes," "N. & Q." 4th S. i. 538.



in the *Law Journal* some years ago, but it was never answered. It is also commented on in the *Handbook of Fictitious Names*, 1868.

V. An Abridgment of Blackstone's Commentaries on the Laws of England, in a series of Letters from a Father to his Daughter, chiefly intended for the Use and Advancement of Female Education. By a Barrister at Law, F.R., F.A., and F.L.S. [Sir E. E. Wilmot], 1822, 12mo; viii. 304.

Same by Sir J. E. E. W. . . . A new edition [the 2nd] corrected . . . by his son Sir J. E. E. W. 1853, 12mo; xi. 338. 3rd edit. 1855; xix. 380.

VI. Blackstone's Commentaries on the Laws of England, abridged for the Use of Students, &c. By John Gifford, author of the *Life of* . . . Pitt [pseud. John Richards Green], 1823, 8vo.

I cannot help thinking there must be some mistake here, as J. R. Green died in 1818. See No. IV. above.

VII. The British Constitution; or, an Epitome of Blackstone's Commentaries on the Laws of England, for the Use of Schools. By Vincent Wanostrocht, LL.D., Alfred House Academy, Camberwell, 1823, 12mo; xi. 845.

VIII. An American Abridgment, 1832.

IX. Select Extracts from Blackstone's Commentaries, carefully adapted to the Use of Schools and Young Persons; with a Glossary, Questions, and Notes, and a General Introduction. By Samuel Warren, 1837, 12mo; xxvi. 428 (no index).

X. Commentaries on the Laws of England, in the Order and Compiled from the Text of Blackstone, and embracing the New Statutes and Alterations to the present time. By J. Bethune Bayly, of the Middle Temple, 1840, roy. 8vo; ii. 700.

XI. \*A Synopsis of Blackstone's Commentaries. Lond. [1847]. A large single sheet in folio.

XII. The Law Student's First Book, being chiefly an Abridgment of Blackstone's Commentaries; incorporating the Alterations in the Law down to the present time. By the Editors of the *Law Student's Magazine* [who were they?], 1848, 12mo; xxiv. 508, xvi.

XIII. Blackstone's Commentaries systematically arranged and adapted to the existing State of the Law and Constitution, with great Additions. By S. Warren, . . . 1855, 8vo; liv. 834. 2nd edition, 1856. See IX.

The original portions of Blackstone are indicated.

XIV. The Student's Blackstone; Selections from the Commentaries on the Laws of England. By Sir W. B.; being those portions of the work which relate to the British Constitution and the Rights of Persons. By R. M. Kerr, 1858, 12mo; xix. 575.

The *Student's Blackstone's Commentaries on the Laws of England*, in four books, by Sir W. Blackstone, &c., abridged . . . By R. M. Kerr. 2nd edit. 1865, 12mo; xx. 612.

I have been obliged to give more title-page information in this list than in the last, in order to show the objects with which the abridgments

have been made. Where I have given no collation, I have not seen the work. An asterisk (\*) prefixed to any title-page intimates that the work was published anonymously.

RALPH THOMAS.

1, Powis Place, W.C.

# PIECES FROM MANUSCRIPTS.—No. II.

GOOD ADVICE, FROM MS. BIBL. REG. 18 C. II.

[The MS. is a fair one of Chaucer's *Canterbury Tales*, which writes the tale of Gamelyn after the Cook's without a break, and heads this tale the "Cook." It puts (or misplaces) the Squire's and Merchant's tales after the Man of Law's, and the Nun's and Canon's Yeoman's between the Franklin's and Doctor's.]

## (First Fly-leaf).

He that stondeth sure, enhast hym not to meeve,  
ffor 3if he doo, hit shalle hym apon greve;  
And he that walketh suerly a-pon the playn,  
ffor to stumble it is but in vayn;  
But 3if so be he liste of his foly  
By negligence to put hym selfe willefully  
In aventure, & of hym selfe nat recche  
To eschewe perelle / y holde hym but a wrecche.

## Second Fly-leaf (back).

Man,<sup>1</sup> be auised or þou be-gynne,  
That thou hane no nede for to playne;  
And loke what a state þou standyst in,  
ffore pouerte is a ful priuy payne.  
ffore what thyng ys to a man more greuous,  
Then sodeynly from man-hod to falle?  
In pride ys sympylle gouernans,  
There as pouerte ys steward of halle.

F. J. F.

# WILLIAM BREWSTER OF THE PLYMOUTH PLANTATION.

A few facts relative to William Brewster, one of the principal men of the May Flower, who landed at Plymouth, New England, in 1620, not mentioned by Mr. Hunter of London in his valuable little book, the *Founders of New Plymouth*, are submitted to the readers of "N. & Q."

Bradford, in his *History of the Plymouth Plantations*, states that Brewster, after leaving Cambridge University, was in the service of Davison, Secretary of State under Queen Elizabeth, but says nothing relative to his parentage. From a letter written by John Stanhope, Postmaster-General of England, on August 22, 1590, to Secretary Davison, we learn that his father's name was William, and that he had been postmaster at Scrooby. Stanhope wrote that "Old Bruster" was dead, that Samuel Bevercotes was his successor, and not "Young Bruster," who had been the deputy of his father.

Davison in reply gave some reasons why the

<sup>1</sup> MS. May.

son should be the successor, and the place was ultimately secured for and held by him until 1607, at which time Bradford says he had a large family.

In the first ships that arrived at Jamestown, Virginia, were some Puritans, but Archbishop Bancroft learning that large numbers wished to follow, caused an order to be issued forbidding their departure. Among the first passengers to Virginia was William Bruster, gentleman, who died on August 10, 1608, and it is probable that he may have been the grandson of "old Bruster" of Scrooby, and son of Brewster of Plymouth.

Among the members of the Virginia Company in the second charter, dated May 23, 1609, are those of William Brewster, and Edward his son. In the fleet of Gates and Somers that a few days later sailed for Virginia were several Puritans, one of whom was Stephen Hopkins, "a person who had much knowledge in the Scriptures, and could reason well therein." In the year 1610 Edward Brewster arrived at Jamestown, and was captain of Lord Delaware's guard. After the death of this nobleman he superintended his affairs in Virginia, and incurred the hatred of the crafty Governor Argall, and was obliged to return to London, and there found his father, who had come from Leyden, negotiating with the Virginia Company relative to a settlement of Puritans in America.

On June 17, 1619, a patent for the Leyden people was issued in the name of Mr. John Wyncop, and was taken to Holland for the Puritans to view and consider, but it was not used. Brewster's absence from England during this summer was misconstrued by Naunton, one of the king's secretaries, who, on August 1, wrote "Brewster is frightened back into the Low Countries;" and two days after, in another note, he says, "Brewster's son has conformed and comes to church."

On February 2, 1619-20, the Virginia Company gave a grant of land to John Peirce and associates; and about this time Thomas Weston, a merchant of London, visited Leyden, and told the Puritans not to depend too much on the Virginia Company, and that he and his fellow-merchants would provide ships and necessaries for a voyage to America. Weston and Peirce were disposed to co-operate with Gorges in settling New England, and finally obtained a patent from him; and thus Brewster and associates were landed at Plymouth in December, 1620. Here, in the absence of a pastor, Brewster acted as elder of the church until 1643, when, at the age of fourscore years, he was gathered to his fathers.

Captain Edward Brewster seems to have chosen the calling of his father at Leyden, and became a bookseller, whose store was near the north door of St. Paul's Church. He was treasurer of the Stationers' Company from 1639 until 1647, and be-

queathed to them a silver bowl weighing seventeen ounces. His son followed in his footsteps, as we learn from the eccentric John Dunton in his *Life and Errors*. He says:—

"Mr. Edward Brewster was Master of the Company of Stationers when I was made a livery man. He has a considerable estate, is very humble, and his usual appellation is Brother. He is a man of great piety and moderation. He printed the *Practice of Piety* and other useful books."

E. D. N.

Washington, D. C., U. S. A.

#### "LENE" AND "LEUE."

I wish to draw attention to the two words *lene* and *leue* as occurring in Chaucer, Piers Plowman, and other poems, which have, as I think, been utterly confused by most editors; probably because they can hardly be distinguished in the MSS.

In Halliwell's *Dictionary* I find—"LENE, to give. Hence our word *lend*. The editor of Havelok absurdly prints *leue*."

In Morris's *Specimens of Early English*, at p. 395, we read—"Lene, grant. Many editors of Old English works print *leue* (leve, give leave to), for *lene*, as if from A.-S. *lefan*, to permit; *lene* is from *lennan*, to give, *lend*."

Here, I submit, there is the most dire confusion. The editor of Havelok did not act absurdly in printing *leue*, because he had to deal with another word, quite different from *lene*; and secondly, Mr. Morris, after making the right distinction between the words, proceeds to confound them. But it is proper to add that he now writes to tell me that he has discovered the mistake, and now holds the view which I proceed to state.

This is, that Sir F. Madden and Dr. Stratmann, who do put a difference between the words, are right; and what I wish to do now, is to show the exact difference between them, and to offer some arguments in place of assertions.

In the first place, all scholars agree in accepting that the old spelling of *lend* is *lene* or *len*, just as the old spelling of *sound* is *soun*. This shows, too, why the past tense and past participle are alike; for *lent* (as the past tense) is contracted from the old past tense *lende*, and *lent* (as the past participle) from the old past participle *lened*; both of which are formed from *len* or *lene*. Now the old meaning of *lene* is to give, deliver, hand over, impart, and it answers to the German *leihen*. None would deny that the following are correct examples of it:—

"To yeue and *lene* him of his owne good."

Chaucer, *Prol.* 611.

"That hote culre in the chymney here  
As *lene* it me, I have therwith to doone."

Chaucer, *Miller's Tale*, 589.



"Lene me a mark"—quod he—"but dayes thre."  
Chaucer, *Chan. Yem. Ta.* 15.

"I shal lene the a bowr."—*Havelok*, 2072.

But what Mr. Halliwell appears to deny is, the existence of the verb *lene*; and this is the point to come to.

Dr. Stratmann's account of it is, that *lene* or *leve* is the A.-S. *lefan*, German *erlauben*, to give leave, to permit, allow. Now this word, in various forms, *lyfan*, *lefan*, *alyfan*, *gelyfan*, is common enough in Anglo-Saxon, and as *f* between two vowels had the sound of *v*, it would necessarily produce *leve* in Old English. There are three undoubted examples of its occurrence. Thus, in the *Ormulum*, we have (vol. i. p. 308) the line—

"Godd allmahhtigg lefe uss swa  
To forthenn Cristess wille,"

i. e. "God Almighty *grant* (or *permit*) us so to further Christ's will." Here the spelling with *f* makes the word certain; and to make doubly sure, we have a similar expression in the same volume, at p. 357. But there is a third instance. In Douglas's *Virgil* is the phrase "Gif us war lewit," which is equivalent to *leuit*, as explained by Jamieson. Here again, the use of the *w* makes the word altogether certain; for *w* has the force of *v* very commonly in Lowland Scotch. The signification of the phrase is—"if it were *permitted* to us."

That the two words have been so hopelessly jumbled together is no doubt owing to the fact that each can be represented by the words *to grant*; but it really makes all the difference whether we are speaking of *to grant* a thing to a person, or to *grant* that a thing may happen. "God *lene* thee grace" means, "God *grant* thee grace," where *to grant* is to *impart*; but "God *lene* we may do right" means, "God *grant* we may do right," where *to grant* is to *permit*. The difference between the two is distinct enough, and the instances of *lefe* in the *Ormulum* render the blunder here protested against quite unjustifiable. Briefly, *lene* requires an *accusative case* after it, *lene* is followed by a *dependent clause*.

And now for the results. The following are true examples of *lene*:—

"God . . . save and gyde us alle and some,  
And *lene* this sumpnour good man to become."

Chaucer, *Freres Tale*, 346.

Printed *lene* by Tyrwhitt, and *lene* by Morris.

"Ther he is now, God *lene* us for to meete."

*Prioresses Tale*, 231.

Printed *lene* by Tyrwhitt and Morris.

"Depardieux"—quod she—"God *lene* all be wele."

*Troil. and Creside*, li. 1212.

"God *lene* hym werken as he can devyse."

*Ibid.* iii. 7.

"God *lene* us for to take it for the best,"

*Ibid.* v. 1749.

Morris prints *lene*. Tyrwhitt prints *leve*, but recants this opinion in his *Glossary* (s.v. "Leveth"), in all three instances.

The three instances in *Havelok* occur in similar exclamations, in the forms "God *lene*" or "Crist *lene*," and Halliwell need not have called such a spelling absurd. The quotations from the *Ormulum* entirely establish the phrase.

Lastly, by way of a crucial test, take *Pierce the Ploughman's Crede*. I regret that I have, in all four places, printed *lene* in the text. Yet, strictly speaking, there are two instances of *lene*, in lines 445, 741; and two of *leve*, in lines 366, 573, where the phrase is "God *lene*," &c. And now observe a circumstance that clinches the whole result. In lines 445 and 741 all three copies of the *Crede* have *lene*; but in lines 366 and 573 the best MS. can be read either way; the British Museum MS. has *leve*, and the old printed edition has *lene*, as shown by my footnotes. Surely future editors of Chaucer ought to note these corrections.

Of course I have not taken into consideration here the other senses of the word *lene*, viz. (1) to believe, (2) to leave, and (3) dear. Curiously enough, all these three occur in one line:—

"What! leuestow, leue lemman, that i the leue wold?"  
*William of Palerne*, 2358.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

#### BISHOPRIC AND CATHEDRAL OF HEREFORD.

The ancient district of Siluria, of which the city of Hereford and its vicinity form a portion, was nominally Christianised before its conquest by the Saxons. It is stated both by Archbishop Usher and Heylin that a Bishop of Caerffawidd (the ancient British name of Hereford) attended an ecclesiastical meeting convened by the Archbishop of Caerleon (whose seat was afterwards removed to Saint David's) in the year 544, and the see of Hereford is considered to be the oldest in England.

The names of all the bishops are recorded except two—those constituted in 544 and 601. The third, Bishop Putta, succeeding in 676, is the first name on the roll of Hereford. There were twenty-nine bishops before the Conquest, the last being Walter de Lorraine in 1061. His successor, Robert Losinga (*temp.* William I.), took possession of the see in 1079.

The bishops constituted since the Norman Conquest up to the death of the late Right Reverend Renn Dickson Hampden in April last, and presiding with two intermissions only of four years and fifteen years, the latter from 1646–1660, on demise of Bishop Coke, are sixty-seven—in all ninety-six. The Right Reverend James Atlay, D.D., consecrated on June 24 last, and enthroned in the cathedral on Thursday, July 1, is there-

fore the ninety-seventh prelate wearing the episcopal mitre within the ancient and loyal city of Hereford.

Saint Augustine, who was invested with archiepiscopal dignity by Pope Gregory A.D. 597, was confirmed by Ethelbert, King of Kent, at the instigation of his queen (a Christian princess) Bertha, daughter of Charibert, King of France, to the city of Canterbury with its dependencies some years after, when the church of Canterbury was made a cathedral and dedicated to the name of Christ.

The earliest Christian temple at Hereford, known as the Chapel of Fernlege, preceded the first cathedral by a century or two, which cathedral is supposed to have been built on the site of the present cathedral on the accession of Bishop Putta, A.D. 676.

The cathedral and city of Hereford bordering so closely on the principality of Wales, have suffered several times by the incursions and ravages of the ancient Britons. The permanent establishment of Hereford as a bishop's see was completed by Archbishop Theodore, who, after the Council at Hertford (A.D. 673), divided the great diocese of Mercia, as he had done that of East Anglia, into several bishoprics. It was in 676 that Mercian dominions were divided into the sees of Hereford, Worcester, Lichfield, and Leicester; and Putta, Bishop of Rochester, was then translated to Hereford. Of the bishops of this see (A.D. 688 to A.D. 1012) between Putta and Athelstan little is recorded but their names. Cuthbert (736-740) is an exception, and in the latter year he was translated to Canterbury. In his archiepiscopate the Lord's Prayer and the Creed were ordered to be universally taught in English. The first Saxon cathedral at Hereford, in Bishop Putta's time (according to Polydore Vergil), was of timber, and was destroyed by fire.

In the year 792 the importance of the cathedral at Hereford was increased by the murder of Ethelbert, King of the East Angles, at the palace of Offa, King of Mercia, at South Town (now Sutton Walls), five miles from the city. The young prince had been invited thither by Offa, and was there affianced to Elfrida his daughter, and on the following night was, at the instigation of the Queen Quendreda cruelly beheaded. His body was first buried at Marden church, but was subsequently removed to Hereford cathedral, and over it was placed a magnificent tomb. After his canonization the cathedral was dedicated to Saint Ethelbert and the Virgin Mary; and in expiation of his crime Offa endowed the cathedral with large possessions, which it now enjoys.

Offa on his return from Rome, whither he went to the pope for absolution, built the Abbey of St. Albans, and died childless, his son and daughter having predeceased him.

Athelstan (1012-1056) rebuilt the cathedral from the foundations; but in 1058 Hereford was burnt by a body of Welsh and Irish under Aelfgar, the exiled Earl of Mercia, and the cathedral was left in a state of desolation, and the good bishop was interred within its walls. He was succeeded by the bishops Leofgar, Walter of Lorraine, and Robert de Losinga, in 1079, who found the cathedral in ruins, and he rebuilt it on the model of the church at Aachen (Aix-de-la-Chapelle). The existing choir is regarded as part of his work.

The structure was not completed until the episcopate of Reinhelm (1107-1115), who in an obituary of the canons of Hereford is mentioned as "fundator ecclesiæ S. Ethelberti." But there is no direct proof of the fact.

During the troubles of Stephen's reign, and whilst Robert de Bethune was bishop (1131-1148), the city of Hereford suffered greatly, and the cathedral was desecrated and deserted. The bishop was obliged to take flight in disguise; but upon his return, "he cleansed and repaired the building." This prelate was succeeded by Gilbert Ffolliott (1148-1163), Abbot of Gloucester, a most inflexible antagonist of Becket. Whether or not he added to the cathedral is not known, but Ffolliott was annually commemorated in the canons of Hereford as one who "multa bona contulit Herefordiensi capitulo."

Giles de Bruce, or de Braose, bishop from 1200 to 1215, is said to have built the central tower and west front of the cathedral: the latter fell to the ground on Easter Monday, 1786. This portion was replaced by Mr. James Wyatt, whose design may be pronounced to be a sad disfigurement of the sacred fabric.

Thomas Cantilupe (1275-1282), the last Englishman canonised before the Reformation, and styled St. Thomas of Hereford, conferred distinguished honour on the see; was Chancellor of England under King Henry III. in 1265, and died on August 25, 1282, at Orvieto, on his return from Rome.

The northern transept was enlarged, and very probably altogether rebuilt, during the episcopacy of Richard Swinfield (1283-1317), and the remains of Cantilupe were removed to it in 1287. In the same prelate's time, the cloisters and upper portion of the choir, the central tower above the roof, and the eastern transept as it now exists, were either completed or were in progress.

The original cathedral of Bishop Athelstan appears to have comprised only the nave and its aisles, the choir, and the north and south transepts. When the ancient chapter house, once the glory of the edifice, was erected is uncertain. This splendid appendage to the church was on the south side, occupying the site of the garden now lying between the college cloisters and bishop's



cloisters. It fell into decay during the Parliamentary wars of Charles I., and was finally demolished by Bishop Bisse, 1713-1716. The present small chapter house was formerly the Treasury.

The principal additions which have been made subsequently to the cathedral, are—the Lady Chapel (1230-1250), in the lancet or pointed style, under Bishop Maidstone and Peter d'Aequablanca; to which is attached the chapel by Bishop Audley about 1493, in the decorated style; also the north porch by Bishop Booth (1516-1534), in the late perpendicular style. He, during his lifetime, erected his own tomb under a pointed arch in the north wall of the nave; and Bishop Stanbury's chapel (1453-1474), in the north-eastern aisle of the choir.

The Bishop's Cloister, of which only two sides now remain, built about 1450, in the perpendicular style, connect the garden of the bishop's palace with the cathedral.

Attached to the cathedral also is a college of priest-vicars, which, with its cloisters, hall, and quadrangle, were erected between 1462 and 1472. It comprises a caputular body, presided over by its own custos and members, and distinct from the dean and chapter of the cathedral itself.

Several styles of architecture prevail throughout the building, affording good examples of each. In the southern transept (a portion of Athelstan's church) is preserved much of its early Norman character. The pillars and bays of the nave, and the interior of the choir, are Norman. The Lady Chapel is in the lancet or pointed style, similar to the chancel and Lady Chapel of Dore Abbey church; and the north transept may be considered a fine specimen of the geometrical style.

Underneath the Lady Chapel is a fine crypt (early English, *circa* 1220), which is sixty feet long, and consists of a nave and aisles, and is approached by a porch, having descending steps entering from the north side of the cathedral.

Between the years 1786 and 1840, no material alterations were made in the cathedral. About the latter year was commenced the restoration of the Lady Chapel, great central tower internally, the choir, and north transept, at the instance, and under the zealous supervision of the then dean, the very Rev. John Merewether, D.D., who died in 1850. He was succeeded in his dignity and valuable labours by the very Rev. Richard Dawes, M.A., who as dean was fortunate enough to be a witness of their completion in June, 1863.

The cathedral contains the tombs, and other memorials, of more bishops and deans, than any similar structure in England. It also possesses several fine brasses, and a few examples of (ancient) stained glass. In modern stained windows it has memorials to Archbishop Musgrave, Bishop Huntingford, Dean Merewether, Archdeacon Lane

Freer, Canon Morgan, Canon Clutton, Mr. Hunt, and Lieutenant Arkwright.

The cathedral library is rich in ancient manuscripts, illuminated missals, and Bibles. It has also, in good preservation, a remarkable map on thick vellum, of the thirteenth century, by Richard de Haldingham and Lafford (Haldingham cum Sleaford) in Lincolnshire, representing the World before the discovery of America. ALPHA.

Middle Temple.

CHARLES LAMB'S "OLD FAMILIAR FACES."—The tragic story of Lamb's early life was first detailed in an article in the *British Quarterly Review*, in a review of Talfourd's *Memorials*—at least, I never knew the facts till I read that review. The pathetic verses, the "Old Familiar Faces," as given in "blank-verse by Charles Lloyd and Charles Lamb. London, printed by T. Bentley for John and Arthur Arch, No. 23, Gracechurch Street, 1793," contain one line which seems to have been omitted in the later copies of the poem, or at least is new to me:—

"Where are they gone, the old familiar faces?  
I had a mother, but she died and left me,  
*Died prematurely in a day of horrors—*  
All, all are gone, the old familiar faces."

All the other verses have only three lines each; and the line in italics—a curiously painful personal reminiscence—seems to have been omitted. In the last verse, part of the second line is printed in italics in the copy before me, and doubtless refers to the same sad fact:—

"For some they have died, and some they have left me,  
*And some are taken from me: all are departed;*  
All, all are gone, the old familiar faces.  
"January, 1798."

ESTE.

BINDING VARIOUS AUTHORS.—I frequently see a volume for sale containing Godwyn's *Romance Historia*, and *Moses and Aaron*, by the same author, bound with *Archæologie Atticæ*, by Francis Rous, "Scholler of Merton Colledge in Oxon." and I am puzzled to know how these three works by two different authors are so often met with in the same volume. It sometimes happens that the treatises are transposed, but they are invariably bound together, although the editions of each vary as well as the publishers. Could it have been an old stock lying by as dead literature in "Abingdon School"? GEORGE LLOYD.

Darlington.

HUMBER.—Amongst the various suggested derivations of the name of this river, I have never met with the Early English word *Umbre*, rain, from the Latin *Imber*, which signifies water as well as rain. In one of the alliterative poems in the West Midland dialect, the Almighty declares to Noah that he will never again destroy the world

for the sin of man; that summer and winter shall never fail.

"Ne hete, ne no harde forst, vmbre ne drouthe."

The Humber receives the surplus rainfall of "a basin estimated at 9000 square miles, or one-sixth of the surface of England."

Taylor, in his *Words and Places*, appears to think that the word *Humber* is a corruption of *Iwer* and *Aber*, the etymology and meaning of which two words are the same—a confluence of waters, either of two rivers or of a river with the sea. Elsewhere he connects the names of several rivers with the root from which the English word *rain* is derived, and again and more frequently with words signifying *water*.

The "water of Humber" is charged and "embrowned" with an immense quantity of liquid mud. Nares defines *Umbra* to be a sort of brown colour. And Shakspeare makes Celia say to Rosalind—

"I'll put myself in poor and mean attire,  
And with a kind of *umber* smirck my face."

Alexander Neckham says:—

"Fluctibus aqueoris nautæ suspectior Humber,  
Indignans urbem visere, rura colit.  
Hunnorum principes, ostendens terga Locrino,  
Submersus nomen contulit Humber aquæ."

Milton speaks of—

"The Humber loud, that keeps the Scythian's name;"  
and Drayton, in his elegy upon three sons of the Lord Sheffield drowned in the Humber, says:—

"O cruell Humber, guiltie of their gore!  
I now believe more than I did before  
The British story, whence thy name begun  
Of kingly Humber, an invading Hun  
By thee devoured; for 'tis likely thou  
With blood wert christened, bloodthirsty till now."

E. S. W.

Melton.

**CHERUBIN, A CHRISTIAN NAME.**—Speaking of Cherub, Cherubim, Miss Young in her *History of Christian Names* (i. 129) observes that the word is hardly ever to be met with (as a Christian name) out of Spain and Italy. I observed it for the first time in the following epitaph:—

"In memory of Cherubin the beloved wife of Thomas Diball, who died Decr 11<sup>th</sup>, 1863, aged 78 years . . ."

W. H. S.

Thrandeston, Suffolk.

**IMPENDING ABOLITION OF LEGAL WIGS.**—Pray allow an old querist and note-maker of "N. & Q." to renew his devoirs by sending the appended cutting from *The Times* of Friday, July 24, 1868, p. 11, col. 1, which nearly concludes the Law Reports of July 23:—

"WIGS.

"During the last two days the learned Judge and the Bar have been sitting without their wigs, and, in opening a case,

"Sir R. COLLIER called attention to the innovation, and apologised for not appearing in full forensic costume.

"His LORDSHIP said he had set the example of leaving off the wig in consequence of the unprecedented heat of the weather, as he thought there were limits to human endurance.

"Sir R. COLLIER expressed a wish that this precedent might be generally followed, and hoped that the obsolete institution of the wig was coming to an end—a hope in which many members of the Bar heartily concur."

This innovation took place in the Court of Probate and Divorce, Sir J. P. Wilde being on the bench.

S. F. CRESSWELL, M.A.

Dartford Grammar School, Kent.

**DR. JOHNSON'S EARLY CONTRIBUTIONS TO A BIRMINGHAM NEWSPAPER.**—It is stated by Boswell that Johnson furnished some numbers of a periodical Essay printed in the newspaper of which a Mr. Warren, the first established bookseller at Birmingham, was the proprietor; but, adds Boswell, "after very diligent inquiry I have not been able to recover those early specimens of that particular mode of writing by which Johnson afterwards so greatly distinguished himself."

Having just seen the announcement by Mr. Cadby, bookseller, Birmingham, of a *Bibliotheca Birminghamiensis*; or, a *Catalogue of Books exclusively relating to Birmingham and the Neighbourhood*, it occurs to me that possibly the *Bibliotheca*, which I have not yet had an opportunity of consulting, may furnish some clue towards the discovery of the Essays alluded to.

J. MACRAY.

Oxford.

## Queries.

**AMBASSADORS KNIGHTED.**—Le Neve writes in his "Notebook," as printed in the *Topogr. and Geneal.* iii. 509—

"Signior Grimani, Venetian Ambassador, knighted according to custom, and had an augmentation to his arms, dated April, 1714."

What evidence is there of this custom? how did it arise? and when was it discontinued?

TEWARS.

**BRIDGEMASTERS OF LONDON.**—Who were the Bridgemasters of London, and where can I find a list of them?

G. W. M.

**CLASSIC CHURCHES.**—Telford, the engineer, rebuilt the collegiate church of St. Mary Magdalen, formerly situated within the walls of the ancient castle of Bridgenorth, in a Grecian style, about the year 1742, in sad contrast to the fine old Gothic building represented in Back's engraving. Many churches after the Reformation were erected at least in imitation of the ancient style, though its character had become debased.

When did the fashion for building such *purely classical* churches as the one described commence?

THOMAS E. WINNINGTON.



DANISH LAW.—Against St. Mary's church, Beverley, is an oval stone with two swords crossed and the following inscription:—

"Here two young Danish soldiers lie.  
The one in quarrel chanced to die;  
The other's head by their own law  
With sword was sever'd by one blow.

Decr 23,  
1689.

Would any one now be tried and executed by Danish law in England? And how late would it have been done? L. C. R.

BIOGRAPHY OF THE CHEVALIER D'EON.—Lysons, at p. 278 of the Supplement to the first edition of the *Environs of London*, states that a friend of his (apparently an Englishman) is preparing a biography of the Chevalier d'Eon from the deceased's MSS. Does any one know who this friend was, or what became of the biography? E. X.

ANCIENT SCOTTISH DISTILLATION.—I have read somewhere, I think in Holinshed, that the ancient Scots distilled a powerful beverage from the mountain heath, but I cannot find the passage. Perhaps some of your readers may give a light.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

KINGS IN COUNCIL.—Turning over a sixpenny acquisition of two somewhat shabby 12mos, published in Amsterdam (Paris?) in 1759, under the title of *Curiosités Historiques, ou, Recueil de Pièces utiles à l'Histoire de France, et qui n'ont jamais paru*, I lighted on a "Jugement" of the king (Henri Quatre), dated at St. Cloud, August 2, 1589, the day after the assassination of his predecessor by Friar Jacques Clement, on another of the brotherhood, Jehan Leroy, who had killed a certain Captain Hermos, to the effect that "pour les cas résultats du procès," his reverence should be tied up in a sack, and thrown into the river; the which order was, as the official phrase delicately runs, "carried out" on the day but one ensuing.

Did this mode of execution form a part of the then existent French code, or was it a *pro-re nata* of the royal appointment? E. L. S.

KINGS OF SPAIN.—In Longfellow's translation of the *Coplas de Manrique* several kings of Spain are enumerated, whom I find it impossible to identify. The poet mentions first, "Don Juan"; then King Henry—

"Whose royal court displayed  
Such power and pride";

and lastly—

"His brother, too, whose factious zeal  
Usurped the sceptre of Castile."

"Spain's haughty Constable" is also celebrated by the poet for the "countless treasures of his care." But to neither one nor the other of these

can I attribute any identity with historical personages. I should be glad if any of your correspondents, more deeply versed than I in Spanish history, could help me in my difficulty. A. E.

LASSUS.—May I ask some one to explain the allusion to Lassus contained in the concluding sentence of Lord Lytton's *Devereux*? From the remarkable article in *The Athenæum* of July 4, entitled "Stop Him," it may be inferred that the author of *With Maximilian in Mexico* is equally puzzled with myself. The only author named Lassus that I can find any notice of is a musical composer in the sixteenth century. F. R. S.

LEADEN BRONZES.—Lately a friend of mine had offered him, and had agreed to purchase, some very fine medallions by Andrieu. They were apparently of bronze, but were mounted in frames and glazed. They proved on examination to be no more than lead bronzed on the surface. Are such imitations common? B. H. C.

CERTIFICATE OF NATURALIZATION.—Will any one have the kindness to inform me if a certificate of naturalization can be examined; and if so, at what office? M. L.

POEMS.—If any of your readers can assist me to find these two poems, and answer the third question I annex, they will confer a kindness on one at a distance.

1. Where shall I find a poem on the arrival of the Mayflower, of which the following shreds alone remain in my memory:—

"Oh, Mayflower! stricken Mayflower . . .  
. . . that gave the Mayflower rest

Where there no graves beyond the deep,  
That here ye come to die?

And the Mayflower . . . answered,  
As towards the shore she drew,  
'Seed for a nation of the free,  
Unbleaching souls, and true!'"

2. Where shall I find a poem of which the following is all I can remember. I met with it many years ago in a review, and have ever since regretted I did not copy it. There is a poem on the same noble story in Coventry Patmore's *Garland of Poetry*, I forget by whom, but very different from the poem I am in search of:—

" . . . . . And when  
The spoiler seeks your dwelling next,  
Be with me here again.

Bring forth the dead . . . . .

Oh, Allah! gracious Allah! thy servant faintly won  
This blessing to a father's heart—'tis not, 'tis not my son!

'Tis not Mahmoud, the wayward, who thus the law defied,  
Yet I deemed that none, but my only son, dared set my oath aside."

3. The exact date and exact historical event

narrated in Robert Browning's well-known poem, "How we brought the good news from Ghent to Aix." N. B.

Adelaide, South Australia.

ST. JEROME AND RUFINUS.—The controversy and strife between St. Jerome and Rufinus have become proverbial, affording a sad proof of the mutability of human friendship:—

"What loving heart is secure in its loyalty?" said St. Augustine; "into whose bosom shall we dare to pour out our confidence? What friend may not one day become an enemy, if we have thus to lament the separation of Jerome and Rufinus?"—*Epist.* 73.

The general belief is, that the controversy arose about the doctrine of Origen. (See a long note on the subject in Alban Butler's *Life of St. Jerome*, Sept. 30.) But in an able and very interesting article on St. Jerome, in the *Dublin Review* (New Series, No. xx., April, 1868), the writer makes the following remarks:—

"Whether Rufinus ever cared about Origen is a question; whether he had ever really cared about Jerome is also, to say the least, doubtful. Was Bethlehem eclipsing Olivet? Was the whole quarrel on the part of Rufinus an intrigue, got up for the purpose of ruining the reputation of a rival? There is very little doubt that it was?"—P. 421.

Query: Can any of your correspondents who have read the "Apology" of Rufinus, confirm the decided opinion of the writer in the *Dublin Review*? St. Jerome must have had strong reasons to have induced him, in his two books "against Rufinus," to use the severe language and invective against him that he did. J. DALTON.

St. John's, Norwich.

SPIRAL STAIRCASE.—Some years ago I read an account of a tourist spending a night at a village in a valley where the people communicated with the high land by means of a very high spiral staircase of some thousand steps. When any one wished to ascend a signal was made from the bottom to some one on guard at the top, and *vice versa*. I think the place was in the South of Europe or in Switzerland. Can any of your readers inform me? E. A. D.

Torquay.

STANTON-HARCOURT.—In this church, near the principal entrance, is a round-headed arch, and near it a small door used by females only, as by ancient custom they never pass through the same entrance with the men. It would be interesting to hear of any other parish in which this custom prevails. By a canon of the Roman Church females are not allowed to be in the chancel. In several churches in England the males and females sit apart on opposite sides of the aisle, but Mr. Britton could not recognise the custom of separate entrance in any other case, nor can I now.

CHR. COOKE.

London.

SWIFT.—In Purnell's *Literature and its Professors*, the author utterly discredits the generally received opinion that Swift married Stella. As I never before heard the marriage doubted, you will greatly oblige me by referring me to the best authority in favour of the opinion usually entertained on this point. J. I.

### Queries with Answers.

THOMAS MAY'S TRAGEDY of "AGRIPPINA."—Was there an edition of *Agrippina* in 1654? Lowndes mentions the edition of 1639, 12mo; and also—

"Two Tragedies, viz. Cleopatra, Queene of Ægypt; and Agrippina, Empress of Rome." London, 1654, 12mo.

Hazlitt mentions the edition of 1654 in the same words as Lowndes; but of the edition of 1639, he copies the error of the *Biog. Dram.*, varying from both Lowndes and the work itself, the title really being—

"The Tragedy of Julia Agrippina, Emperesse of Rome. By T. M. London: Printed by Ric. Hodgkinsonne for Thomas Walkly, and are to be sold at his shop at the Flying Horse, neare Yorke house. 1639."

On the back of the second leaf (the front being occupied with a list of "The Speakers," and "acted 1628.") occurs the censor's sanction, "Octob. 26, 1638. Imprimatur, Matth. Clay."

Now occurs the subject of my query: Was there really an edition of *Agrippina* in 1654, or was it a re-issue with a new general title-page? My copy has the three title-pages—the general one:—

"Two Tragedies, viz. Cleopatra, Queene of Ægypt; and Agrippina, Empress of Rome. Written by Thomas May, Esq. London: Printed for Humphrey Moseley, and are to be sold at his shop at the Princes Armes, in St. Pauls Church Yard. 1654.

"The Tragedie of Cleopatra, Queen of Ægypt. Written by Thomas May, Esq.:

'Luc. . . . . quantum impulit Argos,  
Iliacque domos facie Spartana nocenti,  
Hesperios auxit tantum Cleopatra furores.'

London: Printed, &c., as the general title, 1654."

These two title-pages face each other: the general one on the left, *Cleopatra* on the right. *Cleopatra* bears no imprimatur.

JAMES BLADON.

Albion House, Pont-y-Pool.

[The editions of May's *Agrippina* and *Cleopatra*, 1639, 1654, are one and the same, with the exception of new title-pages to those of 1654, and the omission in *Cleopatra* of the dedication "To the most Accomplish'd S<sup>r</sup> Kenelm Digby."]

RICHARD DE BURY'S "PHILOBIBLON."—Has there been any recent edition of Richard de Bury's *Philobiblon*? The most modern mentioned by



Lowndes is Thomas James's, which appeared in 1599. What translations of this curious book are there? I know of none except the anonymous one into English (said to be by J. B. Inglis), which appeared in 1832. I think there must be a German and a French version. A. O. V. P.

[The best edition of the *Philobiblon* by Richard de Bury, is that edited by Samuel Hand of Albany in America, 8vo, 1861, with the original Latin and the literal English translation of John B. Inglis. There is also a French translation, entitled "*Philobiblion*, excellent traité sur l'amour des Livres, par Richard de Bury, traduit pour la première fois en Français, précédé d'une Introduction et suivi du texte latin, revu sur les anciennes éditions et les manuscrits de la Bibliothèque Impériale par Hippolyte Cocheris. A Paris, chez Aug. Aubry, 1856, 8vo." This translation forms a part of the collection entitled "*Le Trésor des Pièces rares ou inédites*." It is stated in the new edition of Brunet, that "This edition, of which 500 copies were printed, is executed with care, and enriched by the translator's Introduction and Notes,"]

**EPITAPH IN ST. PAUL'S CHURCHYARD, CORNWALL.**—If the subjoined has not appeared in your valuable intellectual Exchange, you may perhaps think it worth publishing:—

"Here lieth interred Dorothy Pentreath, who died in 1778; said to have been the last person who conversed in the ancient Cornish language, the peculiar language of this county from the earliest records, till it expired in the 18th century in this parish of St. Paul. This stone is erected by the Prince Louis Lucien Bonaparte, in union with the Rev'd J. Garrett, Vicar of St. Paul, June, 1860.

"Gura Perthi de Taz, Sta. de Mammal de Dythiow Bethenz hyr war au tyr neb au Arleth de Dew Ryes dees. *Exod.* xx. 12."

J. G. HARDING.

[It has frequently been stated that the following epitaph on Dolly Pentreath was to be found in St. Paul's Churchyard, Mousehole, Cornwall:—

"Old Doll Pentreath, one hundred aged and two,  
Both born, and in Paul parish buried too;  
Not in the church 'mongst people great and high,  
But in the churchyard doth old Dolly lie!"

This is Mr. Pettigrew's version of it (*Chronicles of the Tombs*, p. 219); but, curiously enough, none of our modern antiquaries could ever find the tombstone. (*Vide* "N. & Q." 1st S. xii. 407, 500; 2nd S. i. 17, 359.) The one communicated by our correspondent is more correctly printed in Murray's *Handbook for Devon and Cornwall*, edit. 1865, p. 342, with which it has been verified.]

**DRAPERS' COMPANY.**—Where can I find a list of the Masters of the Company of Drapers?

G. W. M.

[A list of the Masters and Wardens of the Drapers' Company is given by Herbert, *History of the Twelve Great Companies*, i. 393, between the years 1800 and 1834. This list, however, is imperfect, as we find the following

omissions: John Butts, 1819. George Meredith, 1823. Richard Borrodaile, 1826. Edmund Darby, 1827. Richard Davis, 1828. George Paxon, 1829. Samuel Weddell, 1833. John Clarke, 1835. John Potter, 1836. Charles Wrench, 1837. Charles Fourdrinier, 1838. James Newman, 1839. John Deshons, 1840. Samuel Goldney, 1841. Joseph Williams, 1842, 1848. Alexander Simson, 1843. Thomas Walker, 1844. Thomas Dickinson, 1845. Robert Browne, 1846. William James Pistor, 1847. Thomas Mitchell, 1849. Samuel Lawford, 1850. Henry Garrett Key, 1851. John Gregory, 1852.]

**CHALLE.**—I shall be much obliged to any of your correspondents who will give me some information about a French artist of the name of Chale [Challe?], who painted about the same time and in the same style as Fragonard. I cannot find any mention of him in the ordinary works containing the names of artists. W. M.

[Charles-Michel-Ange Challe, professor of the Academy of Painting at Paris, was a successful imitator of the works of Guido and Salvator Rosa. His most esteemed production is at St. Hippolito, and represents the clergy of Rome congratulating that saint on his conversion. He was honoured with letters of nobility and the order of St. Michael. He died at Paris in 1778, and left a manuscript translation of the works of Piranesi, and Travels in Italy. See more respecting him in the new edition of the *Biographie Universelle*, vii. 410.]

**STOUND.**—In *The Barrister* (London, 1792), a reprint of articles from *The World* (anonymous, but written by a Mr. Const), in a description of Mansfield's speech on the reversal of Wilkes's outlawry, the author mentions "the hushed attention which continued for a stound after the Chief Justice had concluded." What is a *stound*?

CYRIL.

[Stound, in this passage, clearly means for a short time. Hence Fairfax, *Tasso*, xix. 28:—

"His legs could bear him but a little stound."]

**QUOTATION WANTED.**—

"Who builds a fane to God and not to fame,  
Doth ne'er inscribe the marble with his name."

Will you kindly give me the reference where I may find this couplet, and correct it if inaccurately quoted? W. H. S.

[The correct reading is—

"Who builds a church to God, and not to fame,  
Will never mark the marble with his name."

Pope, *Moral Essays*, ep. iii. l. 285.]

**"GIDEON."**—Who wrote the libretto of the oratorio *Gideon*, the music of which was composed by Dr. Stainer of Oxford? I believe the poem was compiled or written by several authors. R. I.

[This libretto is attributed to the Rev. Dr. Thomas Morell. For some account of him and his works see Nichols's *Literary Anecdotes*, i. 651-656.]

### Replies.

RICHARD CRASHAW: HIS TRANSLATION, ETC.

(4th S. i. 208, 280, 416.)

In my notes on Richard Crashaw and his translations from the Italian (4th S. i. 416) I have forgotten to mention that Mr. Willmott also speaks of the other translation of Marino's *Sospetto di Herode*, alluded to by J. H. C. (See *anté*, 208.) This English translation appeared about twenty-five years after the death of Crashaw.\* And Mr. Willmott pronounces it inferior to that of the latter, for he says—

"The *Sospetto di Herode* has also been translated in 1675, by an unknown writer, who prefixed the initials T. R. It is often spirited and poetical, but generally inferior to the version of Crashaw."—See Willmott's *Lives of the English Sacred Poets*, 2nd ed. 1839, p. 346, Additional Notes.

It may be also well here to add another extract from the *Lives* regarding Marino himself:—

"The author of *La Strage degl' Innocenti* was Giambatista Marino, upon whose style Crashaw formed his own, and who is, therefore, entitled to a brief notice in this place. His *Rime Amoroze, Sacre e Varie* came out in 1602, and quickly diffused his fame, which subsequent works contributed to increase. His death, in 1625, removed him in the flower of his days. He was buried with the honours of a prince; all the nobles of the land attended his funeral, bearing torches in their hands, and his coffin was covered with crowns of laurel. Men of genius emulated each other in exalting his memory, and Italy bewailed her Homer, the delight of poesy, and the glory of the Muses. Such are the terms in which his biographer, Loredano,† mentions his talents; but a reaction of opinion has now taken place, and he, whose compositions were to be co-existent with the world, has been called by Tiraboschi the chief corruptor of the Italian taste. Marino has experienced a fate by no means uncommon, that of being eulogised and calumniated with equal extravagance and impropriety. His powers have been measured by his lighter *Rime*, while his sacred poetry has been left almost entirely unexplored. But we had nothing before Fletcher, upon a religious theme, to oppose to the *Slaughter of the Innocents*. What might not the author of that powerful production have accomplished, if the nerves of his fancy had not been relaxed by dalliance with a more earthly muse, and if he had consecrated the morning of his life to Him from whom all poetry descends!—In his closing hours he lamented the

\* "In the margin of the folio edition of Cowley's works, he is said to have died of a fever at Loretto, but the time is not mentioned. He was certainly dead before 1652, for in that year his *Carmen Deo Nostro, Te Decet Hymnus*, &c., were published at Paris by his friend, Thomas Car, to whom the poet's manuscripts appear to have been bequeathed: for he says—

..... 'Twas his intent  
That what his riches penn'd, poor Car should print."

See Willmott's *Lives of the English Sacred Poets*, 2nd ed. 1839, p. 308.

† In *Vita del Marino*, da G. F. Loredano. He says: "Tutti i titolati e tutti i principi l'accompagnarono con doppierei accesi nelle mani: la bara era coperta di veluto nero con gli adornamenti cavallereschi e con le corone d'allori."

profanation of his genius, and directed all his amatory verses to be burnt in his presence. But the dragon's teeth were sown, and if they have not sprung up to a deadly harvest, we owe no gratitude to the sower."—See *Lives*, &c. p. 317.

The elegant and often brilliant Campbell speaks of Marino as "the most quaint and conceited school of Italian poetry," on which Crashaw had formed his own style. (See *Essay on English Poetry, with Notices of the British Poets*. Lond. ed. 1848, p. 223.) To some few readers the Italian original and the English version will, both of them, be a curiosity that will occupy some of their leisure; to most readers, original and version will remain but title-pages; but let us hope that both authors have

"..... made a day  
Of which the morning knew not,"

in a brighter sphere.

HERMANN KINDT.

### THE DE VERE FAMILY.

(4th S. ii. 82.)

M. de Gerville, Member of the Society of Antiquaries of Normandy, is of opinion that the De Veres came from Ver on the River Ver, below Coutance, in Normandy, the manor of Ver being held of the superior manor of Gavray. A De Vere gave land in Felstead and Halstead to the Convent of the Holy Trinity of Caen; and on one occasion the abbess sailed from Caen to London, and proceeded on horseback to Felstead, to visit the property.

The silver mullet of the De Veres had its origin according to the following legend:—

"In the year of our Lord, 1098, Corbovant, Admiral of the Soudan of Perce (i.e. the Soldan or Sultan of Persia), was fought with at Antioche, and discomfited by the Christians. The night cumming on yn the chace of this Bataile, and waxing dark, the Christians beyng four miles from Antioche, God willing the saute of the Christians, shewed a white Starre or Molette of fyve pointes, on the Christen Host, which to every mannes sighte did lighte and arrest upon the Standard of Alby the 3rd, there shyning excessively."—Leland, *Itin.* vol. vi. p. 40.

In Sylvanus Morgan's *Sphere of Gentry* (1661), it is stated that "Urania, leaving the starry firmament to become a comet in the shield of Aubrey de Vere, and lighting upon his lance point, served to portend destruction to the Saracens." Mr. Boutell says the mullet may be regarded as representing the rowel of a spur, and is often pierced as if to exhibit the adjustment of the rowel to its axis.

Aubrey de Vere, third of that name, was the first Earl of Oxford. His countess, Lucia, founded and became first prioress of a small Benedictine nunnery at Hedingham before the year 1190. At the dissolution of monasteries this was granted to the De Veres. (Tanner, *Notitia Monastica*, 131.)

Robert de Vere, the third earl, died 1221. He



married Isabel, daughter of Hugh, and sister and heir of Walter, de Bolebec; his father having given to Richard I. five hundred marks "to make a wife for his son Robert," at that time a younger son.

His grandson, Robert, was the fifth earl, who died 1296; married Alice, daughter and heiress of Gilbert de Samford, his father having given Edward III. a thousand marks for her wardship and marriage.

John, the seventh earl, who died 1360, married Maud, daughter of Bartholomew Lord Baddesmere, and sister and coheir of Giles his only son.

Thomas, eighth earl, died 1371.

Robert, ninth earl, was by Richard II. created Marquess of Dublin in 1387. Richard II. is said to have been present at his funeral, with all his court, at the Priory of Colne, Essex. Two other instances only are known of a monarch attending the funeral of a subject—viz. Edward III., who came to the funeral of Alexander Bogle, Bishop of Chester; and King John, who, with the King of Scotland and Griffin of Wales, attended the funeral of Hugh, Bishop of Lincoln. Robert bore on his arms three crowns given by special grant. This may be seen on the porch of Lavenham church, Suffolk.

Aubrey, tenth earl, died possessed of the castle and manor of Hadleigh, with appurtenances, and a water-mill, which had been granted to him by Richard II. for life, with reversion to the crown.

Richard, eleventh earl, married Alice, daughter of Sir Richard Serjeaulx, a knight of ancient family in Cornwall. Their second son, Robert, married the daughter of Sir Hugh Courtney, who was heiress to her mother, one of the daughters and coheresses of *Sir Warine Archdeacon*, Knight; and as their issue succeeded to the earldom of Oxford, this will account for the arms of Archdeacon being quartered by them. (*Trans. Essex Archæol. Soc.* i. 84.)

John, the thirteenth earl, was godfather to Henry VIII. in 1491. He married Elizabeth, daughter of Sir Richard Scroop, Knight, and widow of William Lord Beaumont. She desired by her will to be buried in the church at Wyvenhoe (near Colchester), and her fine brass still remains. The earl died in 1513.

John, the fifteenth earl, married Elizabeth, sister and heir of Sir Edward Trussell, Knight Banneret, son and heir of Sir Edward Trussell, Knight. A bedstead in the castle was made for this earl, a shield upon it being thus charged. One fourth is occupied with the arms of *De Vere* quartering Trussell. The rest is divided into six parts, and the coats are arranged thus in succession—Colebrook (or Kilvington), Archdeacon, Serjeaulx, Baddesmere, Samford, and Bulbeck. Another shield is charged with a plain cross, and Mr. Ashurst Majendie, in a paper in the *Trans. of the Essex Archæol. Soc.* (i. 85), thinks this is the coat

of Sir Robert de Vere, grandson of Sir Robert, the brother of the first earl, who was standard-bearer to William Longespè, Earl of Salisbury in the Crusades, and he assumed these arms—*Argent, a cross gules*. He is commemorated by a cross-legged effigy at Sudborough, Wilts. John, the fifteenth earl, has a fine tomb in St. Nicholas Church, Castle Hedingham. This tomb has the arms of the earls of Oxford impaled with Trussell, and the effigies of the earl and his wife. Supporters, a harpy and blue boar. At the sides are the four sons—John, Aubrey, Geoffrey, and Robert; and his four daughters—Elizabeth, Ann, Frances, and Ursula. Their mother was descended from William, brother to Archbishop Chichele, founder of All Souls, Oxford. John became the sixteenth earl.

Edward, the seventeenth earl, was a courtier poet in Elizabeth's time. In 1586 he held the office of Lord High Chamberlain, and as such he sat upon the trial of Mary Queen of Scots; he also had command in the fleet against the Spanish Armada. Died 1604.

Aubrey, the twentieth and last earl (1632-1701), is buried in Westminster Abbey in the Chapel of St. John the Evangelist, on the side of the tomb of Sir Francis Vere, without any monument or inscription. This Sir Francis was nephew to John, the sixteenth earl. He was born in 1654, and distinguished himself in the war between the Spaniards and the Dutch after the declaration of independence by the United Provinces. He contributed to the victory over the Spaniards at Nieuport in 1600, and defended Ostend in 1601-2. He held out for eight months with 1700 men against 12,000 of the enemy. Died 1608. His younger brother Sir Horace served with him in these wars, and greatly distinguished himself. He was the first person raised to the peerage by Charles I. Sir Horace, Baron Tilbury, died in 1635.

Mr. Majendie, in the paper before quoted, remarks that in the reign of George III. there was a claimant to the title of Earl of Oxford, in the person of a tradesman who kept a china shop on Tower Hill. The documents were submitted to the Attorney-General, who was favourable to the claim; but the death of his only son made the father unwilling to prosecute his claim to a vain honour. JOHN PRIGGOT, JUN., F.S.A., F.G.S.

#### SCOTCH LAND MEASURES: DE MULCASTRES: DE NENHAMS.

(4th S. i. 98, 496.)

These ancient and very curious, but uncertain measures, merit a much fuller consideration than they have yet received. A *carrucate* and a *plough*, or *ploughgate* of land, are the same measure. Generally it is understood that *thirteen*

acres, Scotch, form a bovat (bovatæ terra, the same as the oxgate, or oxgang), and that eight such bovates make a plough—that is, 104 acres. It is well ascertained, however, that in all districts a ploughgate was not invariably of the same extent, even anciently; and it is hardly to be doubted that it was less or more according to the quality of the land for raising crops, or to the number of cattle which it would pasture and afford fodder to in winter.

The monks of Dryburgh during the reign of William the Lion, which ended in 1214, had first two oxgates of land given them by a William de Nenham, an English or Norman settler in the barony of Giffyn, Beith parish, Ayrshire. These lay under the castle of *Giffyn*, and on them was a chapel. Then they received other two oxgates from his son Richard, in the same place. Richard was succeeded in Giffyn by his brother Alexander de Nenham, who made an exchange of these *four oxgates* with the monks, giving them instead, land described as *half a ploughgate* of his lands of *Triern*, lying in the same barony, on which another chapel stood, dedicated to St. Bridget; and in the deed or charter granted by the latter De Nenham, which is to be found in the register of Dryburgh, the marches of this last portion are so particularly described that they can still be easily traced. The extent within these bounds is about fifty acres, Scotch: thus showing, first, that half a ploughgate was, in this district at least, of this acreage; and, secondly, supposing the land exchanged equal, that eight bovates were equal to a ploughgate. An Act of the Scotch Parliament (1621, cap. 31), still in observance, makes possession "of a plough of land in heritage" the qualification for hunting and hawking; but, although various decisions under this Act have been given by the Supreme Court, none of them were such in circumstances as to oblige the Court to determine the acreage of a plough. Balfour, one of the oldest writers on Scotch law (*Prædicts*, p. 44), allows only *twelve* acres to the bovatæ instead of thirteen, and eight bovates to the plough. Sir John Skene, not however quite unexceptionable for accuracy, says that a forty-shilling land of old extent was equal to a plough, consisting of eight bovates, or of 104 acres; and with him agrees Mr. George Chalmers, the author of *Caledonia* (i. 807), as to the extent of the ploughgate, who grants, however, that in all districts it was not by any means uniform; and also Nimmo in his *History of Stirlingshire* (edition by Rev. Mr. Macgregor, Stirling). Reference may also be made to Irvine's *Treatise on the Game Laws* (Act 1621). On the other hand, some English authorities hold a ploughgate to consist of sixty acres only; and in some County Road Acts for Scotland a rule is fixed by which *value*, and not *extent*, regulates the ploughgate. MR. VERE IRVING refers to a Local Act for Lanarkshire of

1807, in which there is this provision, which seems to require explanation: "Provided that it shall not be in the power of the Trustees of any Parish to diminish the extent or number of ploughgates therein;" showing, as it would appear, that there was a determinate number in each parish of the county to which the Act applied.

A Walter de Mulcastre was the predecessor in this barony of Giffyn of the De Nenhams. Both unquestionably were English settlers; and if they resided in Scotland permanently for any length of time, they must have returned to England, as they are not known in Scotland much after the beginning of the thirteenth century. The De Mulcastres were probably a Cumberland family (*vide* Hutcheson's *History*, "Moncastre Parish," &c.), and any information regarding them, or the De Nenhams, or the Scottish occupation of either, would be gladly welcomed by many Scotch antiquaries. De Mulcastre received Giffyn, as is probable, from one of the De Morevilles from Burgh-on-the-Sands, Cumberland, and who were High Constables of Scotland early in the twelfth century, continuing in that office under David I., Malcolm IV., and William the Lion. Their extensive possessions in Scotland were carried to the ancient lords of Galloway by Ela or Helena, the daughter of Sir Richard de Moreville, and sole heiress of her brother William, marrying Roland Lord of Galloway, who by her was father of Alan, the great Lord of Galloway, and husband of the eldest daughter of David Earl of Huntingdon, the younger brother of Malcolm IV. and William the Lion. Sir Richard was the son of Sir Hugh de Moreville, who was the first High Constable of that family; and although Pont says, in his *Topography of Cuninghame*, that Sir Richard was one of the murderers of a Becket, and, as an atonement, founded and endowed the Monastery of Kilwinning, Ayrshire, in this he is not allowed to be correct, this being the work of his father, Sir Hugh.

ESPEDALE.

#### QUOTATIONS: "THE WATERLOO WALTZ."

(4th S. ii. 81.)

The four lines, the authorship of which is inquired by H., are the beginning of a spirited poem, which appeared soon after the battle of Waterloo, occasioned by seeing in a list of new music *The Waterloo Waltz*. They were written by a lady, and generally attributed to Mrs. Hemans. They are so admirable in sentiment and exquisite in composition, that I think their resuscitation in "N. & Q." cannot fail to be acceptable to many of its readers:—

"A moment pause, ye British Fair,  
While pleasure's phantom ye pursue;  
And say, if sprightly dance or air  
Suit with the name of Waterloo.



Awful was the victory!  
 Chastened should the triumph be;  
 Mid the laurels she has won,  
 Britain mourns for many a son.

"Veiled in clouds the morning rose;  
 Nature seemed to mourn the day  
 Which consigned, before its close,  
 Thousands to their kindred clay.  
 How unfit for courtly ball,  
 Or the giddy festival,  
 Was the grim and ghastly view  
 Ere evening closed on Waterloo!

"See the Highland warrior rushing,  
 Firm in danger, on the foe,  
 Till the life-blood warmly gushing,  
 Lays the plaided hero low!  
 His native pipe's accustomed sound,  
 Mid war's infernal concert drowned,  
 Cannot soothe his last adieu,  
 Or wake his sleep on Waterloo!

"Chasing o'er the cuirassier,  
 See the foaming charger flying,  
 Trampling in his wild career  
 All alike, the dead and dying.  
 See the bullets through his side  
 Answered by the spouting tide;  
 Helmet, horse and rider too,  
 Roll on bloody Waterloo!

"Shall scenes like these the dance inspire?  
 Or wake the enlivening notes of mirth?  
 O shivered be the recreant lyre  
 That gave the base idea birth!  
 Other sounds, I ween, were there,  
 Other music rent the air;  
 Other waltz the warriors knew  
 When they closed on Waterloo!

"Forbear, till Time with lenient hand  
 Has soothed the pang of recent sorrow;  
 And let the picture distant stand,  
 The softening hue of years to borrow.  
 When our race has passed away,  
 Hands unborn may wake the lay,  
 And give to joy alone the view  
 Of Britain's fame at Waterloo!"

It would be difficult, I think, to find in any language a poem written with so much originality and spirit, and so ably sustained throughout to its brilliant and feeling termination. F. C. H.

#### BRADSHAW THE REGICIDE.

(4th S. ii. 34, 70, 95.)

The Henry Bradshaw alluded to by OXONIENSIS was elder brother of the "Lord President," whose name headed the signatures to the Cheshire petition praying for the establishment of the Presbyterian religion, who took a most prominent part in the civil struggles of the seventeenth century, and, as might be supposed, in the services of the Parliament. He was sergeant-major in Colonel Dukinfield's regiment, and had a lieutenant-colonel's commission in the regiment of foot commanded by Colonel Ashton. He afterwards commanded the entire militia of the Mac-

clesfield hundred, and fought at the battle of Worcester. He was also a member of the court martial that tried the Earl of Derby at Chester; and was afterwards, in 1660, summoned before the Lords' committee to give an account of his conduct in this transaction, and committed to the custody of the messenger of the Black Rod. Upon this Bradshaw submitted to what reads like a very abject apology, and was ultimately released. The circumstance, however, seems to have broken the spirit of this, in many respects, excellent man; for he died early in the following year, and was buried at Stockport.

In a very interesting account of John Bradshaw, in *Cheshire, its Historical and Literary Associations*, by T. W. Barlow, Esq., F.L.S. (London, W. Kent & Co., 1852), I fail to find any account of his having resided in Staffordshire.

I cannot think he died poor, as supposed by M. T., for he bequeaths by his will the sum of 500*l.* for "amending the wages of the master and usher" of each of the schools of Middleton, in Lancashire, and Bunbury, in Cheshire, as part of his "thankful acknowledgment" for having received part of his "educac'on." G. H. S.  
 Ancoats, Manchester.

A large old-fashioned house, which was approached by a narrow court, and was situated a little way down on the left-hand side of Portpool Lane, going from Gray's Inn Lane, early in the present century had the reputation of having been the residence of Lord High President Bradshawe. It was called Bradshaw's Rents, and sometimes Bradshaw's. I believe the mansion was pulled down in the second quarter of the present century; but I think the court still remains. I make this note from oral tradition, which was impressed upon me by the fact that I was taken to see the site of the house, and I afterwards had given to me Russell's folio *History of England*, in which is a facsimile copy of the warrant for the execution of Charles I.—the first signature to which is "Jo. Bradshawe." In the list of subscribers to this book appears the name of "Mr. Wood, Portpool-lane," an ancestor of mine, who lived in Bradshawe's house. The imprint is undated; but I find the history is carried down to August, 1781, and on the fly-leaf is written, "Thomas Wood his book, October 20th, 1782."

EDWARD J. WOOD.

The statement of your correspondent M. J. bears improbability upon the face of it. In the first place the president had no children, having never been married; and that he died in poverty is very unlikely, as will appear by the following transcript of a newspaper cutting in Randal Holmes' MS. Collections relating to Cheshire (Harl. MS. 1929, fol. 30):—

"Whitehall, Octob. 31 (1659).

"This day it pleased God *here* to put a period to the life of the Lord *Bradshaw*, after a year's lingering under a fierce and most tedious Quartan Ague, which in all probability could not have taken him away yet awhile had he not by his indefatigable affection toward the Publick Affairs and safety in a time of danger wasted himself with extraordinary labors."

BENJ. BAGSHAWE, JUN.

10, Great James Street, Bedford Row.

ST. HEREFRID.

(4th S. ii. 56, 113.)

The remarks of F. C. H. on this worthy personage have fairly puzzled me; I can make neither "top nor tail" of them. He says that he "attended St. Cuthbert in his last sickness, and administered to him the last sacraments," and that "it was from him that St. Bede received the circumstantial and edifying account of the illness and death of St. Cuthbert." Bede, as far as I can discover, says not a word of this, nor makes a single mention of Herefrid in connection with St. Cuthbert. In the *Historia Eccles. Gentis Anglorum*, pp. 240, 241, Qxon. 1846, will be found a very touching narrative of an interview between Cuthbert and a certain anchorite of the name of *Herebrect*, but which has not in it a feature in common with the circumstances detailed by your correspondent F. C. H. Bede's account is this. After having held the see of Lindisfarne for two years—to which he had been appointed much against his will—St. Cuthbert retired to his former retreat in the island of Farne. He had there an ancient friend named *Herebrect*, who, on hearing of his return, at once resorted to him: "cupiens salutaribus ejus exhortationibus ad superna desideria magis magisque accendi." In the course of their conversation, Cuthbert urged him to open his mind fully, and question him on any matter on which he needed counsel, as this would be the last time they should ever meet on earth. Greatly affected on hearing this, *Herebrect* besought his friend to intercede for him with the Almighty that they might both be removed on the same day. To this request he gave consent, and after a time informed *Herebrect* that his petition had been granted: "Surge, inquit, frater mi, et noli plorare, sed gaudio gaude, quia quod rogavimus superna nobis clementia donavit:" which promise and prophecy, according to Bede, was fulfilled; for though, on parting, they parted for ever in the flesh, yet "uno eodemque die, hoc est, tertiadecima Kalendarum Aprilum, egredientes e corpore, spiritus eorum mox beata invicem visione conjuncti sunt, atque angelico ministerio pariter ad requiem cœleste translati."

Now, if this Herefrid be the person to whom F. C. H. refers, and has confounded with St. Here-

frid, his own authority Bede is flatly against him. For if they parted when in health, to meet no more, how could the incidents of this "last illness" have come about? And if they both died on the same day, how could it be possible that either could give a "circumstantial and edifying account" of the death of the other? All that is recorded by Bede of the closing scene of Cuthbert's life is that, though wishing to be buried in the monastery to which he had retired, he was prevailed upon by the monks (*fratres*) to allow his body to be conveyed to Lindisfarne to be interred in the church of which he had been bishop.

That Herefrid and Herebrect cannot be one and the same person is manifest from the fact that the former did not die till anno 747, just sixty years after the death of the latter, which was anno 687.

It is possible that F. C. H. may have authorities for his information with which I am unacquainted; and if so, will, I feel quite sure, be most glad to produce them, not only for the benefit of myself, but also of the general readers of "N. & Q."

Since writing the above it has struck me as possible that F. C. H. may have had in his mind the Cuthbert who lived at a later date, and was preferred to the see of Canterbury in 740. But here the difficulty will meet him, that this individual is said to have been archbishop from 740 to 758;\* and, according to Fuller, was at the Synod of Cloves-at-Ho in 747. Now, as Herefrid is entered in Bede's *Chronicles* as having died in 747, it is utterly impossible, supposing Cuthbert's archiepiscopate to have continued till 758, or very improbable, supposing him to have died in the year of the above-named synod, that Herefrid could have ministered to him in his last sickness, and recounted the circumstances of it to Bede. The date of his death is generally said to have been November 8, 758, and I know of nothing which should lead one to doubt its accuracy.

EDMUND TEW, M.A.

ROBERT MORRIS (4th S. ii. 56.)—Allow me to suggest that either your correspondent QUEJUNISTUS, or your printer, is in error. There never was such a man as Chief Justice *Acton*. The intended person I suppose to be Sir Richard *Aston*, who was Chief Justice of the Common Pleas in Ireland from 1761 to 1765, when, in consequence of his making himself obnoxious to the Irish magistracy, he was transferred to the English Court of Queen's Bench as a *puisse* judge.

\* In a foot-note to the *Epistola Bonifacii ad Cuthbertum*, Professor Hussey writes, "Cave, *Hist. Lit.*: Cuthbertus Archiepiscopus erat ab A.D. 740 ad 758:" *Contin. Chron. Bad. et Chron. Sax.*"



There is a curious story of a conflict between the judge and a barrister in my *Judges of England* (vol. viii. p. 237); and I suppose Robert Morris is the barrister there referred to. Will QUEJUNISTUS kindly say if it is so, and give some further particulars as to Mr. Morris's Letter to Mr. Justice Aston.

Watt, in his *Bibliotheca Britannica*, names the Letter to Sir Richard Aston as the only work of Mr. Robert Morris. EDWARD FOSS.

**SALMON AND APPRENTICES** (4th S. i. 474).—There is an old tradition in Limerick that apprentices' indentures formerly contained a proviso that they (the apprentices) should not get salmon more than *three times* a week for dinner. I have never seen one of these indentures; nor do I believe that any of such exist. I have heard that a sum of five pounds has been offered to any person who could procure such indenture. While on the subject, I may add that for many ages Limerick has been famous for its salmon fisheries and Sax (salmon) weir; and at this moment, notwithstanding the enormous quantity of salmon taken in the river Shannon and its tributaries, and its plentifulness in the local market formerly, that fish in recent years is rather scarce, and is always high-priced in the city of Limerick. I may remark that it is more difficult to be had at a moderate price in Limerick than in Dublin, or, I believe, in London, where the Shannon salmon are highly prized in the season.

MAURICE LENTHAN.

Limerick.

**DR. PARR, A PASSAGE IN HIS SPITAL SERMON** (4th S. i. 511).—In the Greek sentence here pronounced to be "obviously bad Greek," Dr. Parr has only substituted modern names in a Greek form: "Ὀκνηρον, Βάρβρονον, καὶ Ταίλωρον, for Σωκράτη, Διογένην, καὶ Ἀριστίππον. It was Lucian therefore who wrote what is thus censured!

BIBLIOTHECAR. CHETHAM.

**THE MONASTERY OF KÖNIGSSAAL** (4th S. ii. 87.) There is some curious information concerning this Cistercian house in the *Cistercium Bis-Tercium* of Augustinus Sartorius, *Vetro-Pragæ*, 1700, folio, pp. 725, 773 (1059-1064). He speaks of it as "locum amoenitate eximia conspicuum," and gives the following list of notable personages who were buried there:—

"Hinc inhihi (sic) contumeliat fuere: Wenceslaus II. Fundator; Wenceslaus III. Fundatoris filius, ambo Bohemie Reges; Joannes et Guttha, Wenceslai Fundatoris regie proles; Ottoceus, Joannis Lucenburgici Regis Filius; Margareta, Wenceslai Regis Filia, conthorialis Boleslai, Ducis Lignicensis apud Silesios, una cum filio suo Nicolao; Elisabetha, filia Joannis Regis; Elisabetha Regina Bohemica; conjux Joannis Lucenburgici; Wenceslaus IV. Cesar, Caroli IV. Cesaris filius."

Mr. Kenelm Henry Digby's *Compitum* is, I doubt not, in the national library. The reason

Mr. BUCKTON did not find it, was because the author's name is not on the title-page, and the book is therefore catalogued under some other heading. The full title is, *Compitum, or the Meeting of the Ways at the Catholic Church*, 7 vols. foolscap 8vo (Dolman), 1848-1854.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**VARIATION OF SURNAMES** (4th S. ii. 91).—About ten years ago a woman who lived in a village perhaps fifteen miles from here called upon me for the purpose of making certain inquiries about a relative of hers who had been in the receipt of parish relief. I could not at once give her all the information she wanted, but promised to write to her. I understood her to say that her name was Ladley; but knowing how inaccurate the uneducated are in such matters, to make quite sure that there should be no mistake, I spelt the word slowly over to her, asking if that was the proper way. She replied: "Well, sir, that will do; but I have been told that the right way to spell it is Ludlow, but we are always called Ladley."

Some forty years ago there was a boy in a Lincolnshire village whose name was Thompson. He was notorious as a mimic, and was particularly successful in "taking off" a clergyman of the name of Bayley: from this he received the name of Bayley as a nickname, by which he went to the day of his death, and his children inherited it after him. I do not know by which name the births, baptisms, marriages, and deaths of the family are recorded in the parochial and national registers, but I think it is probable that Bayley is the one used. I had known several of the family for many years before I was aware that Thompson was their old name. The farm accounts of a relative of mine, who employed the mimic and one of his sons as labourers, always mention them as Bayley.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**POSITIONS IN SLEEPING** (3rd S. ix. 474, 522; xi. 125, 224, 365).—The following cutting seems to me to be worthy of preservation:—

"**POSITION IN SLEEPING.**—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents of it are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food, resting on the great vein of the body, near the backbone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent and hearty, the arrest is more decided; and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us, and sends on the stagnating blood; and we

wake in a fright, or trembling, or in perspiration, or feeling exhaustion, according to the degree of stagnation, and the length and strength of the efforts made to escape the danger. But, when we are unable to escape the danger—when we do fall over the precipice, when the tumbling building crushes us—what then? That is death! That is the death of those of whom is said, when found lifeless in the morning—‘That they were as well as ever they were the day before;’ and often it is added, ‘and ate heartier than common!’ This last, as a frequent cause of death to those who have gone to bed to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we do know with certainty, that waking up in the night with painful diarrhoea, or cholera, or bilious cholic, ending in death in a very short time, is probably traceable to a late large meal. The truly wise will take the safe side. For persons to eat three times a day, it is amply sufficient to make the last meal of cold bread and butter, and a cup of some warm drink. No one can starve on it; while a perseverance in the habit soon begets a vigorous appetite for breakfast, so promising of a day of comfort.”—Hall’s *Journal of Health*.

Hall.

J. G.

EDITIONS OF DUCANGE (4th S. ii. 79.)—The “Paris edition, in 10 vols. folio, 1733-66,” referred to by CORNUB, consists in fact of two separate works: the Benedictine edition of Ducange (1733), and the *Glossarium novum, seu Supplementum* of Carpentier. Firmin Didot’s admirable edition, completed in 1850, consists of these two works fused into one, with additions from Adelung, the editor, M. Herschel, &c. It also contains the valuable Indices (forty-seven in number) of the original Ducange (1678), which the Benedictines strangely omitted in their edition. C. P. F.

THE PRIOR’S PASTORAL STAFF (4th S. i. 592; ii. 21).—May not the mallet, as a token of dominion, have been of Scandinavian origin? The hammer seems to have been known among the Varagi as a symbol of temporal power. A representation of “great Ruric’s sceptre,” hammer-formed, may be seen in the monarch’s hand among the regal likenesses in Tooke’s *History of Russia*.

T. S. E.

NOBLE OF EDWARD III. (4th S. ii. 105.)—About the year 1365, Charles V. of France (according to Boutell), with a view apparently to distinguish between his own arms and the fleurs-de-lys borne by the English claimants of his crown, reduced the number of his fleurs-de-lys to three. But the shield of S. Louis (born 1226) for the first time bore three fleurs-de-lys. So that Edward III. may have copied the coat of France as borne by Charles V. Your correspondent states that the three fleurs-de-lys were not used till the reign of Henry V. Now impressions of the great seal of Henry IV., 1406 and 1409, exist which bear the quartered arms, on banners instead of shields, charged with three fleurs-de-lys only, or France

*Modern*. This seal of Henry IV. is the largest and richest of all the mediæval seals of England.

Why is the ship on the noble? Was it adopted in commemoration of the great naval victory of Midsummer-eve, 1340, when two French admirals and 30,000 men were slain, and 230 of their large ships taken with small loss on the part of the English? The legend is curious: “*Ihc autem transiens p. medium illorum iba*” (Jesus autem transiens per medium illorum ibat—But Jesus, passing through the midst of them, went his way.) These words had been used as a talisman of preservation in battle, and also as a spell against thieves. JOHN PRIGGOT, JUN.

TASSO’S “LOVE AND MADNESS” (4th S. ii. 49.)—As an addendum, allow me to correct the name of Renée’s husband: it should be Hercules II., not Henry II.; also the word *father*, as applied to Leonora, which should be *brother*, meaning Alphonso II., who at this time (1579) reigned, having succeeded his father Hercules II. in 1558. Brantome mentions three daughters of Hercules II. and Renée: the first was Anne, born 1531, and was older than her sisters Lucretia and Leonora, three and four years respectively. Anne married (first) the Duke of Guise in 1548, and (second) the Duke of Nemours in 1566. After the detection of her Calvinism, Renée was made prisoner in the palace in 1554, but was released on the death of Hercules II. (1558), and died at the castle of Montargis in France, in 1575, to the last defending and protecting Protestants (Sismondi *Index*).—Gibbon is not justified in stating (“House of Brunswick,” p. 100) that “she submitted to wear the mask of dissimulation.” When Leonora was on her death-bed, at Modena, she desired to be buried in her mother’s grave (Archivio Mediceo, filza xxii., Agenti del G. D. a Ferrara; quoted in Guasti’s *Vita del Tasso* of Serassi, ii. 59 n.) To the improbabilities of love by Tasso, may be added the ill-health of Leonora—

“La quale per qualche indisposizione sopravvenute non s’era mai lasciata vedere per tutto il tratto de’ passati spettacoli. Di madama Leonora non si trova fatto verun cenno in tutte le descrizioni di quelle feste; segno che ella non era mai comparsi. Da una canzone poi del Tasso, pubblicata nel principio del 1567 [when he was twenty-three and she thirty-two, but allowing for difference of climate=thirty-nine], tra le *Rime degli Eterei*, si ha che madama Leonora con danno universale era stata lungo tempo inferma, e che quando fu fatta quella canzone dava speranza di riconvalersi.”—*Sperassi* and *Guasti*, i. 179.

Had she a spinal affection? I have referred on Renée to Sismondi’s *Français*, where, in the Index, will be found notices not to be discovered in his text. T. J. BUCKTON.

HAWAIIAN ALPHABET (4th S. ii. 80.)—As the American missionaries have made a translation of the Bible into this language, it is easy to see what



letters are defective in its alphabet. I have compared such translation of 1 Chr. i. and Matt. i., containing the names of the patriarchs, and find that they are closely represented in Hawaiian. The statement made to MR. J. BEALE does not apply to Owyhee or the Sandwich Islands, but may apply to the Society Islands, where, according to the authorities quoted by Adelung (*Mithridates*, i. 637), they want the letters *f*, *g*, *k*, *s*, and *e*; and, like the Chinese, disfigure proper names and words. Thus they called Cook *Toote*; Banks, *Tapane*; Fourneau, *Tonno*; Hicks, *Hiti*; Gore, *Toaro*; Solander, *Torano*; Green, *Eleri*; Sporing, *Polini*; and Bougainville, *Potaviri*; their nearest possible approximation to those names. But this is not the case in the Sandwich Islands, where they have all the vowels. *B* they have, as in the word *babae* (foot); *c* is of course either *k* or *s*; *d* is confounded with *t* (as in German); *f* is wanting; *g* is found in *piga* (fire), and *gouaha* (mouth); *h* is found; *j* is wanting; *k*, *l*, *m*, *n*, *p*, are of constant occurrence; *q* is represented by *k*; *r*, *s*, *t*, *v*, and *w* also occur; *x* (= *ks*) is wanting; *y* is *i*, and *z* is *s* in Hawaiian. Notwithstanding the greater power of expression (by the greater number of alphabetical letters), the language of the Sandwich Islanders, including Hawaii (=Owyhee), bears close affinity to that of the Society Islanders, including Tahiti (=Otahtiti). This may be best seen in Adrien Balbi's *Atlas Ethnographique du Globe*. Ellis says "there are no sibilants in the language" (*Hawaii*, 471). But Ellis himself says they called Cook's ship *motus* (islands, *Id.*, p. 3); and the American missionaries have used the letter *s* repeatedly in their translation of the pedigrees of the Old and New Testament above referred to, as *Asa* for *Asaph*, *Tarehisa* for *Tarshish*, *Kahelusa* for *Casluhim*, and *Mzia* for *Mizzah* (1 Chr. i. 7, 12, 37). It is singular that *k*, whilst common in prose, is prohibited in their poetical compositions as unmusical, and *t* is substituted (Ellis, *Hawaii*, 472). The same author says, "the Hawaiian alphabet consists of seventeen letters; five vowels, *a*, *e*, *i*, *o*, *u* [as pronounced in Italian], and twelve consonants, *b*, *d*, *h*, *k*, *l*, *m*, *n*, *p*, *r*, *t*, *v*, *w*, to which *f*, *g*, *s*, and *z* have been added, for the purpose of preserving the identity of foreign words" (*Id.*, 474).

T. J. BUCKTON.

CRASSIPIES (4th S. ii. 104.)—Among the charters of Henry II. there is one that relates to fish caught in the Channel. That king gave to the bishops of Exeter a tithe of all the large fish taken in the waters of their diocese, such as whales, grampuses, sturgeons, &c.—a grant which was confirmed by Edward I. in 1280, as may be seen in Brantingham's *Register*, i. 27, and quoted in Oliver's *Monasticon of the Diocese of Exeter*, p. 431. A charter on the same subject by Bishop Thomas,

in 1376, is found in the same places. The gift is of the *decimam omnium craspesiorum*. The *craspesium* or *craspeis* is described by the author of the *Monasticon* above, as the same with *crassus* or *grossus piscis*. I offer this modicum to A. A.

P. HUTCHINSON.

MILTON'S UNKNOWN POEM (4th S. ii. 76.)—The fifth line from the end:—

"This *Heavy* and this earthly mould."

Is this not a contraction of "Heavenly" in contradistinction to the "earthly" part? The capital *H* even seems to imply it,—"mould," I imagine, meaning the form; but whether this be so or not, I think the sense requires *heavenly*.

J. A. G.

Carisbrooke.

SEAKALE (4th S. i. 156.)—Mr. Curtis, in his *Directions for Cultivating the Crambe Maritima*, or *Seakale* (1799), tells us that "Mr. William Jones of Chelsea saw bundles of it, in a cultivated state, exposed for sale in Chichester market in 1753." Evelyn mentions that our sea-keele, the ancient *crambe*, and growing on our coast, is very delicate.

J. WILKINS, B.C.L.

"THE HOLY COURT" (4th S. ii. 55, 117.)—I should have great pleasure in supplying the desiderata were the work now in my possession. The references are nevertheless quite correct, and may be verified by consulting the edition from which I extracted them, quarto, bound, 1638, and apparently the *first*. The *third* edition, 1663, which F. C. H. possesses, appears to have a different arrangement, and hence, no doubt, his inability to find the passages.

J. BEALE.

Spittlegate, Grantham.

ST. THOMAS-A-BECKET AND SYON COPE (4th S. ii. 65, 66.)—How came these copes, chasubles, &c., mentioned by MR. MAURICE LENIHAN (p. 66) as having been bestowed on the Roman Catholic cathedral of Waterford by Pope Innocent III., the property of the late Right Rev. Dr. Foran, Catholic bishop of the see of Waterford, and presented by him to the Earl of Shrewsbury, Waterford, and Wexford, and placed at Alton-Towers? Had they been left in the cathedral, they would not have been destroyed when Alton-Towers was burnt down.

P. A. L.

INGULPH'S "CHRONICLE" (4th S. ii. 80.)—Potthast, in his *Bibliotheca Historica Mediæ ævi*, says there is a very important article by Sir Francis Palgrave on this Chronicle in the *Quarterly Review*, xxxiv. No. 67. In Potthast's most useful work there is also a reference to Wright's *Biographia Britannica*, vol. ii. pp. 28-33, where the evidence against the authenticity of the Chronicle is clearly stated.

J. MACRAY.

Oxford.

"BUTTON YOUR LIP" (4th S. i. 603; ii. 114.)  
The term "shut up" has at any rate a classical origin. Plautus, *Trinummus*, i. 2, 151:—

"Pausa: vicisti castigatorem tuum:  
*Occlusi linguam.*"

T. W. W.

JENIFER (4th S. ii. 36, 117.)—The connection between this name and Geneviève may be illustrated by a Suffolk pronunciation. The parish of Fornham St. Geneviève is always called in the neighbourhood Fornham *Jennifer*. There are two other Fornhams, viz. Fornham St. Martin, and Fornham All Saints. The parish church of Euston, in the same county, has the same dedication. Perhaps some correspondent can tell us the pronunciation there.

W. D. S.

Peterborough.

EALING SCHOOL (4th S. i. 588.)—In the *Gent. Mag.*, 1825 and 1828, there are Latin epilogues (or prologues) to plays at Ealing. I think the author's signature is "S. N. E." Was this one of the masters? Can any of your readers inform me whether any other original dramatic pieces, English or Latin, were written for the school theatricals?

R. INGLIS.

THE JOURNEY TO CALVARY (4th S. ii. 104.)—At Nuremberg, outside the town, along what is called the "Via Dolorosa," there are reliefs, by Adam Krafft, representing the incidents in our Lord's progress to Calvary. The distance from "Pilate's house" to the Calvary by St. John's cemetery is said to be the same as from Pilate's house in Jerusalem to Golgotha; and a knight, Martin Ketzler or Kötzel by name, caused them to be sculptured, as he fancied he traced some similarity in the two routes. This was towards the end of the fifteenth century.

R. C. S. W.

PARISH REGISTERS (4th S. ii. 114, 118.)—Everyone must agree with Mr. MOODY, that the centralisation of parish registers would greatly extend the usefulness of these records. A proposition that the *older* registers (which are fast perishing) should be preserved and centralised, will, I believe, be brought before Parliament next session.

MR. FITZ HENRY's suggestion for printing parish registers is not new; but it is feared that the labour and expense of such a measure have not been well considered. A few registers have been printed by private individuals; but the printing of a vast number of uninteresting registers, together with such voluminous registers as those of Birmingham, Manchester, and other large towns (which extend yearly to the size of a family Bible), would be an enormous expense without a corresponding benefit to the public.

JOHN S. BURN.

The Grove, Henley.

SHORTHAND FOR LITERARY PURPOSES (4th S. i. 126.)—There are many who have much to say that is worth saying in print, but shrink from the irksomeness of longhand writing, and yet cannot conveniently employ an amanuensis. Such men would readily become authors if they might send their MSS. to press in shorthand. Is it ever practicable to do so? Surely there are some correspondents skilled in phonography.

CYRIL.

COMYN: COMMINE: CUMIN (4th S. ii. 84.)—The name is familiar to readers of Irish history, and is frequently met with in the *Annals of the Four Masters*, &c. &c. In Thomond (the present county of Clare), in Limerick (see Lenihan's *History*), in Galway, &c. &c., there are many records of the name. In 549, the holy Comin founded the churches and towers in Inniscalttra (the Holy Island above Killaloe), in the Shannon. In 1408, 1409, 1410, 1428, and 1438, Thomas Comyn was mayor of Limerick. In 1448 and 1459, 1468 and 1473, William Comyn was mayor of Limerick. In 1481, John Comyn filled the same office. In 1496 and 1497, George Comyn was mayor; and in subsequent years the name of Comyn figures frequently on the mayoralty roll, as well as on the roll of bailiffs and sheriffs. In 1611, David Comyn was deposed from the mayoralty for refusing to take the oath of supremacy, and for not going to church. William Fitz Edmond Comyn was mayor in 1640; and in 1648, Sir Nicholas Fitz David Comyn was mayor. The name does not afterwards appear on the roll.

MAURICE LENIHAN.

Limerick.

FURRICKER (4th S. ii. 104.)—Allow me to suggest that this is in all probability a corruption of the Latin noun *furca*, a fork or yoke; one form of which, as every schoolboy knows, consisted of two spears in an upright position, and one placed crosswise, under which vanquished armies were compelled to pass in token of submission to their conquerors. Here we have a perfect simile of the head furrow crossing at right angles, and I think may reasonably conclude that Thanet had the word from the Romans, and has continued to use it with a slight variation of accent to the age we live in.

C. PETTET.

Bayswater.

PORTRAIT OF SIR THOMAS LEE (4th S. ii. 68.)—In the portrait of Sir Thomas Lee alluded to by C. W. M., the artist has not only shown the bare legs and feet, but has displayed a further portion of his figure by leaving his laced and embroidered shirt open in front; and, to increase the effect, has given him shield and weapons. No more explanation, however, seems to be required than for the fanciful costumes adopted in the portraits of several members of the Dilettanti Society.

E. S. D.



CORRUPT ENGLISH (4th S. ii. 54, 112).—I am very glad to second M. A. B. in his exposure of slovenly writers and speakers. That slip-slop expression, "whether or no" is an inaccuracy which I have long sought to correct. Another is the use of *without* instead of *unless*. How often do we hear such ungrammatical sentences as these, and read them too, in authors who should know better! "I should not do it, *without* he told me";—"I shan't go to town, *without* I hear from him," &c. Again, how commonly we hear, "I *don't* think," when a man evidently means that he *does* think! For instance, many will say, quite unconscious of saying exactly the contrary to their real meaning, "He never came here yesterday, I *don't* think," when they intend to tell you that they *do* think the man never came. How common it is to hear that a man *enjoys* very bad health! I once made a man stare, who asked me of another, "Doesn't Mr. — enjoy good health!" by answering, "O yes, when he can get it." I hope M. A. B. and other correspondents will perseveringly hold up the mirror to expose many other corruptions.

F. C. H.

The origin of that form of expression which includes the term *but that* having been traced to the Latin and Teutonic languages, it remains to be stated whether the phrase can be, with propriety, employed in English. I think not; but I submit the matter to philologists. It is true that a language should be weeded with care; but there is less fear of poverty and stiffness of expression in a language possessing the resources of our own, than there is of obscurity of style from the use of redundant words having no relation to the sense of a phrase. I may just remark that the instance of "but that" from the *Midsummer Night's Dream* is not employed in the sense to which my objection applies. We use *but that* very correctly; for instance, when we say, "I should have written to you before, *but that* I have been ill": here it is a contraction of "but—for the reason—that," and is perfectly understood in that sense; and this is, I believe, the meaning of the term in the quotation from the *Midsummer Night's Dream*; the word "bat" has there its proper signification; not so, I venture to think, in the case which I have submitted to your readers.

M. A. B.

TO MY NOSE (4th S. i. 463; ii. 91, 119).—At the first of the foregoing references, F. C. H. suggested that Ainsworth was indebted for the subject of his well-known song to Olivier Basselin, and kindly added a version of his own; at the second reference, BRADFORD kindly supplied from memory the first verse of Ainsworth's translation, for the convenience of "country readers"; at the last reference, F. C. H. appears again with the

last verse of the song; and some one may probably next week, with equal kindness, give the *three versions* together for facility of comparison. Fearing this, and to prevent the further occupancy of space that might be occupied with more novel matter, I beg to refer both town and country readers to "N. & Q.," 3rd S. iv. 488, where they will find a paper in which the attribution of *Blue-skin's* song was already made to the Norman Anacreon, and the two versions given in juxtaposition. I have noticed of late a strong tendency to reproduction in these pages; of course this is unintentional, but seems to justify the hint that a reference to the Index would prevent loss of time and trouble to correspondents, and vexation to readers, whose palates may not yet be prepared for the nauseating effects of the *crambe repetita*.

WILLIAM BATES.

Birmingham.

BRAT (4th S. ii. 78).—It must not be supposed that the derivation of a word is unknown because it is not given in Johnson's *Dictionary*! That is almost the last book one would look to for etymological information. *Brat* is a well-known old English word, and occurs in some MSS. of Chaucer in the signification of a coarse mantle. It also means a rag or clout, and, in particular, a child's bib or pinafore. A man having several *brats* has, literally, several *pinafores*. Or a child may be called a *brat*, i. e. a *rag*, by way of contempt, which is almost invariably intended. The word is not yet obsolete, being still used in the North in the primitive sense. *Bratt* is simply the Anglo-Saxon word for a cloak, and *brat* is the Welsh for a rag or pinafore; and there is no necessity for further search. This view is, I find, adopted in a review of Dr. Latham's and Mr. Wedgwood's dictionaries in the last number of the *Edinburgh Review*. To this review I would draw the attention of all interested in etymology. It seems to me a masterly example of sound English scholarship. The derivation there given of the word *dormouse*, and the explanation of Shakespeare's phrase, "a *bottled spider*," cannot but be received as unquestionably correct. It may be added that all the senses of *brat* are well explained in Jamieson's *Scottish Dictionary*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Life and Times of Gregory the Illuminator, the Founder and Patron Saint of the Armenian Church. Translated from the Armenian. By the Rev. S. C. Malan, M.A., Vicar of Broadwindsor. (Rivington.)*

The present work owes its origin to the question whether or not "holy" stands before "Catholic Church" in the Armenian version of the Nicene Creed, which led

Mr. Malan to think that a few authentic documents in connection with the Armenian Church might prove acceptable to those who take an interest in more than one branch of the Holy Catholic Church here on earth. Mr. Malan has accordingly translated eight various Treatises illustrative of the History and Doctrine of the Armenian Church—three of which only are published in the present volume, viz. 1. *A Short Summary of the Armenian Church and Nation*, which is a reprint in a separate form from the "Minutes of Home Administration in Russia for the Year 1843." 2. *The Acts and Martyrdom of St. Thaddeus and of St. Bartholomew the Apostles of Armenia*, which are translated from the Armenian, and give the traditions on the subject commonly believed in the Armenian Church; and 3. *The Life and Times of S. Gregory the Illuminator, the Founder and Patron Saint of the Armenian Church*, translated from the original by the Vartabed Matthew published at Venice in 1749. As there can be no doubt of the value of this book as a contribution to a history of the Christian Church, we trust it will be so received as to encourage Mr. Malan to publish the "Confession of Faith" and the other articles which he has translated, and which, as illustrating the doctrine rather than the history of the Armenian Church, would no doubt be found of yet higher interest to theological students.

*Calendar of State Papers, Domestic Series, of the Reign of Charles I., 1637, preserved in Her Majesty's Public Record Office. Edited by John Bruce, Esq., F.S.A. (Longman.)*

The documents relating to the year 1637, preserved in the Record Office, which are here carefully calendared by Mr. Bruce, are of very considerable importance—though only one of them relates to that eventful incident in the reign of the unfortunate Charles, the endeavour to introduce into public worship the new Scottish Liturgy. Among the papers here calendared are many relating to the Plague, which in that year desolated the metropolis; others again, to the expedition to Saltee for the release of English captives; and many, as in preceding volumes, to the evil fortunes of the Queen of Bohemia; and what may hereafter be even of greater importance than it at present assumes, the introduction into this country of voting by ballot in matters of public business. Illustrations of social habits and progress; of the history of our noble families, their births, deaths, and marriages; and a number of miscellaneous documents, which it were useless to attempt to classify, give interest and importance to the volume, and have furnished Mr. Bruce with materials for one of those amusing and instructive prefaces, which might well be printed hereafter in a separate form as a running commentary on the social and political history of England during the reign of Charles I.

*The last Century of Universal History: a Reference Book, containing an Annotated Table of Chronology, Lists of Contemporary Sovereigns, a Dictionary of Battles and Sieges, and Biographical Notes of Eminent Individuals from 1767 to 1867. By Alex. Charles Ewald, F.S.A. (Warne & Co.)*

As the last hundred years have unquestionably exercised greater influence over, and witnessed greater changes in the fortunes of this and other countries than in any preceding century, Mr. Ewald has shown good judgment in selecting that period for illustration, and much industry and tact in the selection and arrangement of his materials. The ample title-page shows the nature and object of the book, and Mr. Ewald, as a Tutor for the Civil Service Examinations, recommends it to candidates

for diplomatic and consular appointments. It probably, therefore, had its origin in his recognition of the want of such a handy Manual of Modern History.

*The only English Proclamation of Henry III., Oct. 18, 1258, and its treatment by former Editors considered and illustrated; to which are added Editions of the Cuckoo's Song and the Prisoner's Prayer, Lyrics of the Thirteenth Century. By Alexander J. Ellis. (Asher & Co.)*

The reader will readily admit the necessity of considering and examining this interesting historical and philological document, when he learns that the present publication will form the sixteenth edition of it at least, and yet is the only one which faithfully reproduces the original. The paper is one of great value to English philologists, and its republication in a separate form (it originally appeared in *The Transactions of the Philological Society*) will be a boon to many students of Early English.

*Notes Genealogical and Historical of the Fanshawe Family, No. I, Pedigree and Funeral Certificates.*

This is a handsome reprint for private circulation of the interesting memorials of the Fanshawe family which have appeared in the *Miscellanea Genealogica et Heraldica*.

PORTRAIT OF THE DUKE OF EDINBURGH.—The London Stereoscopic Company have just published a carte of the Duke of Edinburgh, the only one taken since his life was attempted. It is a good portrait, but shows traces of suffering and anxiety.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

HISTORY OF THE MIXED PARLIAMENTARY ABIES, &c. By Brown Willis, Esq., 1718-1719.  
THE BEAUTIES OF ENGLAND AND WALES. By J. Norris Brewer, 1818.  
HISTORY OF THE CHURCH OF ENGLAND. By Thos. Slavelly, 1778.  
HISTORY OF THE ANCIENT ABIES, &c., OF ENGLAND. By John Wright. Abridged, 1693.  
HISTORY OF THE ANCIENT ABIES, &c., OF ENGLAND. By Sir William Dugdale, by John Stevens, 1722.  
HISTORY OF THE ANCIENT ABIES, &c., OF ENGLAND. By John Caley, Esq.; Henry Ellis, Esq.; and the Rev. B. Bandinel.  
BISHOP TANNER'S ACCOUNT OF THE ABIES, MONASTERIES, &c., OF ENGLAND.

Wanted by Captain Bredding, 16, Vernon Street, Derby.

MILMAN'S LATIN CHRISTIANITY. Vol. I. 1854.

Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

## NOTICES TO CORRESPONDENTS.

UNIVERSAL CATALOGUE OF BOOKS IN ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

IRATUS. We cannot undertake to write private Replies to Querists.

H. D. M. For notices of the words and music of "Dumbarton's Drums," see "N. & Q." 3rd S. vi. 271.

W. G. There is nothing peculiar in the folio Bible of 1688, nor is it scarce.

ERRATUM.—4th S. ii. p. 49, col. ii. line 13, for "Marte" read "Martii."

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 12s. 6d., which may be paid by Post Office Order, payable at the STRONG'S Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, AUGUST 15, 1868.

## CONTENTS.—No 33.

NOTES:—*Lacus Ampsanctus*, 145—Poem ascribed to Milton: Thyme growing in Woods, 146—Verses to Henriette Marie, &c., 147—Poems translated from the German, 148—Letter from Sir T. Fairfax, 149—Chaucer's "Canterbury Tales," &c., 150—Illustrations of Bishop Percy's Manuscript, No. 1, 152—Sale of Books printed by Oaxton, 150—Toads and Lizards born of Women—Excessive Punctuation—Humboldt's Old Parrot: Karl-August—National Portrait Exhibition, 1868—Folk Song—Whistling in your Fire—Bishop Butler—Presentiment—Porce-lain, 153.

QUERIES:—Michael Wigglesworth, 155—Betty Garet, 150—Age of the World—American Dramatists—Anonymous—J. Beresford—Chatterton—Drum—"The Gownsmen," 1829-1830—Names—David Neilson—The Pelham Buckle—Primitive Font—Quotation wanted—Stone Cannon-balls—Yudhishtira and Janamejaya, Pāndu-vanshi, of the Mahā Bhārata, 156.

QUERIES WITH ANSWERS:—St. John Long—Macnab of Macnab—Longevity of Sir John Peyton—Representation of Preston—Sir Francis Harvey—Sir Ambrose Crawley—Lady Mollineux, 158.

REPLIES:—Naked Legs at Court, 159—Disembowelment, 161—Greek MS. of the Gospels, 162—The Medal of Cromwell, 163—St. Herefrid—Sir Walter Raleigh's Descendants—Parish Registers—Sir John Davis—Old Ballad—Tasso's "Love and Madness"—Ancient and Modern Sanskrit—Old Border Games—P. Ker—Fruits preserved in Honey—Noble of Edward III.—Robert Morris—Calvin and Servetus—Enamelling the Face—Écheltes—A. Griff, &c., 164.

Notes on Books, &amp;c.

## Notes.

## LACUS AMPSANCTUS.

Like all semi-extinct volcanoes, which I imagine this to be, it is only, I believe, at times that this lake, or rather pool, is in the slightest degree resembling the terrific description which Virgil (*Æn.* vii. 563) gives of it:—

"Est locus, Italiæ in medio sub montibus altis,  
Nobilis, et famâ multis memoratus in oris,  
Amsancti valles: densis humi frondibus atrum  
Urget utrinque, latus nemoris, medioque fragorosus  
Dat sonitum saxis et torto vertice torrens.  
Hic specus horrendum, et savi spiracula Ditis  
Monstrantur; ruptoque ingens Acheronte vorago  
Pestiferas aperit fauces."

When I visited it with two Oxonian friends, it had nothing in its appearance that could in the least approach to such a description, but we got some curious information respecting it from an intelligent priest whom we met at Gesualdo, a village about eight miles distant from the lake, now known as Le Mofete, evidently a corruption of Mephitis, the goddess of mephitic exhalations, to whom Pliny (*H. N.* ii. 95, 3. ed. Lemaire) tells us a temple was erected in its vicinity. This priest told us that the inhabitants watched with anxiety the appearance of the lake, as it was always in much greater commotion before any violent convulsion of nature, such as earthquakes, or even a violent eruption of Vesuvius. Mons Vultur rises

in grandeur about fifteen to twenty miles distant, and there I had heard the same statement respecting two small lochs which are found in the largest crater. These, too, give signs, which the monks imagine to predict some coming convulsion.

Having my imagination full of Virgil's description, I confess that I was sadly disappointed when I looked down on the small pool at the bottom of what might be called a crater. It was in the form of a semicircle, and the pool was on a level with the surface of the narrow valley which ran towards it. The hills in its immediate vicinity rise to no great height, nor yet are they covered with wood, though there is some slight brushwood. There was nothing solemn nor religious in its aspect. The water had a dark, pitchy appearance, and was thrown up occasionally in several places to the height of four or five feet, falling back again into the basin. At the edge on which we were standing we might possibly be forty feet above the pool, and we did not dare to descend, as the exhalations were said to be so strong that we should have been suffocated long before we reached the water. The smell certainly was very strong as I attempted to descend, but we were told that it is not always in this state, and at times it may be approached with impunity to windward. The lake has no apparent outlet for its waters; at a short distance, however, there is a small rill oozing from the ground, with water of a mineral taste, which is conveyed to some baths, employed by the inhabitants for cutaneous diseases. The country around had that pale, deadly hue which the presence of sulphur always causes, and the stones close to the pool were quite yellow.

From all I heard I am inclined to believe that Virgil's description may at times be no exaggeration, as volcanic appearances change so much and so suddenly. Cicero (*De Divin.* lib. i. 36) refers to it in nearly the same language: "Ex quibus et mortifera quædam pars est, ut et Amsancti in Hirpinis."

Some writers, and among others Chaupy, maintain that we must look for the Lacus Ampsanctus at Cutiliæ, on the river Velinus. I visited this lake, with its floating islands, but it has less resemblance to the description of Virgil than even the lake of which I have been speaking. If the appearance, indeed, of the hills was to determine the question, they are certainly of a much grander character than in the south. They tower to a great height around; at Cutiliæ we are in the midst of the loftiest ridge of Apennines and the most picturesque ravines. The pass of Antrodico is close by, and from the neighbouring heights the eye rests on Monte Corno, the "Gran Sasso d' Italia," with its peak 10,154 feet above the level of the sea.

I have said that Chaupy places it at the lake of

Cutiliæ, but in this I am following Romanelli, and I do not know whether Chaupy fixes on Cutiliæ or Lacus Velinus in the plain of Rieti, close to the falls of Terni. They are of course quite different lakes, and possibly twenty miles from each other. The Lacus Velinus has no appearance of effervescence of any kind, and is still less suited to Virgil's description, unless, indeed, we are to consider the Falls to represent the description of Virgil. Would your correspondent W. kindly examine Chaupy, and see whether he fixes on Velinus or Cutiliæ? Does Chaupy say that he is adopting the suggestion of any previous writer in removing Ampsanctus to the north? He was not the first to look in that direction for the lake, as I find in the *Iter Venusinum* of Lupoli (Napoli, 1793) that a variety of writers had already suggested the idea.

Flavio Biondo, who wrote a work entitled *Italia Illustrata*; Alberti, who wrote *Descriptio Italia*; Francesco Florido, who wrote *Syllogismi vel lectiones subsecivæ*, and several others before Chaupy had fixed on the plain of Rieti as agreeing better with the "umbilicus Italiæ" than "Mofete," but they seem to have thought of Lacus Velinus, now known as "Lago a piè di Luco," though this lake has not, as I have already said, the slightest appearance of being under volcanic influence, whereas the country in the south round "Mofete" is doubtless subject to constant disturbance. At Mirabella, a village at no great distance, there is a sulphureous spring called *Acqua Putrida*, and the hills in the vicinity of Castro Franco are called by the peasantry "Monti Tremoli" (the "Trembling Hills"), from the constant shaking of the earth.

I have given a correct description of the lake "Mofete" as it presented itself to my eyes; but if we are to believe the statements of some of the Italian geographers, it is seen at times under a very different aspect. Thus Lupoli says (p. 137),

"Heu quantus horror, mi Ferdinando, quum primum ad illum lacum accessi! Illic plumbeus aquarum color, quæ perenni motu agitata, ac veluti violento igni admota nullo non tempore fervent. Illic per lacum frequentibus bullulis discurrunt, prægrandiores certe iis, quas pueri ex sapone per lussum expriment. Illic ripa cretaceo glutine concreta. Quid porro de voragine ipsa, quæ tortum, horrendumque aquarum vorticem efformat, et ex quâ pestiferi et mortales halitus scaturit?"

Even Pratilli, p. 460 (*Della Via Appia*, Napoli, 1745), who seldom allows his imagination to raise him above a prosaic description, thus speaks of it:—

"Nel mezzo, con orribil furia e rimbombo, gorgogliando sorge, e s'alza intorno a sei spanne un' acqua torbida, livida, e fredda, e di un lezzo spiacevole, qual è quello del solfo, allorchè con altro bitume si brucia; ed è tanto grave, acuto, e gagliardo, che si sente talora parecchie miglia all' intorno, ed appuzza i circostanti villaggi."

I do not doubt that "Mofete" is the Lacus

Ampsanctus of Virgil, and though the poet has evidently allowed his imagination full play in the description of the surrounding scenery, I believe that it occasionally exhibits a very different appearance from that which met my eyes.

CRAUFURD TAIT RAMAGE.

#### POEM ASCRIBED TO MILTON: THYME GROWING IN WOODS.

Assuming that our wild thyme is the *thymum* of the Latins, I think it may be shown that we have authority from the Roman poets—Horace more particularly—to warrant the conclusion that it is to be found growing in woods or groves as well as in open and unsheltered spots. In support of this theory—if mere theory it be—I shall quote only two passages, and both from the poet mentioned above.

In Ode 17, book i. we have—

"Impune tutum per nemus arbutos  
Querunt latentes et thyma, devixæ  
Olentis uxores mariti."

In Ode 2, book iv. —

"Ego apis Matinæ  
More modoque,  
Grata carpentis thyma per laborem  
Plurimum, circa nemus uvidique  
Tiburis ripas, operosa parvus  
Carmina fingo."

Now from these two passages it is clear that the *thymum* of the Latins *did* sometimes grow in the *nemus*. What, then, was the *nemus*, and whence is the word derived? From the Greek *νέμευ* without doubt. The root-meaning of which is, according to the dictionaries, "a grove which contains meadows and pasture land for cattle." These openings would in Latin be expressed by *salvus* ("saltibus in vacuis pascant," Virg. *Georg.* iii. l. 143), in English by either *oasis* or *glade*. In the poets, however, the word has a more restricted sense, and, with rare if any exceptions, signifies a *plantation*, *wood*, or *forest*. In one or other of these meanings we meet with it in Horace seven times, in Virgil more than twenty. What, then, is the conclusion to which all this leads? Surely that, as in its poetic use, *nemus* means a wood; and as one poet, at all events, speaks of *thymum* as growing in the *nemus*, and as the Italian *thymum* and the English wild thyme are identical in their kind, it may fairly be permitted an English poet, in a description of this production, to assign it a locality for which he has the authority of one of the best poets of the best age.

Of Milton's knowledge of the classics it would be idle to say a word. That it was profound and universal his writings plainly prove. His poems are prolific in allusions to them, and in illustrations from them. Is it too much, then, to suppose that in this passage in the epitaph—assuming it to be his—he may have had in his eye one or both of



these descriptions which we have quoted from Horace, or some similar ones from any other of the Greek or Latin poets? His own experience as to the fact would be of little moment either way. He needed an illustration; his reading supplied the need. The authority was beyond exception, so he adopted it, and who can blame him? If—

“ . . . . . Pictoribus atque poetis  
Quodlibet audendi semper fuit æqua potestas,”

then I hold to the opinion that the writer of this passage is quite within just limits, and that what he has penned is no “dignus vindice nodus,” calling for a tithe of the fuss and clamour that has been raised about it. EDMUND TEW, M.A.

During the rage of the controversy respecting the poem attributed to Milton, it is perhaps not unreasonable to point out some of the peculiar beauties which are conspicuous among all the inequalities of his poems:—

“Quantum lenta solent inter viburna cupressi.”

De Quincey informs us:—

“Mr. Landor makes one correction by a single improvement in the punctuation, which has a very fine effect. Rarely has so large a result been distributed through a sentence by so slight a change. It is in the *Samson*. Samson says, speaking of himself (as elsewhere) with that profound pathos, which to all hearts recalls Milton's own situation in the days of his old age, when he was composing that drama—

‘Ask for this great deliverer now, and find him  
Eyeless in Gaza at the mill with slaves.’

Thus it is usually printed—that is, without a comma in the latter line; but, says Landor, ‘there ought to be commas after *eyeless*, after *Gaza*, after *mill*.’ And why? because thus, ‘the grief of Samson is aggravated at every member of the sentence.’ He (like Milton) was—(1) blind; (2) in a city of triumphant enemies; (3) working for daily bread; (4) herding with slaves; Samson literally, and Milton with those whom politically he regarded as such.”

Is it not extremely improbable that the hand of one—

“Who ‘waked to ecstasy the living lyre,’”—

was not acknowledged and recorded by the original possessors, and more recently by the depositor of the volume containing this poem in the British Museum? Or was Milton still inglorious?

BIBLIOTHECAR. CHETHAM.

The fact of its occurring four times therein has been adduced as strong evidence against the probability of the poem being Milton's; but the word does occur once in the minor poems:—

“And that her reign had here its last fulfilling.”  
*The Hymn*, St. 10.

“Or, while we speak, within the direful grasp  
Of savage hunger, or of savage heat!”

*Comus*, l. 357-8.

Read *hunter* and *beast*.

“Some roving robber calling to his fellows.”

“‘Heaven keep my sister!’ replies the second Brother; and the Attendant Spirit says, he came not here ‘to pursue the stealth of pilfering wolf.’”

That *beast* is the true reading is proved by Dian needing her dreaded bow against the lioness and pard, and is confirmed by the poet himself:—

“And now wild beasts came forth the woods to roam.”  
*Paradise Regained*, b. i. last line.

“Rien ne réussit comme le succès,”

is said to be untranslatable, but “nothing tells like success” strikes me as a good homely phrase with some stuff in it, at any rate preferable to the milk-and-water dilution now going the rounds of literature, “nothing succeeds like success.” Perhaps *réussit* has some variation or shade of meaning like Voltaire's *heureux*; see last month's “N. & Q.” p. 22. ROBT. CARTWRIGHT, M.D.  
Shrewsbury.

VERSES TO *Henriette Marie*, WIFE OF CHARLES I. ON  
HER RETURN FROM HOLLAND IN 1643.

MADAM,

Whilst *Orpheus* toucht his harpe, we read  
Woods and trees did measures tread;  
And their stubborn rootes, like feet,  
Did in dance and numbers meet.  
Tigers too, and panthers wilde,  
Lost their fiercenesse, and grew milde.  
And the savage multitude  
Of people were no longer rude.  
But when once he ceas't to play,  
Hearers did become a fraye,  
And no longer swayd by charmes,  
Knew nought civill but their armes.  
Ayres, we read too, and soft layes,  
Heretofore did citties raise.  
When a gentle close did meet,  
Straightway started up a street;  
And like creatures of the string  
From each stroke did temples spring,  
What musick did doe heretofore,  
Your beauty did doe, and much more.  
Before you went, from your faire look  
Our saluages their mildnesse tooke.  
Wolves, and beares, and beasts of prey,  
With the lambe, and kiddie did play.  
From your charming face, and smile  
Sprung a soft peace to this isle.  
And whilst you mov'd in our sphere  
We an order'd kingdomere were.  
But once parted from us, we  
Having lost the harmonye,  
Which combined us in one knot,  
Concord, rule, and lawes forgot,  
Every thing did loose its name,  
A people a wild rout became.  
Nothing did with thing agree;  
Once more we did chaos see.  
The base under element  
Did invade the firmament;  
And those parts which lowest lye  
Striv'd to change place with the skye.  
The dull earth did strive to run  
Equal courses with the sun,  
And would teach us to count dayes,  
By its shade, not by his rayes.

O once more your powers display;  
 Smile these broyles, and iarres away.  
 Every look which you reveale,  
 Will compose our common weale.  
 And your bright eyes will create  
 Once more a well orderd state.  
 From your returne, lawes will obtaine  
 Their force, and be once lawes againe,  
 And where you your beames display  
 'Twill be pleasure to obey.  
 And our bodyes, which before  
 The style of subjects only wore,  
 Henceforth will but one halfe be  
 Of their princes soveraignty.  
 You'll enlarge his realmes, and find  
 A greater empire in each mind.  
 And his other titles fill  
 With his peoples hearts, and will,  
 When it shall be said in storrye  
 You made these his territory.

And now if I my verse could turne  
 To gums which might on altars burne,  
 In steed of poem cloudes should rise  
 To heaven in bright sacrifice;  
 Which hath returned you home to us  
 By dangers made more pretious.  
 As things put on new price and cost,  
 When most in perill to be lost.  
 Or as he, who his jewell threw  
 Into the sea, received it new,  
 When next recover'd, and the wave  
 Enrich him twice, which did it save.  
 Or as bright pearles, although we see  
 That in themselves they orient be,  
 Show yet more orient, and doe  
 More strike the sight, cause div'd for too,  
 We doe receive you back as treasure,  
 Which th' owners doe by tempests measure,  
 Or as the longing merchant prizes  
 By th' wracks they scape his merchandizes.  
 For though the *Halcyon* waves did seeme,  
 When you sayled on their brow, to teeme,  
 And beare a second *Venus*, and  
 Transport you in soft calmes to land.  
 Yet count our feares, and you are seene  
 Return'd thus to us, twice our QUEENE.

I. [JASPER] MAYNE. S.T.B. of Chr. Ch.

The above verses are transcribed from a collection entitled *Musarum Oxoniensium EPIBATEPIA serenissimæ reginarum MARLÆ ex Batavia feliciter reduci publico voto D.D.D. Oxonia, excudebat Leonardus Lichfield, Academicæ typographus*. 1643. Small 4to. 32 leaves. The transcript gives the orthography and punctuation of the printed text, but more than a hundred small letters have been substituted for so many capitals.

This slim volume contains the loyal effusions, in the Greek, Latin, and English languages, of about fifty Oxonians, and vividly traces the feelings which prevailed with the educated classes at that unfortunate period. I obtained it from the library of the rev. Philip Bliss in 1858; have always admired the verses of Mayne; and now produce them for the gratification of others, and in consequence of their possible connection with the subject of a late specimen of critico-satiric competition.

BOLTON CORNEY.

Barnes, S.W., 8 August.

# POEMS TRANSLATED FROM THE GERMAN.

In that elegant collection of hymns, *The Spirit of Praise* (London, E. Warne & Co., no date), there are two poems ascribed to Dr. Henry Dulcken which have to be restored to their original authors. Both are translations from the German, and good and elegant translations too; and as other translations from the German (as for instance from Luther, Paul Gerhard, and Gerhard Tersteegen), printed in the same choice volume, are noted down as such, I think it but right to point out the two poems in question. One, of which Dr. Dulcken has given only four stanzas, is entitled "Patience" (see *The Spirit of Praise*, pp. 108-109), and is by the amiable and pious Karl Johann Philipp Spitta (born at Hanover, 1801; died as *pastor* at Hameln on the Weser, 1859), the author of *Psalter und Harfe*, the *Keble* of Germany. The original "Geduld" contains five stanzas, and every English student of German poetry will consider the translator's version very sweet and faithful, though of course not adequate to the exquisite German poem itself. If any of your readers should wish for a copy of the original, I shall be happy to transcribe it for him or her; as I should also like to draw attention to Spitta's saintly muse. Some parts of *Psalter und Harfe* have, if I be not mistaken, been translated into English.

I have unfortunately forgotten to note down the English title (and the page it occupies in the *Spirit of Praise*) of the second poem; but as the volume contains only these two translations by Dr. Dulcken, it will be easily discovered. It bears, if I remember right, the title of *Nachtgebet* (Evening-prayer), and is by Luise Hensel (born March 30, 1794), who was for many years one of the lady teachers at Nonnenwerth near Bonn, and who, like her sister Wilhelmine (born Sept. 13, 1802), has published some very charming poems (published by Kletke in one volume, Berlin, 1857). Their brother Wilhelm (born 1794, died 1861) was a very clever German historical painter, who distinguished himself first in 1821 by his drawings to Moore's *Lalla Rookh*, for the well-known scenic court representation of that poem at the court of Sans Souci. He was married to Fanny, the sister of Mendelssohn; she died in 1847, after a very happy marriage of twenty years' duration. One of his best pictures, "The Duke of Brunswick at the Ball at Brussels," is in the possession of the Earl of Ellesmere. Another excellent picture is "Vittoria Caldoni" of Albano, the famous Roman model, of whom August Kestner, in his *Römische Studien*, has left us such a charming remembrance with pen and pencil. (See, for further information, *Unsere Zeit*, 1863, p. 269.)

To return to our *moutons*. I do not happen to possess the collection of poems by the two sisters



Hensel, spoken of, but I cannot refrain from transcribing the whole of the little poem from a copy before me, and which will, I have no doubt, be acceptable to many readers:—

"Müde bin ich, geh' zur Ruh',  
Schliesse beide Äuglein zu;  
Vater, lass' die Augen dein  
Über meinem Bette sein.

"Hab' ich Unrecht heut' gethan,  
Sieh es, lieber Gott, nicht an;  
Deine Gnad' und Jesu Blut  
Macht ja allen Schaden gut.

"Alle, die mir sind verwandt,  
Gott, lass' ruhn in deiner Hand;  
Alle Menschen, gross und klein,  
Sollen dir befohlen sein.

"Kranken Herzen sende Ruh',  
Nasse Augen schliesse zu;  
Lass' den Mond am Himmel stehn,  
Und die stille Welt beschehn."

HERMANN KINDT.

#### LETTER FROM SIR T. FAIRFAX.

The enclosed, the original of which I found the other day among the papers of a deceased solicitor formerly residing in Mirfield, may probably interest some of your readers. The paper on which the original is written is about five or six inches square, and is very much worn and dilapidated, so that I have had great difficulty in making out many of the words, and these I have underlined or left blank in the copy. There is an endorsement on the back, which appears to be a memorandum of the giving of the notice, but it is so faded as to be nearly illegible. S. J. C.

Dewsbury.

"To the Constable of Mirfeild.

"Whereas the Earle of Newcastle, Sir W<sup>m</sup> Savile, Sir Marmaduke Langdale, Sir Ingram Hopton, Francis Nevile, Esq. and others of that pty have brought into this county a great army of papists and persons ill affected to the peace of the county under a pteence of mainteyning the ptestant Religion and the lawes of the land, intending no other than the utter overthrow of both Religion, and lawes, as appeareth by their irreligious and unlawfull practise in grinding the ——— of his Ma<sup>ty</sup> best subjects by pillaging, and plundering their houses, imprisoning and abusing of their psons, and imposing on them such grievous taxes and intollerable pressure as hath already in pt consumed and will shortly exhaust the whole Treasure of this flourishing county, for the pventing of w<sup>ch</sup> injuries having at length received many armes more strength, and Com<sup>ds</sup> andes to assist the Inhabitants of theis p<sup>ts</sup> w<sup>ch</sup> through Gods assistance have resisted the said popish army with incredible success, I do hereby require you to give notice hereof to all the Inhabitants in y<sup>r</sup> Constabulary that bee of able bodies from the age of 16 to 60 to comānd them to repair to [Almonbury or some other place near Mir-

feild upon Saturday\*] next, being the 29th† day of this instant January by 9 a. m. each with the best weapons they can peure. And [there to stay till they receive further comānds from mee] that by an harmonious consent wee may through the helpe of God drive out the Popish Army, establish peace in this county, and obteyne free trading again to y<sup>e</sup> comfortable support of poore and rich. Let ev<sup>ry</sup> man that is able bring w<sup>th</sup> him 4 or 5 dayes provision, and let the poorer sort bee furnished by y<sup>e</sup> Constable out of y<sup>e</sup> comon pocke for y<sup>e</sup> like time. Hereof faile y<sup>e</sup> not at y<sup>r</sup> pill as you ——— y<sup>r</sup> owne goode, and the goode of this bleeding and distressed Country. Given under my hand at Bradford the 19th day of January, 1642.

"THO: FAIRFAX."

#### CHAUCER'S "CANTERBURY TALES":

THE GROUPS AND ORDER OF THEM.

##### TABLE I.

Much as Chaucer has been talked about, moderately as he has been read, universal as is the admission that his great work is an incomplete collection of groups of Tales, I believe that no one has hitherto in print tabulated Tyrwhitt's results as to the groups into which the Tales fall, and the order of the groups, or stated the way in which, in different MSS., these groups change places with one another, split up and charge into one another, stand on their heads, and perform divers other manœuvres interesting to the Chaucer student to behold. Having been disappointed in the hope that a friend who knows all about this matter would tell me on paper all he knew, I have been obliged (in my work for the Chaucer Society) to get up hastily part of the facts myself, from MSS., books, and other friends; and the results are curious enough to be laid before those readers of "N. & Q." who are likely to care for such things. Lord Ellesmere has been kind enough to let me collate his well-known illustrated MS. of the Canterbury Tales for the Chaucer Society's forthcoming 6-text edition of them. This MS., like the two best Cambridge University ones, contains the Tales in what may be called their natural order, the order which Tyrwhitt settled for them, no doubt following his Cambridge MSS. Taking this Ellesmere, then, as our guide, we can arrange the contents of the other MSS. by it, and see their variations from it and from each other. Only twenty of the many MSS. of the *Canterbury Tales* have yet been examined for this purpose. By next week I hope that at least twenty more will have been done, and that their Contents will then be exhibited in like manner.

\* The words within brackets have been interlined in place of the words "Bradford upon Friday," which are struck out.

† These figures appear to have been originally "28th."

‡ The words within brackets have been interlined in place of the words "I shall furnish every man w<sup>th</sup> armes befitting him that is ———" which are struck out.

Groups.	Ellesmere MS.	Cambr. Univ. Gg. 4. 27.	Cambr. Univ. Dd. 4. 24.	Harl. 7334 (Wright and Morris).	Harl. 7333.	Harl. 1758.	Sloane 1685.	Royal 17 D XV.	Royal 18 C II.	Cambr. Univ. Ii. 3. 26
I.	{ Prologue Knight Miller Reeve Cook	I.	I.	I.  Gamelyn	(no Prol.) I.	I.  Gamelyn	(Prol. imperf.) I.  Gamelyn	I.  Gamelyn	I.  Gamelyn	I.  Gamelyn
	Misplaced Tales									
II.	Man of Law	II.	II.	II.	II.	II.	II.	II.	II.	II.
	Misplaced Tales				V. 1 IV. 2	V. 1 IV. 2	V. 1 IV. 2	V. 1 IV. 2	V. 1 IV. 2	V. 1 IV. 2 V. 2
III.	{ Wife of Bath Friar Sompnour	III.	III.	III.	(no Wife) III.	III.	III.	III.	III.	III.
	Misplaced Tales									
IV.	{ 1. Clerk 2. Merchant	IV.	IV.	IV.	IV. 1	IV. 1	IV. 1	IV. 1	IV. 1	IV. 1
	Misplaced Tales									
V.	{ 1. Squire 2. Franklin	V.	V.	V.	V. 2	V. 2	V. 2	V. 2	V. 2	
	Misplaced Tales			VIII.	VIII.	VIII. (Chan. Yem. imperf.)	VIII.	VIII.	VIII.	VIII.
VI.	{ 1. Doctore 2. Pardoner	VI.	VI.	VI.	VI.	VI.	VI.	VI.	VI.	VI.
	Misplaced Tales (? any)									
VII.	{ 1. Shipman 2. Prioress 3. Thopas 4. Melibe 5. Monk 6. Nun's Priest	VII.	VII.	VII.	(no Ship- man) VII.	VII.	VII. (minus 3. Thopas 4. Melibe)	VII.	VII.	VII.
	Misplaced Tales									
VIII.	{ 1. Second Nun 2. Chanons Yeman	VIII.	VIII. (imperf.)							
	Misplaced Tales (? any)									
IX.	{ 1. Manciple 2. Parson	IX.	(out)	IX.	IX.	IX.	(out)	IX.	IX.	IX.



Lansdowne 891.	Sloane 1686. Paper, late.	Harl. 735.	Hoispur MS. Lord Lecon- field.	Camb. Univ. Mm. 2. 5.	Harl. 1239.	Sion Coll.	Additl. 25, 718.	Trin. Coll. Camb. R. 3. 15.	Trin. Coll. Camb. R. 3. 3.	Hengwrt.
I.	I.	(No Prol. Knight imperf.) I. (no Cook)	I.	I.	(only Knight imperf.)	(out)	(only Knight and Miller, both imperf.)	I.	I.	I.
Gamelyn	Gamelyn		Gamelyn	Gamelyn						
			VII. { <sup>1</sup> <sub>2</sub>	VII. { <sup>1</sup> <sub>2</sub> <sub>5</sub>						
II.	II.	II.	II.	II.	II.	(out)	II. (imperf.)	II.	II.	
V. 1	V. 1		V. 1 IV. 2	V. 1 IV. 2		IV. 1		V. 1 IV. 2	V. 1 IV. 2 IV. 1	
III.	III.	III.	III.	III.	Wife only	III.	Sompnour only, imperf.	III.	III.	III.
		VIII. 1 (no 2)					VI.			VII. { <sup>5</sup> <sub>6</sub> IX. 1 II.
IV.	IV.	IV.	IV. 1	IV. 1	IV. 1 (2 out)		Clerk (imperf.)	IV. 1		
								VI. 2		
		V.			(1 out)	(out)	(out)			V. 1. IV. 2 misplaced V. 2
V. 2	V. 2		V. 2	V. 2	V. 2			V. 2		
VIII.	VIII. 1 (2 out)		VIII.	VII. 6 VIII.				VIII. 1 (Prol. only) (2 out)	VIII.	VIII. 1 (2 out) IV. 1
VI.	VI.	VI. (2 imperf.)	VI.	VI.	(out)	(out)	(out)	VI. 1	VI.	VI.
VII.	VII.	(out)	VII. { <sup>3</sup> <sub>4</sub> <sub>5</sub> <sub>6</sub>	VII. { <sup>3</sup> <sub>4</sub>	(out)	(out)	Shipman, Prioreess, ( ) Melibe (all imperf.)	VII. (minus 2. Prioreess and 3. Tho- pas)	IX. 1 mispld. VII. { <sup>3</sup> <sub>4</sub> <sub>5</sub> <sub>1</sub> <sub>2</sub>	VII. { <sup>1</sup> <sub>2</sub> <sub>3</sub> <sub>4</sub>
					(out)	(out)	(out)		V. 2	
IX.	IX. 1 (2 out)	(out)	IX.	IX.	(out)	(out)	(out)	IX.	IX. 2	IX. 2

It will be seen that the group most given to wandering is No. VIII.—the Second Nun's and Chanon's Yeman's Tales,—while the most larkly separate tales are V. I, the Squire's, and IV. 2, the Merchant's. The MS. that plays most tricks is the Trinity R. 3. 3, which turns the feet of group VII. where its head ought to be, and *vice versa*. The Hengwrt MS., for the loan of which I am indebted to Mr. Wynne, is also a tricky one.

The largest class of MSS. is that composed of Harleian 7333, 1758, Sloane 1685, Royal 17 D XV, and Royal 18 C II. The Lansdowne 851 and Sloane 1686 go nearly together. The question how far the MSS. that agree in order, agree in text, must be discussed hereafter. So far as I have yet seen, the order and readings have no necessary connection.

The question of the Prologues, and the "myrie wordes of the Hoost," &c., or chats, by which (as Tyrwhitt says) the Tales are linked together, and the way in which these change with the changing order of the Tales, have been purposely kept for further discussion, and this is why the Prologues and Chats are not mentioned in the Table. If any one who has access to a MS. of the Tales not mentioned here, will send me the order of its Tales, and a copy of the Prologues and Chats which differ from those in Tyrwhitt, I shall be much obliged to him.

F. J. FURNIVALL.

3, Old Square, Lincoln's Inn.

#### ILLUSTRATIONS OF BISHOP PERCY'S MANUSCRIPT.—No. I.

Dear Sir,—I enclose a Devonshire (or perhaps rather Dorset) version of the story of the "Pore Man and the King" (vol. iii. p. 195 of the print of the Percy MS.). The friend from whom I had it says:—"I know it only orally; I doubt if it exists in print. I have not the least recollection of the last two lines of the third stanza, and strongly suspect I never heard them, and that there was a 'hole in the ballad' here, when it was repeated to me about twenty years ago." But another friend says he believes the ballad was printed many years since. Yours faithfully,

JOHN SHELLEY.  
Plymouth.

To F. J. FURNIVALL, Esq.

THE FARMER AND THE KING.

[A Dorsetshire (or East Devon) version of the "Pore Man and the King."]

There was an ol' chap in the west countrée;

A vlaa in the leëss<sup>1</sup> the liyars had voun<sup>2</sup>:

T was all about vellin of vive oak<sup>2</sup> tree,

And buildin<sup>3</sup> a house upon his<sup>5</sup> own groun<sup>4</sup>.

So up to Lunnon this ol' chap must go,

To tell the King a part of his grief;

Also<sup>4</sup> to tell 'un a part of his woe;

In hopes that the King<sup>5</sup> will gi' 'un relief.

Now when to Lunnon this ol' chap was come,<sup>6</sup>

He voun<sup>7</sup> the King to Windsor was gone.

So when this ol' chap to Windsor was come

He walked right up before the door:

He knocked and thump'd wi' his oaken clump;

"There's room within vor I, to be sure!"

"Please, Mister Noble, show I the King;

Is that the King that I do zee there?"

I zeed a King at Bartlemy Vair,<sup>9</sup>

More like a King than that<sup>10</sup> chap there!"

"Well, Mister King, how do 'ee do?

I ha' gotten<sup>11</sup> for you a bit of a job;

Which if so be as you do too,<sup>11</sup>

I ha' gotten<sup>11</sup> a summat vor you in my vob."

The King he took the leëss<sup>1</sup> in hand;

To zign it also he were willin<sup>12</sup>;

When the varmer, to make un' zome amend,

He pull'd out his purse,<sup>15</sup> and he gi'd 'un a shillin<sup>1</sup>.

The King, to carry on the joke,

Ordered ten pound to be paid down;

Also<sup>4</sup> ten more, which makes a score,

All to be his'n for evermore.

The varmer 'a stared to zee zo much money;

To take it up too he were willin<sup>14</sup>;

But 'a zaid, if a'd know'd he'd a got zo much gowd,

He'd a dashed his wig vore he'd gi'd 'un the zhillin<sup>1</sup>!"

The following are West Devon variations:—

<sup>1</sup> Leash, i. e. lease. — <sup>2</sup> Ashen. — <sup>3</sup> Tap — <sup>4</sup> he's.

<sup>4</sup> Like-wise. — <sup>5</sup> In hope the King. — <sup>6</sup> This chap was

a come. — <sup>7</sup> The missing lines are supplied by the following, which I think are not quite correct:—

If the king had a know'd that he'd a been comin'

He wouldn't a gone so far from home.

<sup>8</sup> Be theeky the King that I zees there? — <sup>9</sup> I zeed a

chap to Bartlemy Fair. — <sup>10</sup> Theeky. — <sup>11</sup> "Gotten"

and "do do" are not West Devon forms, but my in-

formant cannot remember these lines. — <sup>12</sup> To zign it

he were all so willin<sup>1</sup>. — <sup>13</sup> Vob. — <sup>14</sup> To take it up he

was all so willin<sup>1</sup>. — <sup>15</sup> He was bustered if he'd gi'd 'un

the shillin<sup>1</sup>; but both forms of this line were known to my

informant.

I ask any readers of the *Percy Ballads* who can

contribute any note or other matter illustrative of

the work, to send it to me at 3, Old Square, Lin-

coln's Inn, or to the Editor, that so much of it as

he may think fit may appear in "N. & Q." No

more appropriate place for such contributions can

be found. F. J. FURNIVALL.

SALE OF BOOKS PRINTED BY CAXTON.

Many readers of "N. & Q." will be interested

to know that six books from the press of William

Caxton were brought under the hammer at the sale

of the first portion of the Rev. T. Corser's library

on July 28-30. The prices bid recall the biblio-

mania of 1810-20, and are the more noteworthy as

being in nearly every instance trade investments on

\* In substance they answer exactly to lines 41-2 of

the ballad in the Percy MS. They were repeated to me

by my West Devon informant exactly as above.



which the dealer must be supposed to look forward to a good profit:—

Lot 466. *Dietes*, first edition, wanting three leaves. This was Heber's copy, who gave 14l. for it. Mr. Corser gave 10l. 3s. 6d. for it in 1834, and it has now been bought by Ellis for 110l.

Lot 467. *Tully of Old Age*, wanting the whole of the "De Amicitia" and following treatise, or about half the original volume. Bought at Jolley's sale, 1844, for 50l., and now sold for 96l. to Quaritch.

Lot 468. *The Knight of the Tower*, perfect. At R. Smith's sale, 1682, a perfect copy sold for 5s. 1d. Watson Taylor's, 1823, fetched 52l. 10s. This, which is doubtless the same, has now brought 560l. Quaritch.

Lot 469. *The Life of our Lady*, wanting nine leaves. This copy was Farmer's, and fetched 2l. 15s. in 1798; again in 1819, 17l.; again in 1852, 32l.; and now, 113l. Pickering.

Lot 470. *Speculum vite Christi*, wanting two leaves and much cropt. This was perfect when sold to Earl Spencer in 1795 for 11 guineas, but after his lordship had obtained the Roxburghe copy he took the two leaves from this to perfect that, and then let Sir F. Freeling have it, at whose sale Mr. Corser gave 25l. 10s. for it. It has now passed into the hands of Lilly for 67l. A fine copy of this work, printed on vellum, being the only instance known of Caxton's use of this material, excepting a very poor copy at Windsor Castle, was purchased for the British Museum four years ago for the magnificent sum of 1000l.

Lot 471. *Fayts of Arms*, perfect, sold to Quaritch for 250l.

Altogether these six books, of which only two were perfect, fetched 1196l.

WILLIAM BLADES.

TOADS AND LIZARDS BORN OF WOMEN.—Some old Italian writers say that Englishmen are born with tails. An Englishman, Edward Topsell—the author of two books full of delicious quaintnesses, the *History of Four-footed Beasts and of Serpents* (1608)—repays them by avouching that frogs, toads, and lizards are born of Italian women. I offer the passage to "N. & Q." for the amusement of its readers, and especially for the convenience of Exeter Hall lecturers, who will find herein an exquisite and conclusive argument against Popery. (A few phrases are omitted for the benefit of the easily-shocked class of readers):—

"It hath also been seen that women conceiving with child have likewise conceived at the same time a frog, or a toad, or a lizard. And some have called 'Bufonem fratrem Salernitanorum, et Lacertam fratrem Lombardorum,'—that is, a toad, the brother of the Salernitans, and the lizard, the brother of the Lombards: for it hath been seen that a woman of Salernum hath at one time

brought forth a boy and a toad, and therefore he calleth the toad his brother; so likewise a woman of Lombardy, a lizard, and therefore he calleth the lizard the Lombard's brother. And for this cause the women of those countries do drink the juice of parsley and leeks, to kill such conceptions, if any be. There was a woman newly married; and when, in the opinion of all, she was with child, she brought forth four little living creatures like frogs—and yet she remained in good health. But, a little while after, she felt some pain, which afterward was eased by applying a few remedies. Also there was another woman which, together with a man-child, did bring forth such another beast; and after that, a merchant's wife did the like in Anconitum. But what should be the reason of these so strange and unnatural conceptions I will not take upon me to decide in nature, lest the omnipotent hand of God should be wronged, and his most secret and just counsel presumptuously judged and called into question. This we know, that it was prophesied in the Revelation that frogs and locusts should come out of the Whore of Babylon and the bottomless pit; and therefore, seeing the seat of the Whore of Babylon is in Italy, it may be that God would have manifested the depravation of Christian religion beginning among the Italians, and there continued, in the conjoined birth of men and serpents. For surely none but devils incarnate, or men conceived of serpents' brood, would so stiffly stand in Romish error as the Italians do: and, therefore, they seem to be more addicted to the errors of their fathers (which, they say, is the religion wherein they were born), than unto the truth of Jesus Christ, which doth unanswerably detect the pride and vanity of the Romish faith."—*The History of Serpents*, p. 728.

W. M. ROSSETTI.

56, Euston Square, N.W.

EXCESSIVE PUNCTUATION.—In no respect do the compositors of our London printing-offices require more editorial revision than in their insertion of excessive punctuation: which more particularly happens when they are actuated by ignorance, that makes them, as in the case of a foreign language, halt in every step. How much is the quotation from Horace in p. 82 of the present volume of "N. & Q." spoilt by two obtrusive commas! which dislocate the phrases *ferrum quo* and *vitis rara*. In the latter case the poet's meaning is really destroyed by the disagreeable intruder. The excess of punctuation is now carried so far by some printers, that one is sometimes almost persuaded to esteem the total abstinence of a Deposition in Chancery as the preferable alternative.

[The punctuation of OXONIENSIS has been scrupulously followed in the quotation.]

HUMBOLDT'S OLD PARROT: KARL-AUGUST.—The noble-minded Karl-August, Grand Duke of Saxe-Weimar, who showed his good sound sense by being the *friend* and not the *master* of the Goethe-Schiller circles, left in his will a beautiful black parrot to Alexander von Humboldt. It was a scarce bird, a so-called Grand Vase of Madagascar, and the only specimen of its kind in Europe. This bird, which must have been at least twenty years old when Humboldt received it—June 1828—lived until its death, 1859, which

occurred only a few months previous to that of its kind old master, in the great naturalist's house. Humboldt used to ask the bird every morning who would die first; and on February 14, 1859, he wrote to the widowed old Grand Duchess of Weimar (a Grand Duchess of Russia) that the bird had died on January 13, 1859, after having called out "Herr Seifert," the name of Humboldt's faithful companion. (I cannot call him servant or valet, or even by its well-known German name, *Kammerdiener*. He was more than all—he was a friend, a companion, for nearly half a century. A plate with Seifert's name indicated Humboldt's dwelling, and the great traveller left most of his property to this faithful and well-informed man.) The bird must have been at least fifty. Some months after, the venerable old man, whose name is a household word, and the amiable Grand Duchess, had followed it into the silent land.

HERMANN KINDT.

NATIONAL PORTRAIT EXHIBITION, 1868.—One or two errors in the Catalogue of the National Portraits are worth correcting.

725 is called Lord William Russell. This is a very common error. He was eldest son of the Earl of Bedford, and as such had the courtesy title of William Lord Russell. The Earl was not raised to a dukedom till after his son's execution.

213. Henry Earl Bathurst is described as a Teller of the Exchequer—a very imperfect description of the services of a man who was at one time Foreign Secretary, and who was Secretary for War and the Colonies from 1812 to 1827. As War Minister he superintended the preparation of Wellington's victorious army, and so well did the minister and the general agree that the duke never failed to express his gratitude loudly for the support he received from Lord Bathurst. It was to him that the Waterloo Despatch was addressed. He had waited at home all day in expectation of receiving some intelligence, and had gone out but a few minutes towards the evening for fresh air, when Major Percy arrived with the news, and not finding Lord Bathurst at home went on to the nearest minister's house. Lord Bathurst was the only civilian who was regularly invited to and dined at the Waterloo dinner. The unfinished picture exhibited belongs to the Duke of Wellington.

124. The portrait of Lord Saltoun represents that officer in the uniform of the Grenadier Guards, a costume adopted when the 1st Guards were distinguished by the name of Grenadier, after Waterloo. Lord Saltoun also bears on his breast the Waterloo medal; yet, according to the Catalogue (taken from the inscription on the frame), the picture was painted in 1809—six years before the great victory. This error is the more remarkable as the picture belongs to a military club.

SEBASTIAN.

FOLK SONG.—The following quaint specimen of a Lancashire folk song may perhaps be worth preserving:—

"She. When mun we be married,  
 Jack my pratty lad?  
 He. We'en be married to-morrow,  
 If tha does think it weel.  
 She. Whoa mun us ha to us weddin,  
 Jack my pratty lad?  
 He. We'en have us feythers and mothers,  
 If tha does think it weel.  
 She. Mun us ha nobody else,  
 Jack my pratty lad?  
 He. Does ta want o' th' country?  
 Begum, the wench is mad!  
 She. What mun us ha to us dinner,  
 Jack my pratty lad?  
 He. We'en have a shueted dumplin,  
 If tha does think it weel.  
 She. Munnot us ha nowt else,  
 Jack my pratty lad?  
 He. Does t' want roast beef and plum-pudding?  
 Begum, the wench is mad!  
 She. Wheer mun us lie,  
 Jack my pratty lad?  
 He. We'en con lie in a pigstye,  
 If tha does think it weel.  
 She. Mun us lie no wheer else,  
 Jack my pratty lad?  
 He. Does ta want a fither bed?  
 Begum, the wench is mad!"

This song was copied from the singing of one of the Lancashire witches.

WILLIAM E. A. AXON.

Bethel Villas, Southport.

WHISTLING IN YOUR FIST.—This is done by bringing the thumbs of both hands together, leaving the hands and closed fingers to form a hollow space, then by blowing through the narrow aperture left between the thumbs, a very loud and shrill, or a deep whistle is produced, the shrill sound admitting of a trill or shake.

T. J. BUCKTON.

BISHOP BUTLER.—Dr. Steere, in his edition of Butler's *Remains*, makes the bishop in his letter to Dr. Sam. Clarke (p. 12) say of divinity:—

"There is *every* . . . encouragement . . . now-a-days for anyone to enter that profession who has not got a way of commanding his assent to received opinions."

This is reprinted from Add. MS. 4370 (British Museum) in what I take to be Dr. Birch's handwriting. The word I have italicised is there *very*, evidently with an ellipsis of "little." This clears up a puzzling sentence.

CYRIL.

PRESENTIMENT.—In reading the Address delivered at the Anniversary Meeting of the Royal Geographical Society on May 25, 1868, by Sir Roderick Impey Murchison, Bart., I find the following curious fact recorded, which I think should find a place in "N. & Q."

Referring to the death of Sir Charles Lemon, it is stated that—



"in 1810 he married Lady Charlotte Strangways, youngest daughter of the second Earl of Ilchester, by whom he had one son only. The fond parents having a presentiment that their boy might meet with his death on the water, selected Harrow School as the place of his education, because there was not, as at Eton and other places, a river near it: yet, to their intense grief, the youth was there drowned in a pond! And the shock was so great, that the affectionate mother never recovered from it."

The former notices of presentiment in "N. & Q." are instances of sudden *high spirits* immediately preceding some great calamity; but this appears to have been the contrary, and must frequently have been the cause of *low spirits* and much anxiety.

R. THORBURN.

Kentish Town.

**PORCELAIN.**—Mr. Wedgwood derives this from "Ptg. *porcellana*, china ware, said to be so called from the surface being like that of the *porcellana*, a large univalve, commonly known as the tiger-shell, or Venus' shell." But this does not tell us why the *shell itself* was so named.

In the *Catalogue of the Chinese Collection* exhibited some years ago near Hyde Park Corner, at p. 63, I met with the following remark, which seems worth preserving:—

"Marsden, as quoted by Davis, shows that it [*porcelain*] was applied by the Europeans to the ware of China, from the resemblance of its finely polished surface to that of the univalve shell so named [in Portuguese]; while the shell itself derived its appellation from the curved shape of its upper surface, which was thought to resemble the raised back of a *porcella*, or little hog."

Thus the word *porcelain* is finally traced back to the Latin *porcus*; just as *porpoise* is the *pork-fish*, and *porcupine* means *spiny pig*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

### Queries.

MICHAEL WIGGLESWORTH.

This writer, the son of Edward and Esther Wigglesworth, was born October 28, 1631 (probably in Yorkshire), and died June 10, 1705, at Malden, New England, of which town he had been the minister for about fifty years. His earliest and best known publication, the *Day of Doom*, was first issued about the year 1662, and a second edition was printed four years later. The first edition, consisting of eighteen hundred copies, was sold in about a year. This was only forty-two years after the landing of the pilgrims, and, considering the small number and sparseness of the population of New England at that time, it shows a remarkable popularity. An edition was published by John Sims, at London in 1673, without the author's name. It contains a hundred and sixteen lines which I have not found in any

American edition. They are printed on pp. 69, 70, 71, and begin—

"I walk'd and did a Little *Mole-hill* view  
Full peopled with a most industrious crew."

And end—

"Christ yet intreats, but if you will not turn,  
Where grace will not convert, there fire will burn."

The lines have a familiar sound to my ear, and yet I have not been able to find them elsewhere. I think they are not by Wigglesworth, and I should be thankful if any reader of "N. & Q." would assist me in ascertaining their authorship.

I have not been able to find perfect copies of any edition before the sixth (1715), except that printed at London in 1673 before noticed. A list of the editions, of which I have found perfect or imperfect copies, is given in an article contributed by me to the *New England Historical and Genealogical Register* for April, 1863.

Wigglesworth preached an election sermon in 1686, which was also published, but I cannot hear of a copy in any library, private or public, in this country. Perhaps copies of this work, or of the early editions of the *Day of Doom*, may have found their way to England, and may still be preserved there. If so, I would esteem it a favour for copies of their title-pages and other bibliographic items concerning them.

There have been published of Wigglesworth's works eleven (nine American and two English) editions of the *Day of Doom*; and six (all American) editions of *Meat out of the Eater*. The last edition of the latter was published at New London, Ct., in 1770, and the last edition of the former at New York last year (1867). I have not been able to find a copy of the first, second, or third edition of *Meat out of the Eater*.

An article by me in the *Historical Magazine*, vol. vii. p. 361 (New York, N. Y. Dec. 1863), the article before referred to in the *Historical and Genealogical Register*, vol. xvii. p. 129 (Boston, Mass. April, 1863), and Duyckinck's *Cyclopedia of American Literature*, vol. i. p. 57, contain other facts relative to Michael Wigglesworth and his writings that may interest those who wish to know more about this author. JOHN WARD DEAN.

Boston, Massachusetts, U. S. A.

BETTY GARET.

It has been found difficult to determine whom the Countess of Leicester intended in her letters to her son, the Earl of Essex, when she repeatedly mentioned her "sister Garet." (See Craik's *Romance of the Peerage*, vol. i. pp. 151, 169.) I cannot find that this has anywhere been cleared up. I venture to offer the following solution. If unsatisfactory, will one of your correspondents kindly show cause why? It is known (1), that Katherine, fourth daughter of Sir Francis Knollys,

was married to Lord Gerald, who, if he had lived, would have succeeded to the estates and earldom, restored to his father, the celebrated eleventh Earl of Kildare. (2.) This name, Gerald (Gerard, or Geroit) was oft writ Garrat or Garret. (3.) Nothing is more likely than that this Katherine Lady Gerald, after the death of her second husband Sir Philip Boteler in 1591, took up her abode with or near her eldest sister—for it was at Drayton that she died in 1632. (See Clutterbuck's *Hertfordshire*, vol. ii.) On this supposition it was natural that the proprietress of Drayton Manor, in letters dating from 1595 to 1599, should have made frequent mention of her "sister Gareth."

An objection to this might seem to arise from the reference in one instance to "*Betty Gareth*," as the object of devoted attentions from some gentleman whose suit was not disapproved by the countess. It is observable, however, that the phrase here is, "Your kinswoman Betty Gareth," while in the very next sentence the writer adds, "My sister Gareth and we all pray for you." This might allow the inference that *two different* persons were meant, in which case the objection vanishes. But who, then, was "Betty Gareth"? That question still remains. The transcript (Sloane MS. 4124) is very clearly written. If, however, which is not altogether unassailable, the original could bear the reading "your kinswoman Letty Gareth," this would be neither unintelligible nor uninteresting, as it would confirm the belief that Lettice (the Countess of Leicester's namesake, and only daughter of the deceased Lord Gerald) was then with her mother and aunt at Drayton. In a subsequent letter (dated June, 1598), the countess refers to some business in which she wishes her son to give his "honourable favour and best assistance" to "one Simon Digby" and his companion, strengthening her plea by the hint that a "young married couple" were likely to "reap good benefit by it." This allusion is easily explained by comparing it with the following entry in the village archives of Drayton:

"The vi<sup>th</sup> day June 1598 were married in the parische church of Draiton Bassett Maister Robert Digbey and Mistris Lettice Garrett." (Shaw's *Staffordshire*, ii. p. 11.)

These traces are not without value as connected with the early life of the Irish heroine, who had sterner work before her than to go on playing at "chesse and catastrophe" within her aunt's manorial walls, and who, at threescore years of age, as Lady Digby, the Baroness Offaley, with a fearlessness equal or even superior to that of the renowned "Black Agnes" of Dunbar, so defended her castle of Geashill against the rebel forces in 1642 as to deserve a standing-place in historic fame by the side of her contemporaries Lady Brilliana Harley and Charlotte Countess of Derby.

T. S. E.

AGE OF THE WORLD.—In *two* MSS. only of *Piers Plowman*, viz. that belonging to Oriel College, Oxford, and one in the Cambridge University Library, marked LL. 4. 14, are the two following lines, which have reference to the *plenitudo temporis*, the "fulness of time" of Christ's birth:—

"Annis quingentis decies, rursusque ducentis  
Unus defuerat, cum Deus ortus erat."

My query is, whence did the monks in the fourteenth century derive the idea that Christ was to be born exactly 5199 years after the creation? WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

AMERICAN DRAMATISTS.—I have a copy of an interesting little volume, *The Dramatic Writers of America*, by James Rees, Philadelphia, 1845. The book is a kind of American "Biographia Dramatica." Perhaps some of your American readers would be kind enough to inform me what is the present address of the author, or where a letter would find him? I have seen a volume of miscellaneous sketches by Mr. Rees, date in or about 1849. Has he published anything during the last few years? R. INGLIS.

ANONYMOUS.—Who is the author of a philological work—

"English Retraced; or, Remarks, Critical and Philological, founded on a Comparison of the Breeches Bible and the English of the present Day," Cambridge, 1862?

I bought it recently in a bookseller's shop in London, and find it full of interesting information.

THOMAS E. WINNINGTON.

J. BERESFORD, of Trinity College, Cambridge. This gentleman, about the year 1820, was a poetical contributor to the *Literary Gazette*, his signature being "Ignoto Secundo." Wanted any information regarding the author. R. INGLIS.

CHATTERTON.—Does your correspondent J. M. G. (1<sup>st</sup> S. vii. 267, &c.) still live? \* We owe to him the copy of the coroner's inquest on Chatterton, on which however DR. MAITLAND and PROF. MASSON have thrown a little doubt. He also intimates his possession of materials throwing fresh light on Chattertonian matters.

I have in hand, and far advanced for the press, a Life of Chatterton. Any possessor of MSS. or information calculated to aid me will confer a great favour either by communicating with me directly, or by forwarding any documents for my use to my publishers, Messrs. Macmillan & Co., 16, Bedford Street, Covent Garden, London. All MSS. will be carefully preserved and returned.

DANIEL WILSON.

University College, Toronto, Canada,  
July 27, 1868.

\* Our esteemed correspondent, J. M. Gutch, Esq., died at Bourboune, near Worcester, on Sept. 20, 1861. A notice of the sale of his library is given in "N. & Q." 2<sup>nd</sup> S. v. 248, 268.—ED.]



DRUM.—I do not know the origin of the popular name of this entertainment of the present day, but that it dates far back is shown by this extract from a quaint book, entitled—

"The History of Pompey the Little. Printed for M. Cooper at the Globe in Paternoster Row, MDCCLL."

"A Drum is at present the highest object of female vain-glory; the end whereof is to assemble as large a mob of quality as can possibly be contained in one house; and great are the honours paid to that lady who can boast of the largest crowd.

"The higher call nothing but a crowd a Drum, whereas the lower often give that name to the commonest parties," &c.

W. T. M.

"THE GOWNSMAN," 1829-1830.—This periodical was printed at Cambridge, and seems to have been written by some of the University students. Who were the authors?

R. INGLIS.

NAMES.—May I ask if any readers of "N. & Q." have met with the names Sanders, Saunders, and Sanderson, *used by the same family*? Lately, while endeavouring to obtain particulars about the family of the late Rev. James Saunders, Rector of Sawtry, near Peterborough, I discovered that his father in 1761 resided at Whitwell, near Stamford, and that when Whitwell Parsonage was repaired in 1832, two curious documents were found *in the walls*. One, dated 1718, refers to a loan from Edward Sanderson of Folkworth, co. of Huntingdon, to William Fox of Whitwell. The other is a letter from E. Fox to her son, the Rev. Mr. Fox of Whitwell, and in the letter she refers to "Mr. Sands." These two documents being found together lead me to suppose that the names of Sanderson, Saunders, and Sanders were used by the same family. Can any Northamptonshire or Huntingdonshire readers of "N. & Q." communicate genealogical information about the Saunders or Sanderson family? Mr. Saunders, who in 1761 lived at Whitwell, is said to have been agent to the Cavendish family and to Lord Sondes, and there is a tradition that a member of the family was a judge.

R. D. DAWSON-DUFFIELD, LL.D.

DAVID NEILSON, author of *Sixtus and Cassio*, a tragedy, Edinburgh, 1833. Wanted, any information regarding the author? Did he publish any other work?

R. INGLIS.

THE PELHAM BUCKLE.—I have just seen in the tower, west end, of Whitney church, Oxon. (the town so famous for its blankets), inserted the Pelham buckle on a block of stone, remarkably well carved. My query is—Had the Pelham family any connexions in the locality? I know that there is a paper on the Pelham buckle in Alfred John Dunkin's *Report of the Transactions*

of the British Archaeological Association at the Congress in Canterbury, 1864. *Ἀλφρεδ.*  
Whitney, Oxon.

PRIMITIVE FONT.—In my native parish of Dunino, near St. Andrews, Fifeshire, there is a primitive font of peculiar construction. It consists of a circular basin, which has been scooped out of the solid rock, and may measure about five feet in diameter, and four feet in depth. The situation is somewhat elevated, and the remains of a temple, commonly called Druidical, formerly stood near the spot. These were removed about fifty years ago. There are numerous places in the neighbourhood having the prefixes *Bal, Kil,* and *Pit*. A place not distant is termed *Pit-indreich*, which is interpreted "the burying-place of the Druids." I ask, can any one inform me of the existence of a similar font, or describe its purpose?

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

QUOTATION WANTED.—

"Man

Loves on 'till Hope be dead; then love dies too;

'Tis only woman lays her silly heart

In Hope's cold urn: and in that funeral nest

Broods o'er her love."

Could you oblige a lady by informing her whence the above is taken, and the author's name?

W. G.

Bristol.

STONE CANNON-BALLS.—A question was put to me the other day, which I was quite unable to answer, and I find on inquiry that most of my friends are equally ignorant. The question was—How were the stone cannon-balls, which were used in England during our civil war, 1640-1659, and in earlier times, manufactured? Most of those that have not been broken are as perfectly spherical as the cast iron balls of the present day.

A. O. V. P.

YUDHISHTHIRA AND JANAMEJAYA, PÂNDUVANSIS, OF THE MAHĀ BHĀRATA.—What dates are given in the two inscriptions\* of the reign of Yudhishthira, styled Dharma Râja, or the pious Râja, taken from buildings at Balgaum, one hundred and fifteen miles north-west from Haridhara,† where Janamejaya, the great grand-nephew of Yudhishthira, held a jagg, or sacrifice? And what resemblance does the language in which they are written bear to the Sanskrit of the grant made by Janamejaya on that occasion?

R. R. W. ELLIS.

Starcross, near Exeter.

\* Buchanan's *Southern India*, iii. 231.

† *Bengal Asiatic Researches*, ix. 446.

### Queries with Answers.

ST. JOHN LONG. — It will be in the memory of all but your younger readers that some thirty years ago one of those prodigies who seem to appear periodically passed across the medical horizon, and under the above name, if he did not perplex monarchs, did very successfully fascinate dowagers and all that class of the community which, considering itself specially gifted to discover excellence, does in fact furnish the dupes upon whom charlatans live and prosper. His specialty was the cure of consumption in any stage. He created a perfect furore, and it is hard to say to what height he might have reached had not the poor man himself died of consumption at an early age. His merits were celebrated in a Latin poem (judging from internal evidence) I think from the pen of the late Dr. Maginn.

The poem appeared in a publication called (I think) the *Omnibus* or the *Omnium*, or some such name; and whether a separate publication or a short-lived periodical, my memory does not enable me to say. St. John Long was, it would appear, an assumed name; for one verse of the poem says of its hero —

"Timothy O'Driscoll olim nuncupatus."

One of his successes is referred to as a cure of "Marchioness de S—go, ventre soluta."

Do any of your readers possess a copy of this poem? It well deserves a place in "N. & Q."

W. D. C.

[The poem is printed in *The National Omnibus* of Jan. 13, 1832, p. 14, and entitled—

"EPITAPH ON A FAIR PATIENT OF ST. JOHN LONG'S.

Hic jacet in terris

Pulchra puella;

Voluit esse melior

Dum fuit wella.

'Quæ causa mortis,  
Infelix virgo!'

'Aqua fortis

Urens a tergo!'

'Quantum quantitate?'

'Nescio, sane,

Attamen vixero

Si non any!'

'Quis administravit?'

'Sanctus Johannes!'

'Quibus recommendatus?'

'Plurimis zanies.'

'Quis fuit ille

Johannes præfatus?'

'O'Driscoll Billy

Olim nuncupatus!'

'Medicus? — "Nequaquam,

Sed Pietor signorum,

In Tipperaria

Inops bonorum.

Nunc dives auri

Sedet sublimis

In curru, celebratus

Prosa atque rhymis!'

'Quæ tantæ famæ

Fuit origo?'

'Venter solutus

Marchionis de Sligo!'

'Num particeps alter

Dementiæ vestræ?

'Imo, sane, fuit

Dominus Ingestrie.'

'Ah Virgo infelix!

Tui quam miseresco!

Sine sheetis aut blanketis

Dormientis al fresco!

Ah Virgo infelix!

Hic intus jace

In longum a Longo

Requiescas in pace!"—SPUNGE.]

MACNAB OF MACNAB. — I have some lines with this heading, which appeared in the *Monthly Mirror*, for Feb. 1809, p. 111. They profess to be "a portrait of a living character." Who was "Macnab of Macnab"? E. H. A.

[The lines are on Francis Macnab of Macnab, the twelfth laird, one of the most eccentric men of his time. Many anecdotes are related of his curious sayings and doings. He was a man of gigantic height and strong originality of character, and cherished many of the manners and ideas of a Highland gentleman, having in particular a high notion of the dignity of the chieftainship. He died, unmarried, at Callander, Perthshire, May 25, 1816, in his eighty-second year, leaving numerous illegitimate children. On one occasion when the opposite counsel, in one of his many causes in the Court of Session, was animadverting on the immoral character of the laird, he observed that it was currently reported that he had no less than twenty-seven natural children in the quarter where he lived. The laird, being in court, rose up and said, "It is a pig lee, my lord, for I have only four-and-twenty." One evening, being at a party, a number of young ladies very jocularly asked him why he never took a wife? He good-humouredly replied, "My tears, I love all so well that I can't think of marrying any one of you." There is a fine full-length portrait of him, in the uniform of lieutenant-colonel of the Breadalbane volunteers, by Sir Henry Raeburn, in the Breadalbane collection of paintings at Taymouth-Castle; and he figures also in the Series of *Original Portraits and Caricature Etchings of the late John Kay*, ed. 1838, i. 9.]

LONGEVITY OF SIR JOHN PEYTON. — It is stated on the monument of Mrs. Lowe in Christ Church, Oxford, that —

"Her grandfather, *Sir John Peyton*, was knighted by Queen Elizabeth for his service in the field in Ireland, and was made her treasurer in that kingdom; after that,



deut. of the Tower of London by the space of thirty years; then, governor of Jersey above thirty years more, and died in the 105th year of his age, Nov. 4th, 1630."

I am inclined to doubt this great age attributed to Sir John, and should like to have the dates of his appointment to the above-named offices, for I cannot reconcile the epitaph with the few facts I know of him. He is said to have succeeded Sir Walter Raleigh as governor of Jersey by the grant of James I., but this does not leave an interval of "above thirty years" before his death. Again, he is styled in Sir Robt. Bell's will, dated July, 1577, "Mr. John Peyton" only; so that all his honours must have been subsequent to that date, although according to the epitaph he was then fifty-two years old. He married in 1578 Lady Bell, but there is evidently not space enough between 1577 and 1630 for the long career of office in the epitaph. Can any one help me to establish his true age at the time of his death?

TEWARS.

[All the biographical notices of Sir John Peyton we have consulted mention that his conduct was so regular and temperate that his life was prolonged to the great age of *ninety-nine* years, in so much health and vigour that he is said to have rode a buck-hunting three or four days before his death.]

REPRESENTATION OF PRESTON.—In the list of M.P.s for this ancient borough there occurs the name of Roger Askham. The great scholar, who was elected in 1563, only sat for Preston in one parliament. Did he ever represent any other constituency? The local histories only give the name of one "burgess" returned in 1614—Sir Edward Moseley. What was the name of his colleague?

WM. DOBSON.

Preston.

[It does not appear that Roger Ascham represented any other constituency than that of Preston; that he was ever an M.P. at all, we think, will read "very like a whale" by most biographical students. Dr. Giles and his other biographers certainly were not aware that he ever figured in the Third Estate of the realm. We learn, however, that such was the case from that valuable treasury of biography, Cooper's *Athenæ Cantabrigienses*, where it is stated that he was elected M.P. for Preston on Jan. 11, 1562-3. The colleague of Sir Edward Moseley was Sir William Pooley.]

SIR FRANCIS HARVEY.—Dr. Thomas Fryer, M.D., by will dated Dec. 9, 1617, appoints "my cousin, Sir Francis Harvey, Serjeant-at-law, to be supervisor." Who was this Serjeant Harvey? and to what family of Harvey did he belong?

TEWARS.

[Sir Francis Harvey is said to have commenced his legal studies at Barnard's Inn; he completed them at the Middle Temple, and was called to the bar of the latter society, of which he became reader in autumn, 1611. He attained the degree of the coif in Michaelmas, 1614;

and on October 18, 1624, was constituted a judge of the Common Pleas. He remained in that Court till his death, which took place at Northampton in August, 1632. The descendants of Sir Francis Harvey towards the end of the seventeenth century were residents in Suffolk; but whether that was the native county of the judge does not appear. This account of Sir Francis is abridged from Foss's *Judges of England*, vi. 319.]

SIR AMBROSE CRAWLEY.—What authority is there for identifying Sir John Anvil, *alias* Enville, of Pope's Satire, with Sir Ambrose Crowley?

TEWARS.

[This *nom de plume* is noticed by Alexander Chalmers, the annotator of the British Essayists. He says, "It has been said by some, that the author of this letter (*Speculator*, No. 299) alluded here to — Gore of Tring, and Lady Mary Compton; but others, with more probability, have assured the annotator that the letter referred to Sir Ambrose Crowley and his lady. See *Tatler*, ed. 1786, vol. v. additional notes, pp. 405, 406.—N.B. This ironmonger changed his name from Crowley to Crawley, a folly which seems to be ridiculed here, by the change of Anvil into Envil absurdly made by his lady." Consult also the *Gentleman's Magazine*, lxxiii. 236; lxxiii. 1004; and lxxvi. 618.]

LADY MOLLINEUX.—Information wanted concerning Lady Mollineux, wife to the "Right Worshipfull Sir Richard Mollineux, Knight," and concerning Sir Richard also, to whom Dr. Giles Fletcher dedicates his (anonymous) *Licia*, &c. (1593.)

R.

[Sir Richard Molineux, of Sefton, Lancashire, was in ward to Sir Gilbert Gerard of Sudbury, Master of the Rolls, and was knighted by Queen Elizabeth, June 24, 1586, being then in his twenty-sixth year. In 1589 and 1597 he was sheriff of the county of Lancaster; and upon the institution of the order of baronets, May 22, 1611, was the second created to that dignity. He married Frances, eldest daughter of the aforesaid Sir Gilbert Gerard, and had six sons and seven daughters. *Lodge's Peerage*, ed. 1789, iii. 254.]

### Replies.

#### NAKED LEGS AT COURT.

(4th S. ii. 36, 68.)

In the Portrait Exhibition, a full-length Irish gentleman is painted with naked legs and feet, otherwise well dressed. In 1562, the year when Elizabeth, to aid the Huguenots, sent nine thousand men to invade France, and took Havre and Dieppe, O'Neal, Prince of Ulster, appeared at the court of Elizabeth with his guards of Galloglacks, in a style of dress similar to Douce's print, "drawn after the quicke." (*Brit. Costume* by Planché, p. 369, *L. E. K.*) Derrick the poet says of them—

"Their shirtes be very strange,  
Not reaching past the thigh,  
With pleates on pleates they pleated are  
As thick as pleates may lie."

Looking at Douce's print we shall see the origin of the Scotch kilt. The long cloak, common to the Irish with the Spaniards and Asiatics, is girded by a belt round the loins: hence the scriptural expression, "his loins girded," meaning ready for walking, running, and leaping; or for riding, if an equestrian. In this print the loins so girded brought the cloak a little above the knee, and was necessarily compressed into many folds or "pleates."

When George IV. and Alderman Sir William Curtis appeared at Edinburgh in kilts, they wore shoes and socks which the Scotch of a century previous would have regarded with contempt as marks of effeminacy, and unfit for the military character. My father-in-law and Colonel Scott (brother of the Duke of Buccleugh) were brought up together at Bavelaw, and ran about as lads without shoes or stockings—a suitable discipline for men intended for the profession of arms. The Romans were also bare-legged, and originally adopted the practice of going out of long-clothes into short frocks, as the Scotch did afterwards *pro re natâ*, for the Scotch did not borrow the Roman costume. A century ago the enforced abandonment of the Scotch costume was an important measure of the English government. So was that of the Irish costume in the reign of Henry VIII., for in 1539 an Act was passed that no person in Ireland should be shorn or shaven above the ears, or use *glibbes*; in explanation of which Hooker, who translated Giraldus in 1587, says their beards and heads they never wash, cleanse, nor cut; the hair of their heads is never combed, and grows fast together and matteth so thick [=felt] that it is as good as a hat and better, for it not only keeps the head very warm but also wards off a great blow or stroke, and which they call *glibba*.\* This act forbade also the having or using any hair growing on their upper lips, called or named a *crommeal* (= a crooked goat's-beard) or use or wear any shirt, smock, kurchor, beudel, neckerchour, mocket or linen cap, coloured or dyed with saffron, nor yet use or wear in any of their shirts or smocks above seven yards of cloth, &c. &c. As bare legs and feet are not prohibited, Queen Elizabeth's Board of Green Cloth could not object to any style of dress in such case made and provided by Act of Parliament. It is proper to note that the garment offending was forfeit to the crown. Elizabeth did not care to expose one of her own legs before a Spanish ambassador.†

\* This calls to mind the modern *chignon*; perhaps a symbol of Fenianism!

† On the French stage, tragical effect is understood to be given by slapping the thighs, a practice not yet intro-

It must be remarked, as Spenser admitted, that the dress—in this case, the undress—suited the Irish mode of life, as it did the Scotch, before gravelled roads, bridges, &c., came into general use. Trews (=stockings and drawers all in a piece) came into use in Ireland in 1600; and Derrick sings—

"His skirtes be very shorte,  
With pleates set thick about,  
And Irish trouzes more to put  
Their straunge protractours out."

T. J. BUCKTON.

A writer in *Fraser's Magazine* of this month observes that "no one seems able to explain why Sir Henry Lee, of Ireland, is represented in the strange costume of an embroidered shirt, with shields, helmets, petronels, &c., hung round him." "In Scotland," it is added, "the bare legs might have been used to conciliate the natives, but here they are unaccountable." I am so shockingly ignorant as to know nothing of the baronet or knight's name whose portrait is here described; but if he were an Anglo-Irish man, living *temp.* Richard II., a passage in Dr. Doran's *Saints and Sinners*, describing the efforts made by the English sovereign to introduce English fashions into Ireland, throws some light on the costume above described, and proves that it may have been adopted to conciliate the "natives" of Ireland. The doctor says:—

"A bishop was despatched in the character of a milliner's assistant to the great Earl of Desmond, and he did his best to persuade the earl of the vulgarity of the ordinary Irish dress or array. . . . The right reverend messenger of fashion selected, from the samples Richard had sent by him, some sweet things in gowns, with irresistible doublets, hose that would make all Cheapside turn to gaze at the wearer, and bonnets saucier than which were not cocked on the head of any in Christendom, kerchiefs, tippets and shirts which his Majesty himself had worn or was disposed to wear. The Irish nobles were naturally least attracted by the rather scanty shirt of English make. They had hitherto wrapped their dignity in more copious drapery. No Irish gentleman had ever yet worn a shirt which had in it less than five-and-twenty yards of Irish linen. The prelate would have been puzzled to know what they did with it all, if he had not remembered that as hose were not things much affected by the Irish, there was no call for the process of tucking in."

Those extensive garments were, according to the old Irish chroniclers, usually dyed yellow. If Sir Henry was one of King James's baronets, perhaps he wished at once to pay a compliment to the customs of the country, and to develop the infant linen trade of Ulster. HIBERNIA.

duced on the English stage. Elizabeth did not hesitate to do this in swearing some of her father's oaths, and to give emphasis to the expression of her will.



## DISEMBOWELMENT.

(4th S. ii. 9, 64, 116.)

The treatment and destination of the intestines, as incidental to the process of embalming, will be found clearly intimated by Herodotus, Diodorus Siculus, Plutarch, and Porphyrius.

The first mentioned writer (*Euterpe*, lxxxvi.) describes the extraction of the bowels through an incision in the side of the body made with a piece of basalt, or Ethiopian flint; and adds that they are then thoroughly cleansed, washed with palm-wine, and covered with powdered aromatics. From Porphyry, we get subsequent details:—

“Il ne faut cependant point omettre, que lorsqu'ils embaument les corps des gens de condition, ils en séparent les entrailles, les mettant dans une caisse, entre plusieurs cérémonies qu'ils pratiquent en rendant les derniers devoirs aux morts. Ils tournent cette caisse du côté du Soleil, et un de ceux qui a embaumé les entrailles fait cette prière qu'Euphante a traduite de l'Égyptien: O Soleil notre Seigneur, et tous les autres Dieux qui donnez la vie aux hommes, recevez-moi, et livre-moi aux Dieux de l'enfer, avec lesquels je vais habiter. J'ai toujours respecté les Dieux de mes pères; et tant que j'ai vécu dans le monde, j'ai honoré ceux qui ont engendré mon corps. Je n'ai tué aucun homme. Je n'ai point violé de dépôt, ni fait aucune faute irréparable; et si j'ai commis quelque péché dans ma vie, soit en mangeant, soit en buvant ce qui n'étoit pas permis, ce n'est pas moi qui ai péché, mais ceci. Il montrait en même temps la caisse dans laquelle étoient les entrailles; et après avoir fini cette prière, il jettoit la caisse dans la rivière et embaumoit le reste du corps qui étoit regardé comme pur. Les Égyptiens croyoient donc être obligés de se justifier auprès de la Divinité, pour les fautes qu'ils avoient commises par le manger et par le boire.”—*Traité de Porphyre touchant l'Abstinence de la Chair des Animaux*, etc., 8vo, Paris, 1747, p. 282.

Reference may be made also to an English work on the subject:—

“*Diodorus Siculus* begins more methodically with the *Scribe* or *Designer*, an officer so call'd, who draws upon a piece of paper, or marks on the Body it self, the part that was to be open'd, viz. the Flank on the left side. Then the *Dissector* made the incision (*without cutting off any of the Flesh, or running away so soon as he had done*), and thrusting his Hand into the Belly, drew out all the Guts, which, as *Plutarch* writes, were cast into the River Nile, *Tanquam inquinamenta Corporis*, as defiling the Body: But *Diodorus* tells us, the Body was embowell'd by one of the *Embalmers*, which, altho' it appears to me a more filthy and detestable work than making the Incision, yet he says the *Embalmers* were highly honour'd and respected, being familiar with the Priests, and entering into the Temples as Holy Men, whereas he excludes the *Dissectors* from out of that number, as performing an odious Operation hateful to all men.” &c. . . . .

“As to the Exenteration or Embowelling the Body, we are not to imagine they drew out only the Brain and Guts, but likewise the Lungs, Stomach, Liver, Spleen, and other *Viscera*, except the Heart and Kidnies, which being carnos and fleshy might very likely be left, as being easier to be preserv'd than the moist parts. The former they might probably leave to be *Emball'd*, as being the principal Bowel of the whole Body and source of vital Heat (wherefore it has been frequently preserv'd

apart by several People), but for what Reason, or out of what Superstition they left the latter, I cannot readily conjecture.” &c.—*Necroheida; or the Art of Embalming*, &c., by Thomas Greenhill, Surgeon, 4to, London, 1705, pp. 250 et seq.

The distinction made in the foregoing passage between the various contents of the thorax and the abdomen may afford an explanation of the apparently contradictory statements as to the destination of the viscera and intestines. Some writers have stated that these, having been washed with wine and rubbed with spices, were replaced in the corpse, and the whole was then immersed for seventy days in a solution of *natrum*. Again, these internal parts, if not replaced within the body, were not always thrown into the Nile; but were sometimes dried by the same process as that used for the bodies, covered with gums and asphaltum, and placed in vases or coffers from eight to eighteen inches in height, and composed of baked clay, or alabaster, according to the rank of the defunct; painted with hieroglyphics, and further adorned with the head of some divinity in alto or basso relievo. These vases or chests—sometimes even of wood—were placed near to the bodies to which their contents had belonged. Some of these, with their corresponding mummies, will be found in the British Museum. (*Illustrations of Egyptian Antiquities*, &c., 8vo, Bath, 1822, p. 9.)

Plutarch, again, states that the intestines having been withdrawn from the body, were first exposed to the sun, and then cast away as the cause of all the sins committed by man.

There exists considerable diversity of opinion as to the distinctive character of the employment of the various persons whose business it was to perform these last offices to the dead. But I imagine that the exenteration of the body was not in general performed by the *Taricheuta*, whose more peculiar office, as that of the *Salitores*, was the subsequent process of embalming or salting, but that it was rather one of the duties of the *Pollinctores*,—probably identical with the *Dissectors* of Mr. Greenhill,—so named “*ab unguendis cadaveribus quasi polluti, vel a verbo pollingere, quod est polliendo ungere, vel Pellem ungere.*” Of this functionary mention is made by Plautus:—

“*Forum alter vivit, alter est emortuus.  
Propterea apud vos dico confiditius,  
Quia mihi Pollinctor dixit, qui eum pollinzerat.*”  
*Pamulus* (Prologus) 61.

And again in the Prophet Ezekiel—

“*Donec sepeliant illud Pollinctores in valle.*”—xxxix. 15.  
“Till the *buriers* have buried it in the valley.”

M. Gannal, the celebrated embalmer of Paris, asserts that—

“he has attained to the power of preserving bodies, with all their parts, both internal and external, without any

mutilation or extraction, and so as to admit of the contemplation of the person embalmed with the countenance of one asleep."

In his curious work on the subject, expository of the process which bears his name, of which I have an American translation before me—

"History of Embalming and of Preparations in Anatomy, &c. By J. N. Gannal, Paris, 1838. Translated, with Notes and Additions, by R. Harlan, M.D. 8vo, Philadelphia, 1840,"—

will be found many interesting details, *inter alia*, a copy of the *procès-verbal* of the embalming of the body of Louis XVIII., King of France (Sept. 17, 1824), from which I extract, as bearing on the subject, the following paragraphs:—

"The heart of the late king, after having been washed and macerated for four or five hours in an alcoholic solution of the deuto-chloride of mercury or corrosive sublimate, and having been filled and surrounded with choice aromatics, was enclosed in a leaden box bearing an inscription indicative of the precious object which it contained."

"The viscera of the three great cavities of the body, after having been incised, washed, and macerated six hours in the above-named solution, were penetrated, filled, and surrounded with aromatics, and enclosed in a leaden barrel bearing an inscription indicative of the parts it contained."—P. 129.

I do not suppose, however, that M. Gannal proposes to be the first who has succeeded in thus preserving the body entire with its abdominal contents. Full instructions for doing this are given in the curious chapter, "*De recentibus Balsamandi Cadavera modis*," in

"Josephi Lanzoni, &c., *Tractatus de Balsamatione Cadaverum*. In quo non tantum de Pollinctura apud veteres, sed etiam de variis Balsamandi Cadavera modis apud recentes, multa curiosa breviter exponuntur," 12mo, Geneva, 1696.

The Jews carefully avoided the exenteration or disembowelment of their dead, although to a limited extent, and with a view to a more temporary preservation of the corpse, embalming was practised by them. Thus, when Asa slept with his fathers—

"They buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed, which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art."—2 *Chron.* xvi. 14.

When Francis North, fourth Earl of Guilford, died at Pisa in 1817, it was thought expedient to eviscerate the body before its transmission to England. Lord Byron, in a letter to Moore, April 11, 1817, thus comments on the circumstance:—

"Lord Guilford died of an inflammation of the bowels; so they took them out, and sent them (on account of their discrepancies) separately from the carcass to England. Conceive a man going one way, and his intestines another, and his immortal soul a third!—was there ever such a distribution? One certainly has a soul; but how it

came to allow itself to be enclosed in a body, is more than I can imagine. I only know if once mine gets out, I'll have a bit of a tussle before I let it get in again to that or any other."

WILLIAM BATES.

Birmingham.

When the medical men were occupied with the autopsy of Napoleon at St. Helena, a rat carried off his heart unperceived. It was only by the struggles that the rat made to pull its spoil into the hole by which it entered, that the attention of those in the room was directed to the proceeding, and the heart recovered from the robber.

J. WILKINS, B.C.L.

#### GREEK MS. OF THE GOSPELS.

(4<sup>th</sup> S. ii. 80.)

The following letter, which speaks for itself, will, I trust, be deemed worthy of insertion in an early number of "N. & Q." With a promptitude and courtesousness demanding my best thanks, MR. BRADSHAW sent it to me direct; but, under his full permission, I am desirous that it should meet the public eye, containing, as it seems to me, information of very general interest, and at the same time affording proof of the usefulness and convenience of such a periodical as "N. & Q." as a medium of inter-communication between scholars and men of letters. EDMUND TEW.

"University Library, Cambridge,  
27 July, 1868.

"Dear Sir—With reference to your communication which appeared in *Notes and Queries* on Saturday last, I am very happy to give you all the information which it is, I believe, possible to give at the present time.

"We have only two manuscript *εὐαγγέλια* in the Library. Both of these came to us with Bp. Moore's library in 1715. They are marked Dd. 8. 23 and Dd. 8. 49 respectively.

"Mill, in his *Greek Testament* (Oxford, 1707, folio), gives a collation of one *εὐαγγέλιον* in Bp. Moore's possession which he calls M. 2; this corresponds to our MS. Dd. 8. 49.

"In the great Oxford Catalogue of 1697, the last of Bp. Moore's Manuscripts contains one *εὐαγγέλιον*, numbered 34. It is there described as follows: 34. *Evangelistarium Gr. ante Annos 600 Conscripsum. Codex Membr. fol.*

"This copy has always been identified here with our MS. Dd. 8. 49.

"The other *εὐαγγέλιον* mentioned above as coming to us with Bp. Moore's books in 1715, bears the mark 20 on its first page, and is no doubt No. 20 in the Oxford Catalogue of 1697, where it is thus wrongly described as a copy of the Gospels:—

"20. *Evangelia Grace. Codex Membranaceus ante annos quingentos scriptus folio majore.*

"Neither of these two volumes contains any memorandum showing whence Moore obtained them; and neither of them contains any traces of English or other Western ownership before Bp. Moore's time. We can be certain that they were in his possession before 1697, when the list was printed.



"Unfortunately both were rebound about a hundred years ago in the rough calf binding with which almost all our Greek MSS. were then honoured.

"MS. Dd. 8. 23 (Moore 20) contains no trace of its former binding; but Dd. 8. 49 (Moore 84) has several waste leaves of paper, the condition of which strongly resembles that of the outer leaves of several books which I know to have been walled up in churches.

"Moreover the ages of the two MSS. are accurately enough given in the Oxford Catalogue, where Moore 20 (our Dd. 8. 23) is described as 500 years old (xii<sup>th</sup> century), and Moore 34 (our Dd. 8. 49) as 600 years old (xiii<sup>th</sup> century). You will notice that the age and description here given correspond remarkably with what is said by Bridges of the book mislaid by Bp. Moore.

"I have always felt satisfied in my own mind for years past that our Dd. 8. 49 was the mislaid manuscript, but of course there is no possibility of proving it.

"Many persons have thought that it must be easy to identify, in some of our libraries, a copy which is described as containing only three of the four Gospels. But the truth is, that to any one in the least familiar with the services of the Eastern Church, the words '*a Greek Manuscript of three of the four Gospels, the Gospel of St. Mark being wanting,*' are only an ignorant description of an *εὐαγγέλιον*, or Gospel book of the Greek Church, i. e. the book which contains the Gospels read in the service every day throughout the year, arranged in what we should call their Prayer-book order. In the Eastern Church St. John is read from Easter to Pentecost, St. Matthew from Pentecost to New Year (Holy Cross day in September), St. Luke from New Year to Lent; while St. Mark is only used in part of Lent, and to furnish supplementary week day Gospels at other times. Hence, as the MSS. commonly have greater ornaments at Easter, Pentecost, and New Year, and sometimes also portraits of St. John, St. Matthew, and St. Luke at these places, it is easy to see how an *εὐαγγέλιον* may come to be described as a copy of the Gospels wanting St. Mark.

"Many persons use the term *Evangelistarium* for this Gospel-book or *εὐαγγέλιον*, being misled by the fact that the *Εὐαγγελιστάριον*, or table of the Church lessons from the Gospels, is commonly found accompanying the *εὐαγγέλιον*. It is just as if people were to call our Prayer-book a Kalendar.

"If you ever come this way, I shall be most happy to show you the MS., and I think you will be inclined to allow that it is in good keeping.

"Yours very truly,

"HENRY BRADSHAW.

"THE REV. EDMUND TEW."

#### THE MEDAL OF CROMWELL.

(4th S. ii. 80.)

The medal of Cromwell referred to by J. H. M. is one usually accompanying the series of reigning monarchs of England from William the Conqueror to George II. which John Dassier, a medallist of Geneva, engraved with a view to obtaining a situation in the Royal Mint of this country. The series, thirty-three in number, was published by subscription in 1731 at the price of six guineas. The Cromwell is smaller than the kings, &c., and, it is more than probable, did not form one of the subscription medals, as, doubtless in com-

pliment to the reigning heads, that of Caroline, the then Queen Consort, figures in the list, and makes up the number stated. But it is equally probable that the Lord Protector, vested with power little less than regal, was considered necessary as a link in the chain of successive rulers, and that his effigy was subsequently published "to perfect sets."

Dassier was not successful in his desire touching employment here, and never visited England. His son (or, as some authorities assert, his nephew), James Anthony Dassier, more fortunate than his senior, obtained an appointment as second die engraver to our Mint on the death of John Croker in 1740, but resigned his office in 1745, and returned to Geneva.

I make no attempt to explain the allegorical insignia on the reverse of the medal which J. H. M. has not very accurately described. Of the four Cupidons, one on wing on the right is pointing to the inscription on the "mausoleum" under him; seated at its base is another, weeping, with his right arm resting upon a skull, and supporting his head with the hand, while in his left is a mirror *négligé*. On the left of the mausoleum is a third figure—an infant Hercules—standing, holding a club at rest with one hand, and in the other three balls held aloft; beside him is the fourth figure, seated, supporting against his right shoulder a *fasces*, while in the left hand he holds, jubilantly, a wreath of Victory or Fame.

JOHN BURTON.

38, Avenham Lane, Preston.

J. H. M. will find this medal recorded in *The Medallic History of England to the Revolution*. London, Edwards & Sons, Pall Mall, M.DCC.XC. p. 95:—

"No. 6. *Dassier's Medal of Cromwell: his Head and Name.*

"Reverse; a monument, with his arms and title: around are four geni; one bearing the emblem of strength, and of the three kingdoms, as little globes; another the fasces of justice, and laurel crown of victory: the third points to the titles; the fourth holds a mirror, and weeps over a skull. *Exergue*, NAT. 3 APRIL. 1603; MORT. 3 SEPT. 1658."

The same work, p. 1, has as follows:—

"As there are no cotemporary medals of English sovereigns till the reign of Henry VIII. this plate and the next contain those done by the celebrated Dassier, from William the Conqueror to the above reign. Dassier was a native of Geneva, who came to England about the year 1740, after having acquired great reputation by his sets of medals of the chief Protestant Reformers, published 1725, and other fine works in this line."

Dassier's series is from William I. to George II., of whom he struck two—one to "complete the series," and the second as a supplement, having on the reverse:—

"NUMISMATA REGUM ANGLIÆ A GULIELMO PRIMO AD HÆC USQUE TEMPORA GEORGIO II. MAGNÆ BRITANNIÆ FRANCIÆ ET HIBERNIÆ REGI SERENISSIMO ETC. DICATA A JOANNE DASSIER GENEVEYENSIS REIPUB. CÆLATORÆ MONETALI ANNO M.DCC.XXXI."

There is also a second supplementary medal—that of George II.'s Queen, Caroline. Dassier also struck medals of Milton, Shakspeare, and other English celebrities. F. J. J. Liverpool.

This medal is one of a series called "the Dassier Medals of the Kings of England." They were published both in silver and copper in 1731. The complete set numbers thirty-five, commencing with William I. and ending with George II. John Dassier was medallist to the city of Geneva, in which place he was born in 1678; he died in 1763. Besides the above, he published a series of medals illustrative of Roman history, another of the Reformers, and another of French celebrities.

J. HARRIS GIBSON.

Liverpool.

ST. HEREFRID (4th S. ii. 56, 113, 138.)—If Mr. TEW can make neither "top nor tail" of my account of St. Herefrid, the fault is his, not mine. I was not likely to confound the venerable priest *Herebert* with the holy abbot *St. Herefrid*. Of *Herebert*, St. Bede, usually styled Venerable Bede, records what Mr. TEW has quoted in his *Life of St. Cuthbert*, ch. xxviii. and in his *History*, book iv. ch. xxix. *Herebert's* visit to St. Cuthbert occurred in 686, and he died the year following, on the same day as St. Cuthbert.

But it is my turn to be "fairly puzzled," when I find Mr. TEW declaring that, as far as he can discover, St. Bede says not a word of St. Herefrid's attending St. Cuthbert in his last illness, "nor makes a single mention of Herefrid in connection with St. Cuthbert." St. Herefrid was at that time Abbot of Lindisfarne, was in the island of Farne when St. Cuthbert was first taken ill, and came to receive his blessing. He gathered from the saint's discourse that he expected to die shortly, and wished to leave some of his monks with him. This the holy bishop would not allow; and St. Herebert returned to Lindisfarne, and had prayers offered without intermission for the sick bishop. St. Herefrid soon returned to him, continued with him to the end, and administered to him the last sacraments, on the night before the 20th of March, 687; when St. Cuthbert, in the words of the holy abbot, "lifting up his eyes to heaven, and stretching likewise his hands on high, he breathed forth his soul, then fixedly intent on the divine praises, to continue the same praises for ever in celestial joys." The whole narrative of St. Herefrid is very long and full of interest; and St. Bede has recorded it as he heard it from St. Herefrid him-

self. It is contained in the fourth book of St. Bede's *Church History*; and how Mr. TEW has failed to discover it, does indeed "fairly puzzle me." F. C. H.

SIR WALTER RALEIGH'S DESCENDANTS (1st S. v. 621.)—Raleigh's ring, worn at his execution, is stated, at the above reference, to be in possession of Captain Edward James Blanckley, 6th Foot as an heirloom in his family, who have other heirlooms from Sir Walter. The Blanckleys are directly descended from Sir Walter, says the writer, who also claims to be another descendant of the Raleigh family. Would the latter gentleman kindly tell me if he knows anything of a portrait of Sir Walter that at one time was in possession of a Mrs. Elwes of Aldershot, who by her will (dated Jan. 7, 1765, and proved May 7, 1766), leaves all her property, including her gold watch and picture of Sir Walter Raleigh, to her daughter Mary, the wife of Peter Sheppard, Esq., at her death to her dear granddaughter, Mary, the daughter of said Peter and Mary Sheppard. I believe this Mary Elwes to have been the wife of one of the sons of Captain William Elwes, second surviving son of Sir Gervase Elwes, Bart., and heir to his uncle (Sir John Elwes of Grove House, Fulham, and Receiver-General of Duchy of Lancaster), who had married Elizabeth, elder daughter and coheir of Sir Walter Raleigh of West Horsley, Surrey, by Elizabeth, only daughter and heir of William Rogers. This Captain William Elwes had four or five sons, who all appear to have died without issue before the death of Sir Hervey Elwes, Bart., in 1763, with the exception of his youngest son William, who became the third and last baronet at the death of his cousin, Sir Hervey, in 1763. Captain William Elwes married Elizabeth, daughter of a Mr. Weekes, who married Philippa, second and younger daughter of Sir Walter Raleigh of West Horsley, and sister to Sir John Elwes' wife; consequently there was a double connection between the two families. I shall be glad to know if this picture is still in existence, and where.

DUDLEY CARY ELWES, F.S.A.

25, Lewes Crescent, Brighton.

PARISH REGISTERS (4th S. ii. 114.)—In reference to Mr. MOODY's proposal, it would be well if the Scottish method were carried out in the southern portion of the kingdom. Let the parish officials possess the custody of their records for a period of twenty years only. From the records of that period let them grant extracts for the usual fees, but let all the older records be gathered in, and made accessible. It is high time this reformation was effected. Let the members of our future Parliament look to it.

I would suggest that the custodiers of parochial and provincial registers should be specially in-



structed to deliver up the older records to authorised persons, who should wait upon them for that purpose. The plan of "sending in" does not always succeed, for some are oblivious and heedless respecting the performance of an unwellcome duty.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

MR. F. HENRY's suggestion is a very good one. If we want anything doing, the best way is to do it ourselves, and I for one will gladly help.

H. FISHWICK.

Carr Hill, near Rochdale.

SIR JOHN DAVIS (4th S. i. 245).—I beg to state that Mr. Jenyns has instituted a search at Bottisham Hall for the portrait of Sir John Davis; but I regret to add, that he can find none at all answering to the description given by your correspondent.

F. H. H.

OLD BALLAD (4th S. ii. 81).—The ballad beginning—

"When we came down through Glasgow town,"—is entitled "Gilderoy": it is printed in *Elegant Extracts*.

MARIA H.

This is one verse of the pathetic old ballad beginning—

"O waly, waly up the bank,  
And waly, waly down the brae."

Percy's *Reliques*, Series 3, Book II.  
No. 11.

HERMENTRUDE.

TASSO'S "LOVE AND MADNESS" (4th S. ii. 140.) In Byron's letter to Moore of April 11, 1817, he speaks of Ferrara as the place where Tasso "became mad and \* \* \*." These asterisks probably could not be explained decorously; but if there is any reference or authority that could be given, it might be interesting.

LYTTELTON.

ANCIENT AND MODERN SANSKRIT (4th S. ii. 93.) Will MR. BUCKTON be kind enough to inform us what are the Sanskrit exponents given by Wilson and Williams for rum, brandy, gin, and champagne; and what is considered as constituting the line of demarcation between ancient and modern Sanskrit words?

According to the *Rāmāyana*, the monk Bharadwaja gave an entertainment to the great Rāmachandra, near the modern Allabābād, at which venison and other good cheer was washed down with bowls of foaming liquor; and important light might be thrown upon the subject if it could be ascertained what particular beverage was drunk on this occasion. (Carey and Marshman's translation of the first three books of the *Rāmāyana*).

R. R. W. ELLIS.

Starcross, near Exeter.

OLD BORDER GAMES (4th S. ii. 97).—The game *Set-a-foot*, to which BUSHEY HEATH refers, was

better known as *English and Scots*. It was common in Roxburghshire half a century ago.

*Cock's Odin* was another form of *Hide and Seek*, so universally common among young folks throughout the Scottish Lowlands. I do not concur with BUSHEY HEATH in deriving the name of the game from Danish mythology. The explanation is abundantly simple. Old Scottish schoolmasters chastised idle and refractory schoolboys on the seat of honour, and in order to a convenient flagellation thereon, they mounted the offender on the back of another, sometimes of the janitor, who held him fast till the work of discipline was accomplished. The culprit was then said to *cock*. As the punishment, publicly inflicted, was extremely ignominious, the offending youth, who dreaded the infliction, commonly sought to conceal himself till the master's wrath was subdued, or he could obtain fitting opportunity to plead his regrets. The schoolmaster, on these occasions of flight, caused all the boys in the school to search for the fugitive: hence the origin of *Cockhoddin*, that is, the cock is hiding.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

The game *Set-a-Foot* is still played by the rising generation who frequent Park Square, Regent's Park, under the name of *Stone Heaps*. The details are precisely the same as those given by BUSHEY HEATH, with the exception that a limited number of stones are used in lieu of wearing apparel. In the game of *Stone Heaps*, when either party cross the line, it is termed being *over the border*, which naturally points to the conclusion that it is of northern extraction.

C. PETTET.

Bayswater.

P. KER (4th S. ii. 102).—Ker is a Scottish name. That Peter and Patrick are synonymous in Scotland is shown by an anecdote in Lockhart's notes, of Sir Walter giving to Patrick Robertson the nickname of Peter with the Paunch. In a recent appeal (or peerage) case from Scotland, the identity of the two names was recognised by the House of Lords.

P. D. D.

FRUITS PRESERVED IN HONEY (4th S. i. 412).—This mode of preserving has furnished S. Francis de Sales with an illustration. He says, in the chapter of his *Philothea*, which treats "Of Frequent Communion":—

"As man, in the earthly Paradise, would have escaped temporal death by feeding on the tree of life, which God had planted in the midst thereof for that purpose, so will he now avoid spiritual death by partaking of this sacrament of life. If it be that a little sugar and honey will preserve the most delicate fruits, such as cherries, strawberries, and apricots, from decay, surely will the incorruptible body and blood of the Son of God preserve our frail and weak souls from the corruption of sin."

ST. SWITHIN.

NOBLE OF EDWARD III. (4th S. ii. 105).—I have a fine noble of Edward III., which must

have been struck after the treaty of Bretagny with King John of France in 1360, when Edward renounced his title to the crown of France, and previous to 1369, when he resumed his claim. The arms of France in the first and fourth quarters are here *semé de lys*, like those in plates i. and ii. 3rd edit. of Ruding. Your correspondent J. H. M.'s noble, with three fleurs-de-lys only, would indeed do away with the hitherto received notion that Henry V. was the first to adopt the three fleurs-de-lys when he became, on his marriage, heir to the crown of France. Though, according to Sandford, Henry IV. was the first King of England that, in imitation of his contemporary Charles VI. reduced the number to three, though he made use of no other seal than that in which the fleurs-de-lys were *semé*. Does the noble mentioned by your correspondent bear the title of "Rex Angli. et Franc." as on the rials of Edward IV., one of which is before me, with the three fleurs-de-lys only? These, of course, are very recognisable by the sun; on the reverse, surmounted by a rose, the badge of the house of York.

P. A. L.

ROBERT MORRIS (4th S. ii. 56, 138.)—

"In the course of the prosecutions Judge Aston [not Chief Justice Aston] had the unparalleled impudence to tell Mr. Morris (a gentleman of unquestioned honour and integrity, and who was then giving his evidence on oath) that he should pay very little regard to any affidavit he should make."—*Junius*, Letter xli. note.

Mr. Morris appears to have been a noodle, judging from the *proemium* to the legal opinion he gave in Wheble's case, which may be seen *Parl. Hist.*, vol. xvii. p. 91.

J. WILKINS, B.C.L.

CALVIN AND SERVETUS (4th S. ii. 40, 108.)—Having this day (August 5) found the number of the *Spectator* which I referred to in an article (*anté*, p. 108), I wish to add a few words by way of postscript to make some corrections and additions. The number referred to I find is that of March 21, 1863, p. 1788-90. The work reviewed is "*Calvin, sa Vie, son Œuvre, et ses Ecrits*. Par F. Bungener. Paris, 1862," with an English translation of the same date. I was mistaken in saying that Bungener was the translator as well as biographer of Calvin. I have never seen his work, nor should I have leisure or inclination to read it, but would strongly recommend any one who undertakes to write on the subject, or wishes thoroughly to understand it, to read that "very clear and comprehensive narrative," as the reviewer describes it. It is very desirable that no one should attempt to give an opinion on any subject that he has not thoroughly studied and mastered. My only object in writing on the subject was to expose the sophistry and irrelevancy of E. L.'s letter, and to discourage that barren controversial writing which produces no result and only wastes time.

It is to be hoped that JAYDEE's query as to the authority for the saying he quotes as Calvin's—"I do commend myself before God that I did burn Servetus"—will be so answered as to show that there is no authority for it at all; since, if those words were his, all that has been written in his defence by Bungener and others is at once rendered null and void, and his own statements which they quote are proved to be a lie. In fact, if the commonly received account of his *conduct* and *motives* in that transaction were true, nothing could save him from deserving the character of a thoroughly bad man. This is a question not of historical curiosity, but of essential moral importance.

W. D.

ENAMELLING THE FACE (4th S. ii. 33, 68.)—

Your correspondent A. A. says, "This practice" of enamelling the face, "which at any rate dates as far back as the time of the notorious Jezebel," &c. I beg to remind him that Jezebel's face is said to have been "painted," not enamelled; but that this painting was merely on the eyelids. "Put her eyes in painting" is the marginal translation to 2 Kings, ix. 30. And this painting of the eyes is condemned by Ezekiel, when speaking of Aholah and Aholibah, Ez. xxiii. 40. See the note explanatory of this custom in Kitto's *Pictorial Bible*, vol. ii. p. 240, where he says that the passage in the Book of Kings is "the earliest existing notice of this custom."

CUTHBERT BEDE.

Twenty-four years since there was a barber near Windmill Street, who advertised in his window to paint out the black eyes which the fast youth of that age used to deserve and obtain. He first wetted the skin with alum-water, or some similar medium, to procure a surface that would absorb and retain the paint. When the alum-water had dried on the skin, he applied from a palette paint of the necessary hue suitable to the complexion and it would remain until the bruise was gone before it scaled off like plaster.

J. WILKINS, D.C.L.

ÉCHELLES (4th S. i. 567, 595.)—I find the following explanation of the term in Volney's *Travels through Syria and Egypt*, ii. 514:—

"The factories, or, as we call them, échelles of the French, are seven in number—i. e. Aleppo, Skandaroon, Latakia, Tripoli, Saidi, Arce, and Ramla."

ST. SWITHIN.

A. GRIFF (4th S. i. 147.)—This painter's name is, I believe, to be found in Bryant and Pilkington's *Dictionaries of Painters*, and he must (judging from his works) have been an artist of some

\* "The whimsical name of *échelles* (in English *ladders*) was adopted by the inhabitants of Provence, from the Italian *scala*, a corruption of the Arabic word *kalla*, which signifies a place proper to receive vessels, a road, a harbour. At present the natives say as the Italians *scala, rada*."



note. I have a small painting by him on panel, thirteen inches by ten, representing fowls attacked by a hawk. The hawk has captured one of the fowls; the other three (with a pheasant) are in great alarm, and the cock is going to the rescue. The birds are finely painted and equal to any of Landseer's. The initials A. G. are on the picture. If B. H. C. would like to see this picture I shall be glad to show it, and it might be purchased at a fair price.

S. B.

VARIATION OF SURNAMES (4th S. ii. 91, 139).—I do not know if you will consider the following worthy of notice. I can vouch for them:—

1. A family, some of which called themselves Deacon and others *Beaton*.

2. A family, who write their names Ashworth, and are always called *Ashby*.

3. A respectable labourer, whose name had always been written Tebbs in registers, &c., was always called by his neighbours and family *Tibbs*, and always wrote his own name *Tabbs*.

4. In the French register which still exists at Thorney (Cams), and which is worthy of notice by your correspondents who are interested in parish registers, the following variations occur in the names of one family: *De Lanoy*; *De la Noy*, *Delannoy*, *Del'annoy*, *Delanoy*, and *Dellenoy*.

W. C. L.

GUIENNE ET LANGUEDOC (4th S. ii. 104).—Without being able to reply to the query of M. L., it may be useful to him to learn that, as regards Bordeaux, a curious and interesting quarto volume of some seven hundred pages, written by M. Bernard Autome, "Advocat en la Cour de Parlement de Bourdeaux," and printed at Bordeaux, A.D. 1621, and styled *Commentaire sur les Coutumes générales de la Ville de Bourdeaux et Pays Bourdelais*, affords information of very great value to a historian of that city, and of the country attached thereto. The book was printed "avec privilege de roy." At p. 481 there is some curious matter relative to the Duchy of Guienne.

MAURICE LENIHAN.

Limerick.

DR. JOHNSON AND BIRMINGHAM NEWSPAPERS (4th S. ii. 130).—Mr. Cadby's interesting Catalogue of Birmingham Books, &c., will not give Mr. J. MACRAY any light on local newspapers of so early a date as the first half of the last century, when Dr. Johnson resided here and translated Lobo's *Abyssinia*. The earliest local newspaper I know is a solitary copy (preserved in the *Birmingham Journal* office here) of the *Birmingham Journal*, No. 18, Monday, May 21, 1733. It is a small quarto of four pages, with the halfpenny red stamp of the day, and was published by Thomas Warren—Dr. Johnson's friend. The contents of this early newspaper are curious, but scarcely worth quoting (unless desired), and one

passage only will specially interest Mr. MACRAY. In the concluding paragraph of an address to the public, the editor—

"acknowledges with Gratitude the Acceptance our Paper has already met with in most Places where it has been distributed, and Hopes those whose Candour and Ingenuity had a regard to it in its Infancy will not forsake it in its riper years."

As only this one copy is known, it is impossible to discover whether Johnson assisted Warren in the only newspaper which was published in Birmingham till the establishment of *Aris's Birmingham Gazette*, in 1741.

ESTE.

Birmingham.

POEM (4th S. ii. 131).—Although I cannot identify the second poem mentioned by N. B., it may interest him to know that Leigh Hunt had published a poem upon what he calls "this noble and affecting adventure" as early as 1823. In a note Hunt adds, that the history of Mahmoud, the Gaznevide, is related in Gibbon, who cites D'Herbelot's *Bibliothèque Orientale* as his authority.

W. H. M.

SHORTHAND FOR LITERARY PURPOSES (4th S. ii. 142).—Phonography (Pitman's) has been used in some cases by authors, and well "set up" by compositors, even in reports of speeches, after some vowels had been added and slight corrections and extensions made. My own experience of phonography is that it is more easily legible after the lapse of years than any of half a dozen other systems which I have tried, and I believe it has been much improved since I taught myself some fifteen years ago. I knew an able man of business who wrote all his letters, &c., in phonography up to his death, and had trained one or two youths to copy out his shorthand into longhand; and he assured me that any error, even in engineering details, very rarely occurred. Phonography is very easily learned, and if not the briefest of the systems, saves four or five sixths of time, and if carefully written is as legible as longhand, and far more legible than many "hands" in these days, when (as in Hamlet's) it seems to be "a baseness to write fair," and people "labour much how to forget that learning" acquired at school. ESTE.

BLACKSTONE'S WORKS (4th S. ii. 124).—Permit me to add to the account of abridged editions of Blackstone's *Commentaries*, that the title *The Student's Blackstone* denotes two works which materially differ. The 1858 edition of the book so called consists of an almost verbatim reprint of the first volume of Kerr's large edition, in four volumes. In subsequent editions *The Student's Blackstone* is an abridgement of the whole four volumes of Kerr's edition.

W. H. M.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*History from Marble: compiled in the Reign of Charles II.* By Thomas Dingley, Gent. Printed in Photolithography by Vincent Brooks from the original in the possession of Sir Thomas Winnington, Bart. With an Introduction and Descriptive Table of Contents by John Gough Nichols, F.S.A. Volume the Second. (Printed for the Camden Society.)

The Camden Society is to be congratulated on the publication of the Second Part of Dingley's *History from Marble*, a book of very considerable interest in itself, containing as it does, not only a memorandum of all the most curious objects which good Master Dingley saw when travelling through a great portion of his native country, but in innumerable instances effective pen-and-ink sketches of such of them as he considered worthy of especial notice—from old churches and family houses, tombs and monuments, and old painted glass, down to trinkets of coat armour. These have been reproduced, by Mr. Vincent Brooks, by means of the photolithographic process with a fidelity which leaves nothing to be desired; so that, as one turns from page to page, it seems like looking over the shoulder of good Master Dingley as he jotted down for posterity this pictorial record of his journeyings to and fro through the land. When the liberality of Sir Thomas Winnington placed this precious MS. at the service of the Camden Society, and it had been ascertained that it could be reproduced in a manner which would place a copy in the hands of every member of the Society, the Council had but one anxiety left, namely, that it should be edited in a manner worthy of it. This anxiety was set at rest the moment it was ascertained that Mr. John Gough Nichols, to whom the Society was already so deeply indebted for literary assistance, was willing to give the work the benefit of his great knowledge and experience. It has therefore been reproduced in a way to do full justice to Master Dingley's researches as an antiquary and ability as a draughtsman, and to the liberal spirit which prompted Sir Thomas Winnington to admit of one of the gems of the library at Stanford Court being multiplied by the art of the photographer; the result is a book of great value to antiquaries, which is unique in its character. It is right to add that the Camden Society, anticipating that the interest of the work would induce many who are not members of the Society to become anxious to secure copies, printed a few extra for sale. These may accordingly be obtained by non-subscribers at the price of eighteen shillings a volume.

*The Search after Livingstone (a Diary kept during the Investigation of his reported Murder).* By E. D. Young. Revised by the Rev. Horace Waller, F.R.G.S. (Letts.)

When the country was startled and shocked by the report that Dr. Livingstone had been added to the list of African travellers who have fallen victims to their philanthropic exertions, the acuteness of Sir Roderick Murchison led him to refuse credence to the statement, and his energy to take steps to get at the truth; and when the writer of the present volume volunteered to make a rapid dash into the lake regions in search of Dr. Livingstone, the President of the Geographical Society warmly seconded his proposal, and gave it all his influence. Thus encouraged, and with efficient support from the government, Mr. Young left England on June 10, 1867. The little book before us, is the Diary of Mr. Young's adventures during his search. The fact that intelligence of the Doctor's safety and of the falsity of Moosa's report has been subsequently received, has not led to any altera-

tions in it. This is as it should be; and the work before us will be found very pleasing reading, and to furnish some curious matter for speculation as to the future progress of African civilisation.

THE REV. LAMBERT B. LARKING.—Another good man and ripe scholar has gone to his rest. The Rev. LAMBERT B. LARKING died at the Vicarage, Ryarsh, on Sunday the 2nd instant, at the age of seventy-one. Mr. Larking, who had devoted many years to the collection of materials for an enlarged History of Kent, and who had transcribed nearly all the materials for such a history to be found in the public records of the kingdom, had at the time of his lamented death nearly completed for publication so much of Domesday Book as relates to his native county. Those who know Mr. Larking's thorough acquaintance with the subject, and the grace of his style, and still more those who have had the advantage of seeing some of the proof sheets of the book, will share our anxiety that it should be completed and published as a fitting memorial of the founder of the Kent Archaeological Society—a good, earnest man, who was endeared to all who knew him, no less by the extent and variety of his scholarship than by the warmth and sincerity of his friendship and a geniality of mind which won for him the warm regard of all who came within its influence. Peace to the honoured memory of LAMBERT LARKING!

*A Treatise on Lathes and Turning, Simple, Mechanical, and Ornamental.* By W. Henry Northcott. With Two Hundred and Thirty-nine Illustrations. (Longmans.)

Warned by the old adage that it is dangerous to play with edged tools, and acknowledging our entire want of acquaintance with the art of turning, which possesses a strange fascination for many ingenious minds, we must content ourselves with directing the attention of our readers to a work on the subject by one who writes like a master of his craft; and if so, is thereby justified in expressing his belief—based on his own experience and the numerous letters and inquiries on the subject in the mechanical papers—that such a work as the present is much wanted; namely, one in which all branches of turning are noticed, and with a good deal of practical information given upon each.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HISTORY OF BASING HOUSE, HANTS.  
FAMILY ECONOMIST, FIRST SERIES.  
BOY'S JOURNAL, Nos. 1 and 2 of Vol. II.

Wanted by J. Fletcher, Bookseller, Southampton.

MAUND'S BOTANIC GARDEN. Vol. X.  
NATIONAL MUSIC OF IRELAND. Johnson, Holborn.  
BATTLE OF BOSWORTH FIELD. Nichols.  
ASTROLOGY, PARTRIDGE'S DEFECTO. 4to.  
PRIESTLEY'S WORKS. Vols. IV, X, and XXV.

Wanted by Mr. Thomas Millard, 38, Ludgate Hill, London.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

J. The Nuremberg token is of no value; there are bushels of them.  
ERRATA.—4th S. ii. p. 138, col. 1, line 4 from bottom, for "requiem" read "regnum;" line 2 from bottom, for "Herefrid" read "Herebrect."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for sale is 6s. 6d. per annum in advance. The Subscription for the Half-yearly INDEX is 11s. 6d., which may be paid by Post Office order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, AUGUST 22, 1868.

## CONTENTS.—No 34.

NOTES:—Bishop Percy and his "Reliques," 169—Epitaph ascribed to Milton, 170—"Calced into Dust," 171—"The Victim," 172—Baston, 173—Marwood Family, 174—"The Seal for Virginia, 175—Pieces from Manuscripts, No. III., 176—Pedigree Societies—Coach Blinds and Doors a Century ago—French Dove, Whittlesea—Daniel Defoe and John Dove, D.D.—Nicaen Barks, &c., 176.

QUERIES:—Adverse and Averse—R. Bennet—W. Churchey—Four Aisles—Hessey—Isaac Bronze Table—Iron Tennis-balls—Lacemakers' Songs—Leach, Ball, Coffin, and Edes Families—Louth—Families of Mountney and Shenton—Pocket Sheriff—Cardinal Pole—Royston Club—Serpent worshipped at Sumbhulphore in 1821—Joshua Sylvester—"The Stamford Mercury"—Hindoo Tehakra, or Sacred Wheel—Double Towers—Henry Vaughan the Silurist—Visakh Dalta, Author of the "Mudra Rākshasa," 178.

QUERIES WITH ANSWERS:—White Powder—Massachusetts Bay, &c.—Vivandière—Tavern Sign—Medieval French—Ireland's "Vortigern"—Jacolite Songs—Benjamin West's Pictures, 180.

REPLIES:—Brat, 181—St. Jerome and Rufinus, 182—Earliest Bird, 183—Motion of the Horse, 184—Goldsmith's Epitaph, *Id.*—Perverse Pronunciation, 185—Passage in "Lucretius," 186—Folk-Lore—Dolly Penetration—Last Moments of Addison—Kings of Spain—Spiral Staircase—Lady Molineux—Enamelling the Face—Longevity of Sir John Peyton—Voitairé—Leggings—St. Thomas a Becket—Curious Orthographic Fact—Faith, Hope, and Charity, &c., 187.

Notes on Books, &amp;c.

## Notes.

## BISHOP PERCY AND HIS "RELIQUES."

I did not know until I saw the work that it was intended to precede the printing of Bishop Percy's Ballad-book by a Life of the editor of the *Reliques of Ancient English Poetry*, or some particulars, which I gathered in Bridgenorth and elsewhere more than forty years ago, might have been useful. Among other points I learned there not only that his father, but that his grandfather, had carried on the grocery business there. I also made a sketch of the house they had occupied in its then state, in what was called the Cartway, but I gave it away to a gentleman who, about 1840, was collecting illustrations of the *Reliques*. The building was, I think, then as now, occupied by an iron-founder, and was by no means unpicturesque; but what has become of my hasty drawing I know not: the gentleman to whom I gave it has been dead many years, and what became of his books (he did affect to keep a library) I never knew: some of them were sold by auction, and I bought one or two afterwards from a bookseller, but I could never hear of his illustrated copy of the *Reliques*. He had inserted in it several letters from the bishop while he was at Easton-Maudit and elsewhere, and I prevailed upon him to give me one of them (a salmon for a sprat, to be sure) in return for my poor drawing of the old house at Bridgenorth. Your readers may like to see a copy

of the letter; but it has no address, and seems to have been written to the editor of some periodical publication in April 1761: as to the subject, it must speak for itself, as I have no clue to the particular contents. Perhaps the Rev. J. Pickford, the author of the Life of Bishop Percy just printed, may be able to supply the deficiency in this respect:—

"Sir,—If you think the inclosed worth printing, it is at your service for the use of your Magazine. I have thrown a few explanatory notes into the margin, which the Printer will take care to distribute properly. The piece was never yet printed, though much in request in the place where the scene is laid.

"I have in my possession many other literary curiosities, which (as I can find time to revise them) I will occasionally give you for your collection. In return for which I will beg the favor of you to let your printer take off two or three supernumerary copies of any such pieces, in a 12mo size, for my own private use—and when you think I shall have earned so much, you may make me a present of Warner's *System of Morality and Divinity*, &c., stitched in blue covers, or in sheets.

"If you don't think my proposals too exorbitant to be complied with, you will at your leisure favour me with a line, inclosed under cover For the Rt<sup>l</sup> Hon<sup>ble</sup> Henry Earl of Sussex at Easton Maudit (near Castle-Ashby) Northamptonshire.

I am, Sir,

Your most obedient humble Servant,

"THOMAS PERCY.

"Easton Maudit, April 16, 1761.

"P.S. I hope you recd safe your 4 vols of Du Halde, 8vo, which you were so obliging as to continue for some time in my hands.

"I shall be glad to correct the proof of the inclosed piece, whenever it is printed: I can receive it one post, and return it the next."

With regard to the bishop's name, it is, I believe, quite clear that he did not always spell it Percy; and my friend who gave me the above, told me (though he did not show it to me) that he had evidence under the bishop's own hand, when quite a young man, that he then called himself Piercy, as it stands in the records of Bridgenorth. In fact, his relationship to the Duke of Northumberland was merely an assumption, as well as that his wife's name was *Goodriche*, and not Gutteridge.

I have also a much better copy of Percy's poem, inserted by Mr. Pickford in his Appendix, p. lv.—

"Deep howls the storm with chilling blast," &c.

The date the biographer assigns to it is "March 22, 1788," which was six years after Percy became Bishop of Dromore, a very unlikely period for the composition of a love-lorn production about Delia and Cupid's darts. Mr. Pickford does not state any authority for assigning it to the bishop, but I have no doubt that it was his, though probably written after he obtained the college-living of Easton Maudit, and when he was engaged to Anne Gutteridge, whom he called

Anna Goodriche, and whom he designates as Anna in the poem referred to, and not Delia, as it stands in Mr. Pickford's version. The same friend who gave me Percy's letter showed me his copy of the production in question, which he told me he had made from the original, though where he had seen it he did not state. I copied his copy, and, comparing it with what is given by Mr. Pickford, I find some material variations, besides the substitution of Anna for the somewhat sickly and namby-pamby Delia. In my copy the third stanza runs thus:—

"In vain the night's dark curtains fall,  
And horrid dangers meet:  
What can the lover's heart appeal,  
Or stay his eager feet?"

For "night's dark curtains," Mr. Pickford tamely prints *shades of evening*, and for "meet" in the next line he has *threat*, which rhymes badly with "feet." Further on, in the fifth stanza in the copy Mr. Pickford used, the rhyme seems to have been altogether disregarded, for *task* is there made to answer to "speed"—

"Love bids achieve the hardy task,  
And act the wondrous part:  
He wings the feet with eagle's speed,  
And lends the lion-heart."

This must be wrong according to the formation of every other stanza in the poem, and the emendation contained in my friend's copy is obvious and certain—

"Love bids achieve the hardy deed," &c.

Here "deed" and "speed" rhyme correctly, and afford the exact meaning intended by Percy. For "eagle's speed" it also has *eagle-speed*, which corresponds with "lion-heart."

These points may be worth notice, recollecting how much has been lately said and done regarding the impression of the originals of Percy's *Reliques of Ancient English Poetry*, and the various forms in which, and prices at which, the work has been produced. It unquestionably served all the pains that have been bestowed upon it, and every purchaser must be rejoiced to see so many distinguished names, in so many different ways, connected with the undertaking.

Maidenhead.

J. PAYNE COLLIER.

P.S. On a future occasion I may send for insertion some personal particulars regarding Bishop Percy, which are new if not important. I was introduced to him when I was a boy, and I have a copy of his *Reliques*, edit. 1774, which he gave to my father.

#### EPITAPH ASCRIBED TO MILTON.\*

I was at a distance from London when Professor Morley published the poem which he

[\* See "N. & Q." 4th S. ii. 100, 146.]

ascribes to Milton, and I have returned very lately. I have three times examined the signature of the poem, with a magnifying glass, at the British Museum, in company with some of the officers of the Library. I was anxious to make this investigation, thinking, after reading most of the correspondence, that the poem might be Milton's, if it could be proved from external evidence to be so,—that the strongest objection from internal evidence was the use of "*Helicon*" for a fountain, but that this objection was not necessarily insuperable,—that the non-publication of the poem in the later edition of Milton's minor poems was a very strong piece of external evidence against Milton's authorship,—that the concluding part of the poem was not of Milton's style,—and that, on the whole, probably the poem was some one else's.

Comparing the visible fragment of the first letter of the signature with Js in the body of the poem and some Js in facsimiles of Milton's writing, I should say that J. is not impossible; but, influenced perhaps by a preconceived idea, I think T more likely; and I think I could perceive, even with the naked eye, signs of a colon between the two letters. I cannot agree with those who make the first letter a P; the semblance of a line to the left seems to me indubitably a part of a curve of the British Museum stamp-mark. Nor is A possible; that would be a convenient letter, for Andrew Marvel's sake. If the letter is not T or J, I should say it might be F.

I suggest as possible that this poem was written by Thomas May, the author of the *History of the Long Parliament* (published in 1647)—a Cambridge man, a poet, and the friend and companion of many poets, who would, in 1647, have been in full sympathy, if not in much communion, with Milton;—whom Charles I. called his poet, and also is said to have gone over to the Parliament in anger that he was not made poet-laureate on Ben Jonson's death;—who translated Lucan and Virgil's *Georgics*, wrote a tragedy called *Cleopatra*, which he dedicated to Sir Kenelm Digby, and also translated a portion of the *Epigrams* of Martial: and it is to be noted that his selection of epigrams for translation includes the three of the insect's amber tomb. These are May's translations:—

"Whilst on the Heliades' amber-weeping boughs  
A viper creeps down, on the worm it flows,  
Who whilst amazed in this sweet dew it lies,  
The amber hardens and the viper dies.  
Boast not, Egyptian queen, thy tomb so brave,  
Since here a viper finds a nobler grave."

Book iv. ep. 59.

"Here shines a bee, closed in an amber tomb,  
As if interred in her own honey-comb.  
A fit reward fate to her labours gave;  
No other death would she have wished to have."

Book iv. ep. 32.

"An amber drop, from Phaeton's branches wept,  
Enclosed a little ant that under crept.



That ant, not valued in her life at all,  
Is now made precious by her funeral."

Book vi. ep. 15.

The scholar-poet who has turned Phaetonis into Phaeton would very likely have made Helicon a fountain; and I find great difficulty in believing that Milton would have done so.

May's translations from Martial were published in 1629. Too much has been made of the "its" of the poem. "Its" was established by 1647 in our language. "Its" occurs five times in Dryden's first poem, one of one hundred and eight lines, written in 1649. Five-and-twenty years later, Dryden, criticising Ben Jonson, denounces *his* instead of *its*, used with reference to "Heaven," as bad grammar. (See Dryden's *Defence of the Epilogue to the Conquest of Granada*, published in 1672.)

I have been surprised to see no reply to the objection which Lord Winchelsea raised to the grammatical construction of the couplet,

"Infant nature cradled here  
In its principles appear."

And I have been even more surprised to see Professor Masson, in one of his letters to *The Times*, giving the sanction of his high authority to the objection. A plural verb to a singular nominative, where an intervening plural noun immediately precedes the verb, is a very common construction in older poets. Mr. Dyce, in his edition of *Shakespeare*, has collected some instances from *Shakespeare* and Beaumont and Fletcher to illustrate the construction in the following well-known passage of *Love's Labour's Lost* :—

"And, when Love speaks, the voice of all the Gods  
Make heaven drowsy with the harmony."

Act IV. Sc. 3.

I will give two passages from Dryden, by one of which hangs a tale :—

"When did his muse from Fletcher scenes purloin,  
As thou whole Etherege dost transfuse to thine?  
But so transfused, as oil on waters flow,  
His always floats above, thine sinks below."

"Oil on waters" is printed in the early editions of "Mac-Flecnoe"; but modern editors, puzzled by the grammar, have turned it into "oil and waters." There was, however, no possibility of changing a passage in Dryden's Address to Congreve :—

"So much the sweetness of your manners move,  
We cannot envy you, because we love."

W. D. CHRISTIE.

32, Dorset Square, N.W.

J. M.'s epitaph on some unnamed celebrity may be all the more Miltonic for its appropriations from John Milton's epitaph on *Shakespeare*; but it is all the less likely to have been Milton's iterations of himself: transference and imitation are distinct matters. Miltonism requires a poet's

power, not a copyist's handiwork. Professor Morley's *trouaille* is too Miltonic for the composition of Milton, whose genius needed no reproduction of his own thoughts and words—pyramids and reliques, Heliconian tears, royal sepulchres and heart-entombments.

The bee,\* "sepulchred in amber," was as open to John Milton, had he pleased to take it from Martial, as it was to J. M., and might have spared Pope the trouble of "wondering how the d — it got there"; but Milton ought not to be saddled with the initialist's pluralised *abstracts*. How the concrete term "Beings," passing through a continuous series of transmutations whereinto—

"The thread of life untwisted is,"

could have been managed so as to set them in the place of "existencies," it is not my business to show. Sure I am that neither in his blank-verse nor in his lyrics would John Milton have committed J. M.'s mistake. "Numbness retreating by chymic heat" is no very lucid phrase; but Professor Masson might have readily supposed the expletive "doth" to have been dropped by J. M.'s own inadvertence from the beginning of the forty-fourth line—

"Infant nature cradled here  
Doth in its principles appear."

In J. A. G.'s more important suggestion, of "heavenly" for "heavy" (line 50) I beg to add my humble concurrence. The grave is at once the mould and the *matrix*—*φύσις αἰα*. (*Iliad*, iii. 243.)

For the rest of this newly-discovered threnody I will but observe, that its conclusion, though referable to Milton's sublimest theme—the Resurrection—is more philosophical than doctrinal. Its "vital tinctures" (though either word may be found in Milton) and "seminal forms" savour less of religion than of metaphysics, and of Milton than of Cowley or of Donne.

EDMUND LENTHAL SWIFTE.

"CALCINED INTO DUST."—Lord Winchelsea, in his criticisms on the "Poem attributed to Milton" (*Times*, Aug. 1), says this "is a pleonasm. To calcine is to reduce to dust by the action of fire; consequently, the local dust is superfluous, and adds nothing to the meaning." To this criticism I venture to take exception. To calcine, as I understand it, is to reduce a substance to a *calx*, or a cinder; but a *calx*, or a cinder, is a very different thing from *dust*. Charcoal is calcined wood. Coke is calcined coal. Lime is calcined stone or

\* Martial's "De Ape in Electro inclusâ" may be spared a corner in "N. & Q."

"Et latet et lucet Phaethontide condita guttâ,

Ut videntur Apis nectare clausa suo.

Dignum tantorum pretium tulit illa laborum;

Credibile est ipsam sic voluisse mori."

Ep. lib. iv.—xxxii.

chalk. But no man, I believe, in his senses, would take up a lump of charcoal, or coke, or lime, and pronounce of either of them that it was dust. Calcination is but a process by which substances are rendered more capable of being reduced to a state of dust. But to bring them really to this state, some after process is also needed. If this view be correct, the expression would be rather elliptical than pleonastic.

On the propriety of the expression itself, in its application to a dead body, I am quite at one with Lord Winchelsea, and feel sure that Milton would never thus have used it. In the case of *cremation* it might have been so used, with some show of reason; but in that of *incineration* it is wholly out of place, and utterly inadmissible. To speak of a *buried* corpse as "calcined" into anything, is to talk the baldest nonsense, and to betray such an ignorance of the common meaning of words and the just use of metaphor as ought to make the merest poetaster hide his head for shame.

EDMUND TEW.

#### "THE VICTIM."

I have found the following passage in a remarkable poem, "The Prophet Enoch," written by Professor Robertson of Dublin, and published a few years ago by Mr. James Blackwood of London. It so curiously anticipates the subject of "The Victim," a poem recently contributed by Mr. Tennyson to the pages of *Good Words*, that it may be interesting to have the passage from "Enoch" quoted in "N. & Q." Mr. Robertson, in a note to the passage, refers to the following observation of F. Schlegel in his *Philosophy of History*:—

"Bearing this in mind," says Frederick von Schlegel, "we shall find that the enigmatic lamentation of Lamech over his mysterious slaying of a stripling, occurring in the Mosaic account of the Cainites, would seem to indicate that human sacrifices, and especially this particular kind, had their origin among the race of Cain, deeply imbued, even at that early period, with anti-christian errors, and that an unhappy delusion—a confused anticipation of a real necessity, and of a future reality—contributed to the institution of these sacrifices."—*Philosophy of History*, Bohn's edit., 1846, p. 201.

"One victim more!" a thousand voices cry;  
"One victim more!" resounds the cave of gloom.  
Lo! borne on lofty car, 'mid savage cries  
Of a wild band, a costlier victim comes.  
It is a lovely stripling, o'er whose cheek  
Youth bath her earliest purple bloom suffused:  
In rich luxuriant curls his locks descend,  
Twined with the fatal flowers that sweetly mock  
The victim they adorn. Wild with despair,  
His shrieking mother grasps the iron wheel  
Of the inexorable car: she spurns  
The fierce rebukes, or menace of the throng,  
To catch the last glimpse of her darling boy.  
'Ah! spare my son; shed mine own blood instead:

My life may satisfy your vengeful gods!'  
Exclaims the hapless matron, but in vain."

*The Prophet Enoch*, a Poem by James Burton Robertson, Esq., translator of F. Schlegel's *Philosophy of History* (London, James Blackwood, 1860), p. 40.

While on the subject of "The Victim," I may send you the following amusing parody on the Laureat's poem, which I cut from a Dublin newspaper long distinguished for wit and ability. The versification of the original is so closely imitated, and there is so little bitterness in the banter, that it may be worth embalming in the pages of "N. & Q." D. F. MAC-CARTHY.

74, Upper Gardiner Street, Dublin.

#### "THE VICTIM."

Not BY ALFRED TENNYSON, POET LAUREATE.  
(See *Good Words*, January 1, 1868.)

I.  
A plague upon the people fell,  
A plague of writers high and low,  
There were some wrote ill and some wrote well,  
And the Novel, the Novel was all the go;  
But the people tired of what they admired,  
And they said to the Editors one and all,  
'We have had enough of sensation stuff,  
So give us a change, be it great or small.'—  
And the Editors paled  
As they heard the throng—  
What would you have of us?  
Poem or Song?  
Were it the queerest,  
Were it the dearest  
Money can purchase,  
We'll give you a Song.

II.  
But still the plague spread far and wide,  
Bad novels were written and bought and read,  
In which handsome wives took their husbands' lives,  
And maidens behaved as if they were wed:  
So the people stormed, and some of them swore,  
'"Good Words" they butter no parsnips, no;  
So give us a song, both sweet and strong,  
Or you and your magazines may go—

To Jericho!—  
Or was it Hong Kong?  
'Were it the queerest,  
Were it the dearest,  
We'll give them a song.'

III.  
The Editors went through 'The Men of the Time,'  
'Including the Women,' with eager look,  
Through the men and women who dabble in rhyme,  
Whose names are inscribed in that golden book,  
'Oh! who shall we get to sing to "the Beast"?  
To sing to the Beast a deathless song?'—  
'Till they came to Tupper, the great High Priest—  
Proverbially the worst of the throng.

And their hearts exulted  
A moment or two:—  
'His were the queerest,  
But we've promised the dearest,  
Tupper won't do!'

IV.  
Again they looked for a bad divine.  
'Here's one,' they exclaimed, 'should be preferred  
A poet the half of whose name is *Swine*,  
Is fittest to sing to the swinish herd.



But *Swine* and *burn* suggest in their turn  
 Ideas a little too gross and warm;  
 And a poet who writes of hermaphrodites  
 Is scarcely the man to weather the storm.  
 So Swineburne, too,  
 Won't do, won't do!  
 What's to be done  
 With the raging throng?  
 We can't have the queerest,  
 We'll pay for the dearest:  
 Give us a song!

## V.

The cry went forth o'er cities and towns;  
 It tickled the ears of the men who write;  
 It leaped from the land and over the downs,  
 And flew like wind through the Isle of Wight:  
 There Tennyson sat in his wide-awake hat,  
 Or smoked and strolled on his 'sponge-wet' grounds;  
 'I'll give them a song, not over long—  
 I'll give them a song for two hundred pounds.'  
 How happy, how happy,  
 The Editors grew!  
 'Were it the merest  
 Trash, 'tis the *dearest*,  
 And therefore will do.'

## VI.

The poet wrote the poem I quote,  
 'The Victim,' whose life the priests would destroy;  
 But the Editor knows ere now, I suppose,  
 That *he* is the victim, and not the boy:  
 'Tis he must *bleed* for this rhythmic deed,  
 And ever for more, as the public cry,  
 May Alfred the Great—the Laureate—  
 Shriek out 'the *dearest*, the *dearest* am I!'  
 And the public are happy,  
 And so they ought;  
 For to them doth belong,  
 If not the sincerest  
 Outburst of song  
 That ever was thought,  
 At least the *dearest*  
 That ever was bought.

"January 27, 1868.

"M."

## BASTON.

Baston is a kind of rime, or verse, noticed by Robert of Brunne, who classes it among the strange rimes that he would not translate his Chronicle into, when saying that he shall turn his history into "light ryme," so that the lewed or lay men might understand it. Coming accidentally on a translation of the "Cursor Mundi" in the Bodleian the other day, Fairfax MS. 14, I opened the MS. at a passage where the writer says, that in honour of Christ's death, which he is about to describe, he will change his verse from the "rime" in which he has been writing, to "longe baston." This he accordingly does; and the extract below is from this part of the MS., showing both the rime and the long baston. To it is appended a comment by the REV. WALTER W. SKEAT, a well-known authority in these matters.

## CURSOR MUNDI.

## Fairfax MS. 14, Art 51.

for he þe time sese comande neye  
 þat he for mannis kinde wille dey.  
 He wille him al vn-bidden bede,  
 for fast hit drawes to þe nede,  
 for his to suffre passiou.  
 for-þi to speke of þat ransoun,  
 þat riecher is þan erþ and heyuen,  
 or oȝt þat mannis mouþ may neyuen,  
 for-þi in rime wille we roun,  
 And sette fra now lange bastoun;  
 In worshepe of him þat dyed for mon,  
 Amende our rime, If I con.  
 criste and his moder leue\* we spede,  
 þat I vn-worþi am to rede,  
 þat I hit rede wiþ suche louing,  
 I may hit wele til ending bring,  
 to louing of god and halikirk,  
 And to mannis note to wirk.

## PASSIOUN OF IHESU CRIST.

## Art. 52.

Ihesus went to ierusalem,  
 gaand on his fete,  
 And come he til a litel hil,  
 men callis hit mount oliuete.  
 Sex niȝtes be-fore pask day,  
 wiþ his he went in strete;  
 Til his disciplis atte he led,  
 suche wordes spak he squete.  
 ¶ "Wate ȝe, breþer, quy," he saide,  
 "I weinde agayne sa snelle?  
 Herkenis now, and vnderstande;  
 þe sop I salle ȝou telle:  
 ȝone iewes ar, ȝe wate wele,  
 folk ful selcouþ felle;  
 þai wil me neuer loue I-wisse  
 for þing I may ham telle.  
 ¶ for loue, ne aghe, ne for signe  
 þat I for ham haue wroȝt  
 Wiþ many selcouþes, as ȝe haue sene,  
 And wiþ softnes ham soȝt.  
 bot alle my squink, now is hit squa,  
 hit standis me for noȝt;  
 þe time is now þat I sal dey,  
 And mannis kinde be boȝt."

[&amp;c.]

[The word *baston*, which is the modern French *bâton*, is explained by Raynourad to mean, among other things, a couplet or stanza. He also gives the word *bastonet*, meaning *petit couplet*. He also explains *bordo* as a part of rime which contains at most twelve syllables, in other words, a *line*; and tells us that out of each *bordo* of twelve syllables two *bordos* can be formed; i. e. that a twelve-syllable line can be divided into two lines. These shorter lines are half-lines or *bordonetz*, as in the quotation "*bordonetz de quatre sillabas*." I should imagine that *bastonets* consist of *bordonets* rimed together, and *bastons* of *bordos* rimed together; but in the English "long bastons," as used in the "Cursor Mundi," the lines (contrary to the definition) consist of fourteen syllables. In the MS., *mount oliuete* is written instead of

\* Allow. *Lene* is often printed by mistake.—Skeat.

*oliuete*, to the ruin of the metre. Suppressing the word *mount*, the first quatrain runs thus:

"Ihesus went to ierusalem : gaand on his fete,  
And come he til a litel hil : men callis hit oliuete;  
Sex nightes be-fore pask[e] day : with his he went in  
strete;  
Til his discipulis atte he led : such wordes spak he  
squte."

Here we at once recognise what Dr. Guest calls the "common metre" among "Psalm metres," agreeing almost exactly with that in which "Meidan Maregrete" is written; for which see Mr. Cockayne's edition, p. 34. When only two lines are rimed together instead of four, we have the measure of the "Moral Ode" printed at p. 159 of *Old English Homilies*, edited by Mr. Morris, and only just published. A far more familiar example of the same is Chapman's translation of Homer. The word *rime* must, I think, be taken in a general sense, for the author of "Cursor Mundi" says he is about to amend his old *rime*, and to speak in a new *rime*. Still, the *rime* most commonly known by that simple name only is, I believe, the one consisting of pairs of eight-syllable lines, the metre of part of "Cursor Mundi," of Hampole's "Prick of Conscience," of the "Romaunt of the Rose," of "Havelok," and of Milton's "L'Allegro;" for this metre is much the easiest to compose in, and has always been a favourite one. Thus in "Havelok":—

"Here y schal biginnen a *rym*" . . . .  
"The *rym* is maked of Hanelok." . . . .  
"Forthi ich wolde biseken you,  
That hauen herd the *rim* nu."

But there are, of course, plenty of *rimes* of other kinds, as, e.g. Chaucer's "Rime of Sir Thopas." W. W. SKEAT.]

I may mention that the English "Cursor Mundi" will be edited for the Early English Text Society by Mr. Richard Morris, in two or three years' time, from a Northern and a Midland MS., and doubtless collations from this Fairfax MS. with its *squte* and *squnk* for *suete* and *swink*.

F. J. FURNIVALL.

#### MARWOOD FAMILY.

In Mr. Papworth's *Ordinary of British Armorial* (Part IX. p. 437) is given:—

"Gu. a chev. erm. betw. 3 goats' heads erased arg. Marwood or Morwood, Little Busby, co. York; Baronetcy, 1660; extinct. 1740. MERWOOD, Widworthy, co. Devon; coheirs m. Stevens, Wolcot, and Elton."

I question the spelling Morwood for Marwood, of Nunthorpe and Little Busby; and, as sharing my doubt, the present representative and lineal descendant of this family (through a daughter of the first baronet), George Marwood, Esq., of Little Busby Hall, writes: "I have never seen the name of Morwood in any old deeds." Marwood is found in wills and inquisitions. Mention of these re-

minds me to add to my former note, referring to the Yorkshire Marwoods (3rd S. iv. 143), that I have met with the entry (Harl. MS. 756) of an inquisition taken at York, "17 Julij, 31 El. p<sup>t</sup> mort. Cutb'ti Marwood de Nunthorpe in Cleaueland"; at which it was found that the said Cuthbert, "ob. 10 marcij vlt. willus Marwood nepos et haeres Cutb'ti et etat. 9 au. etc. tunc." Again, the printed pedigrees do not mention, among the brothers of Sir George, the name of "Henry Marwood, of the city of York, gentleman." In his will, dated Jan. 15, 1654-5, and proved in London Oct. 9, 1656, he speaks of his "sister Wetherall, brother Matthews and sister, and his nephew Henry Marwood," thus showing his relationship to Sir George Marwood.

With regard to the spelling Merwood, for the family seated at Sutton and at Cookshays in "Widworthy," and their branches in other parishes lying round Honiton, I can speak with the utmost confidence from reading their wills in London and Exeter and seeing their signatures, besides making copies of inscriptions on their monuments and gravestones, in addition to extracts from parish registers. They never wrote themselves other than Marwood, nor did their progenitors so far back as the reign of Elizabeth; and this is enough for my purpose, since their residence in Widworthy was comparatively recent, the manor being bought of the representatives of Chichester at the beginning of the last century only.

I am not, however, ignorant of the spelling in question; for Sir W. Pole (*Collections, &c.*) persistently writes Merwood (Merwoode) for the parish and family in the north of Devon. On the other hand, Thomas Westcote (who came from Shobrook in that part of the county), Risdon, and the Herald's Visitations for 1565 and 1620, have Marwood for the same. I shall not resist the fact, that the name of the northern parish was spelt formerly with an *e*, for the manor appears in Domesday—Merehode, Mereude. Moreover, I see in Marwood church (near Barnstaple), on the double doors of an elaborate traceried oak screen, which parts the "Westcott Aisle" on the nave side, the words (running across the four subdivisions):—

SYR	JOHN	BEAPVL	PSON OF ME
		REWOODE	

This "Westcott (Westcote) Aisle," which adjoins the chancel northwards, was the burying-place of the Marwoods of West Marwood, or Westcote,\* now represented by Mr. Chichester of

\* From this division of the parish came Thomas Westcote, the gallant soldier and friend of Kings Henry IV. and V., who, marrying the daughter and heiress of Sir Thomas Littleton, of Frankley, Knt., on the undertaking that their male heir should bear the mother's name, became the father of the famous judge, and direct ancestor of Lord Lyttelton.



Hall, whose ancestor married one of the two co-heiresses *temp.* Elizabeth. On my visit (Sept. 18, 1865) I could find but two flat stones recording the burial of members of this family, both "John Marwood, of Westcotte, Esqvier." One remains in the "Aisle" with an inscription much worn, the name remaining, but the date, &c. hidden by a block of pewing to half the depth of the lettering; the other has been moved into the centre gangway of the chancel from its former position alongside the east wall of the Westcott aisle, and immediately beneath the monument of Mrs. Anna Chichester, widow of John Chichester, of Hall, Esq., and daughter "of the Hon<sup>ble</sup> Arthur Bassett, of Heanton, Knight." My informant was the old clerk, Henry Hill, then (1865) in his eighty-ninth year, who "minded it quite well."

But I have strayed from my text, which is, or should be, the correctness of the arms given. They are undoubtedly so quartered by the descendants; at the same time it is worthy of notice that I find in Widworthy church, on a monument to "three brothers"—James, Thomas, and Benedictus Marwood (the second being the continuator of the line, and grandfather of the co-heiresses)—the goats' heads ermine, instead of argent. The same distinction was visible in 1791 (*Gent. Mag.*, vol. lxi. p. 609), on the monument of Robert Marwood, of Cookshays (nephew of the three brothers, and only son and heir of John Marwood of Bere); but, when I explored the church (Aug. 21, 1861), the bearings had peeled off the marble on which they had been painted, and left it bare. "Coheirs m. Stevens, Wolcot, and Elton."

Now, there were four co-heiresses, thus in order of birth:—

1. Sarah Bridget: married, first, Henry Stevens of Cross; secondly, John Inglett Fortescue of Buckland Filleigh. No issue.

2. Frances: married Edward Elton of Bristol (great-grandson of Sir Ab. Elton, first baronet); issue, represented by Sir Edw. Marwood Elton, Bart., of Widworthy Court.

3. Mary: married Rev. George Notley of Combe, Sydenham Hall; \* issue represented by James Thomas Benedictus Notley, Esq., of the same.

4. Bridget: married James Huyshe Wolcott (two *ts*) of Lyme, Dorset; their sole daughter and heiress, Sarah, married Rev. Harry Farr Yeatman of Stock House, Dorset, whose grandson is the present representative.

A final word as to the crest. That of the East Devonshire Marwoods was a ram couchant argent (or proper), attired or. This crest (though mistakenly called in Polwhele a goat) I find, on a

wreath sable and gules, in a well-cut figure on the above-mentioned monument of Robert Marwood, who died in 1733 (not "1755," as misprinted in Polwhele). A similar ram is on a hatchment hung up in the church tower, and also on the seals to deeds executed by members of the family. But the Yorkshire Marwoods, from an exemplification of their arms and crest made at Heralds' College in 1809, and kindly copied for me by Geo. Marwood, Esq., add a mound vert: "Crest on a wreath of the colours. On a hill vert, a ram jacent argent, horned and hoofed gold."

JOHN A. C. VINCENT.

#### THE SEAL FOR VIRGINIA.

It was not until the year 1619 that anything was done by the London Colony of the Virginia Company relative to a seal for Virginia. Then at one of their meetings a committee was appointed to meet at the residence of Sir Edwin Sandys "to take a cote for Virginia, and agree upon the seale."

Subsequently, on November 15, 1619, the following statement appears in their manuscript Transactions:—

"Concerning the legal seal, spoken of in the last Court, the Auditors at their assembly have therein taken some pains, which they now present to this Court, and whereas they had spoken to one for the cutting of it, there is one Mr. Hole, who would appropriate that unto himself, under pretence of having a patent for the engraving of all seals, which hath the king's arms, or any part thereof: and therefore appoint them to repair to Mr. Christopher Brooke of Lincoln's Inn to examine it; and to bring his opinion, under his hand, in writing, and accordingly it should be determined."

The Mr. Hole referred to in the minute was William Hole or Hooole, engraver of the Map of Virginia, printed in 1612, and re-issued in 1624 in Smith's *General History*. In 1618 he obtained a life grant as "sculptor of the iron for money."

The following anecdote from the Weever manuscripts is told by Hunter:—

King James evidently did not like the proceedings of the Virginia Company, and when the device of the seal was presented to him, where on one side was St. George slaying the dragon, with the motto "Fas alium superare draconem," meaning the unbelief of the natives, he commanded that the motto should be omitted. The motto on the other side, "En dat Virginia quantum," allusive to the four crowns, was in the taste of the times.

The device after this criticism seems to have been modified, and in 1624 appears in the engraved frontispiece to Smith's *General History*.

It may be briefly described as a crested escutcheon, with the arms of England and France, Scotland and Ireland, in chief; bars in base; surmounted by Neptune, trident in hand, riding on a sea-horse. Supporters: On one side a female with a dove on the shoulder, one hand on the es-

\* The scene of the "Legend of Sir Francis Drake" (3rd S. iii. 506).

cutcheon, a book in the other, probably a representation of Christianity: on the opposite side also a female holding instruments, perhaps the symbol of civilisation. Motto: "Incognita gens serviet mihi."

The device of the reverse is also in the frontispiece, and is more familiar, having been used, with a slight alteration of the motto, as the coat of arms of Virginia until its separation from Great Britain.

The escutcheon is quartered with the arms of England and France, Scotland and Ireland, crested by a maiden queen with flowing hair and eastern crown. Supporters: Two men in armour, beavers open, helmets ornamented with three ostrich feathers, each holding a lance. Motto: "En dat Virginia quintum."

Spenser, Raleigh's friend, dedicated his *Fairy Queen* to Elizabeth, "Queen of England, France, Ireland, and Virginia." After James of Scotland succeeded to the throne of England, Virginia would be called the *fifth* kingdom.

On the title-page of the *Revised Statutes of Virginia* for 1733, 1752, and 1759, the arms appear with the motto "En Virginia dat quartam," the adjective agreeing with "coronam," understood. This alteration was probably made after the Act of 1707 uniting England and Scotland.

E. D. N.

Washington City, U.S.A.

#### PIECES FROM MANUSCRIPTS.—No. III.

##### HOW CATO WAS A PAYNYM AND A CHRISTIAN TOO.

(From the *Fairfax MS.* 14, Bodleian Library.)

Here is a pleasant character of Cato—the Middle-Age philosopher identified with the Roman senator—with a lesson for those who are fond of leaving people "to the uncovenanted mercies of God." The piece is from the end of a MS. of the English *Cursor Mundi*, with strong dialectal peculiarities—*squa* for *swa*, *squink* for *swink*, *squeche* for *which*, &c.;—about which we shall, doubtless, hear from Mr. Richard Morris when he edits the poem for the Early English Text Society. His "ticket" mentioning the other MSS. of the *Cursor* is pasted inside the cover of the Fairfax MS.

F. J. FURNIVALL.

(End of MS.)

- ¶ Curtaise catoun  
þus endis his resoun  
of mannis manere,  
as he taȝt his sone.  
alle þat in werlde dos wone,  
witte mai þai lere.  
¶ Catoun was a paynym,  
and na þing knew him  
in þe cristin fay.  
in his worde ne writte  
fande we him neuer gitte  
againis our lay.

¶ In alle he accordis,  
and na þing discordis,  
tille goddis hali writte;  
after goddis awen rede  
he mai his life lede  
þat wille folowe hit.

¶ þe hali gaste be resoun  
semid in catoun,  
queþer sa he was;  
for na gode kunning  
is in man coming,  
wip-out goddis grace.

¶ gode grante vs grace  
to folow catouns trace  
in his teychinge  
in gode maneris,  
to be his feris  
In his wonyng. Amen.

¶ Stokynbrig scripsit istum librum.  
Willelmo Kernour de Lance.

PEDIGREE SOCIETIES.—It has often occurred to me to suggest in your columns, that it would be a very good thing if the members of our historic families would take a hint from what has been done in America. There, I understand that in several instances societies have been formed for the investigation of the pedigree of a particular house. It would be very useful if we had a Cromwell society for this purpose. Surely no one sprung from the great Protector would grudge a small yearly sum towards the elucidation of that pedigree. There are few things which I desire to see more ardently than a complete pedigree, with proofs, of all the descendants of Oliver Cromwell.

CORNUB.

COACH BLINDS AND DOORS A CENTURY AGO.—Goldsmith, in his *Vicar of Wakefield*, chap. xxx., in the account of the abduction of the Vicar's younger daughter Sophia, has the following in her own narration of the affair:—

"He flattered and threatened by turns, and swore that if I continued but silent, he intended no harm. In the mean time I had broken the canvass that he had drawn up, and whom should I perceive at a distance but your old friend Mr. Burchell."

And in his *Citizen of the World* occurs the following passage (Letter xxx.):—

"I had the precaution to pull up the window as I went along, to keep off the busy part of mankind . . . . At length, however, the wished-for moment of its (the coach's) stopping arrived, . . . . and letting down the door in a transport, in order to take a previous view of his lordship's palace and situation, . . ."

It would seem from the first quotation that when this book was written, above a century ago, there were blinds of canvas to coach-windows, which drew up inside the glass, and were of course stretched upon frames. But my query is, what are we to understand by *letting down the door*? It is impossible to imagine the whole door made to let down. Are we then to suppose that "door"



is here a misprint for window, or does the text mean letting down the window as forming part of the door? F. C. H.

**FRENCH DROVE, WHITTLESEA.**—In a case tried at the Cambridgeshire Assizes to-day, a witness was called, a thoroughly English labourer, but answering to the apparently French name of Forvague. He described himself as living at "French Drove, Whittlesea." I was informed that there has been a French colony at this place for a long period. This witness in telling his story spoke of a "back-jetty," which was explained to mean a causeway at the back of his house—evidently from the French *jetée*. I am not aware if anything is known of the history of this French immigration to the Fens.

C. G. PROWETT.

Norfolk Circuit, July 31.

**DANIEL DEFOE AND JOHN DOVE, D.D.**—Everyone knows the opening lines of Defoe's *True-born Englishman*, originally published in 1701:—

"Wherever God erects a house of prayer,  
The devil always builds a chapel there."

Nearly a century before, and about half a century before Defoe was born, viz. in 1613, Dr. John Dove, in a book very rarely to be met with now—

"The Conversion of Salomon, a direction to holiness of life, handled by way of Commentarie vpon the whole Book of Canticles. . . ."

furnishes the same quaint idea in almost the identical words, as follows:—

"In the Church there is, and alwaies hath bin, from the very infancie of it, a great multitude of false teachers. Where God buildeth a Church, there Satan erecteth a Chappell," &c. &c.

A. B. GROSART.

15, St. Alban's Place, Blackburn.

**NICEAN BARKS.**—The allusion intended in E. A. Poe's lines—

"Helen, thy beauty is to me  
Like those Nicæan barks of yore,  
That gently, o'er a perfumed sea,  
The weary, way-worn wanderer bore  
To his own native shore"—

has been already the subject of discussion in "N. & Q."\* I would now suggest whether the allusion may not be to the return of Catullus from Bithynia, a very prominent event in his biography as known from his poems? Of these Car. iv., *Phaselus ille*, shows him returning in a boat of Pontic pine to the neighbourhood of Verona, his birthplace, Car. xxxi., *Pene insularum Sirmio*, bears out the "weary way-worn wanderer," in the lines:—

"Cum mens onus reponit, ac peregrino  
Labore fessi venimus larem ad nostrum;"

Car. XLVI. has the distinct mention of Nicæa—

"Linguantur Phrygii, Catulle, campi,  
Nicææque ager uber astuosus,"

Nicæa being probably the port sailed from. The only points not accounted for are the "barks," more than one, and the "perfumed sea"; both of which, I think, may well be set down to the free play of imagination in the modern poet. An agreement on points so minute is not to be looked for in such a case. It need hardly be pointed out how the charm of the modern poem, and the compliment to the lady addressed, are enhanced by an allusion which is not simply to the fact of the return home, but also to the deeply felt poetical sentiment with which the verses of Catullus have invested it. QUATENUS.

**POEM 'OF THREE LANGUAGES IN ONE.**—The following composition by a Jesuit, Tornielli, is perhaps worthy of a place in "N. & Q." from the singularity of its being at the same time Latin, Italian, and Portuguese. F. C. H.

"In mare irato, in subita procella,  
Invoco te, nostra benigna stella.  
Vivo in acerba pena, in mæsto horrore,  
Quando te non imploro, in te non spero,  
Purissima Maria, et in sincero  
Te non adoro, et in divino ardore.  
Et, O vita beata, et anni et hore  
Quando, contra me armato odio severo,  
Te, Maria, amo, et in gaudio vero  
Vivere spero ardendo in vivo amore.  
Non amo te, regina augusta, quando  
Non vivo in pace et in silentio fido;  
Non amo te, quando non vivo amando.  
In te sola, Maria, in te confido,  
In tua materna cura respirando,  
Quasi columba in suo beato nido."

**CULLEN POTS.**—It would appear from the following entry in the Calendar of State Papers (Domestic), under the date of October 7, 1626, that the above name, given to certain stone-ware jugs, may probably not have been, as hitherto supposed, from their being made at, and imported from Cologne, but from the name of one of the manufacturers of them in this country:—

"Privilege to Tho: Rouse, alias Ruis, and Abraham Cullen, merchants, for the sole making of stone pots, jugs, and bottles, for 14 years, they being the first inventors; but with proviso that none be prohibited importing the same from beyond seas."

W. C. TREVELYAN.

**PETER PINDAR AS AN ARTIST.**—Much has been said in "N. & Q." as to the literary productions of Dr. Wolcott, and some slight reference has been made to him as an artist, but I do not recollect that notice has been taken of a work of his entitled—

"Six Picturesque Views from paintings by Peter Pindar, Esq., engraved in Aquatinta, by Alkin, with poetical allusions to the different scenes, &c. London, 1797. Price One Guinea plain, and Two Guineas coloured."

[\* See "N. & Q." 3rd S. iii. 8, 99, 287; v. 268.]

The book is a thin and large folio volume, and it may be sufficient to add, what cannot be said of the bulk of Peter Pindar's writings, that the poetry is readable and decent, and that four (at least) of the six drawings contained in it appear to me to have artistic merit. Each engraving is inscribed, "drawn by P. Pindar, Esq." and "S. Alkin, fecit." X. A. X.

**MAXIMILIAN OF MEXICO.**—In reading the life of this prince (vol. i. p. 105), one cannot help being struck with the following coincidence:—

"In general I do not like such stuffed things: it reminds me too much of the artificial preservation of corpses, to which, as an enthusiast for the burning of the dead, I am adverse."

This was written August 28, 1851.

J. WILKINS, B.C.L.

**LONG FAMILY CONNECTION WITH CHURCH-LIVINGS.**—The late rector of this parish, the Rev. Francis Severne, who died June 1865, aged eighty, held the living for thirty-seven years; his father, Francis (*ob.* Jan. 1828) had held it for forty-eight years; his grandfather, Thomas (*ob.* Jan. 1780), also for forty-eight years. In all, 133 consecutive years.

C. W. P.

Abberley, Stourport.

### Queries.

**ADVERSE AND AVERSE.**—Is there any rule whereby in writing and speaking to give effect to the etymological distinction embodied in the phrases *adverse* to and *averse* from? Johnson says that both *averse* and *aversion* should properly be used with *from* before the object of dislike; but that both are very frequently, though improperly, followed by *to*. Lord Macaulay appears to adopt the latter form. Speaking of the state of parties in the time of Charles I., he says:—

"The great majority of those who fought for the crown were averse to despotism; and the great majority of the champions of popular rights were averse to anarchy."—*Hist. of Eng.* vol. i. chap. i. p. 100.

J. EMERSON TENNENT.

**R. BENNET**, Master of Carlisle House School, Lambeth, author of *Poems*, 1820. Can you give me the date of the author's death, or any biographical particulars regarding him? R. INGLIS.

**W. CHURCHEY** of Hay, Brecknockshire, is author of *Poems*, 1789, 4to. Can you give me the date of his death or any other biographical particulars regarding him? R. INGLIS.

**FOUR AISLES.**—Kendal church has four aisles coextensive with the nave and chancel. It is one of the largest churches in the kingdom, being 140 feet long and 103 feet wide. This arrangement of aisles (two on each side) is very rare in England. Examples: Chichester Cathedral; Ot-

tery St. Mary; All Saints, Yelvertoft, Northants; and St. Andrew, Collompton, Devon. Wanted other examples. JOHN PIGGOT, JUN.

**HESSEY.**—Can any of your correspondents give me the correct spelling of *Hessey* or *Hessay*, a township in the parish of Moor-Monkton, in the East Riding of the county of York? It is spelt *Hessey* in Lewis's *Topographical Dictionary of England*, London, 1837, and *Hessay* in the *Gazetteer of the World*, 1856, and the railway bills adopt the latter spelling; but I want some older authority. My impression is, that the former is the more correct.

I should be glad also to obtain any information as to the tract of land, now I believe enclosed, called *Hessey Moor*, or *Hessay Moor*. D. C. L.

**ISIAC BRONZE TABLE**, taken at the sack of Rome in 1527, and preserved in the Royal Gallery of Turin. In what (if any) printed work are the subjects engraved on this table figured?

J. B. M.

**IRON TENNIS-BALLS.**—The Records of the Ironmongers' Company, from the 10th of Edward IV. to the 26th of Henry VIII., contain a great number of entries relating to the sale of tennis-balls, of which the following are a few examples:—

"*Tem. Ed. IV.* Reseyued of Rob<sup>t</sup> Tooke for teneis ballis, iii<sup>li</sup>.

"*Ric. I. W<sup>m</sup>* Bruyth owith for a grosse of ballys, xvi<sup>d</sup>.

"*Rychard Smyth* of Newgatt ow<sup>th</sup> for ii grosse baileys, ii<sup>s</sup> viii<sup>d</sup>.

"*Hen. VIII. W<sup>m</sup>* Portlought ow<sup>th</sup> for Iohn Sarykyn of Maldon in Essex for xx grosse Ballis, xx<sup>s</sup>.

"*Resseued* of Richard Grey & Roger Andrew for balls sold unto them in gross, xxvi<sup>s</sup> viii<sup>d</sup>.

"*Paid* to the pson for tythe of ower balls, iii<sup>s</sup> viii<sup>d</sup>.

"*Paid* to Master Pker when he schold offir the x<sup>th</sup> peny of the balls with his grot, xiii<sup>d</sup>.

"*Itm* Rs of Maystres bentley of the tennys play for a yeare, ii<sup>s</sup>."

**Query.** Were tennis-balls for a short time, and at this period, made of iron? Any elucidation of this subject will be thankfully received. N.

### LACEMAKERS' SONGS.—

"The song we had last night.

Mark it, Cesario, it is old and plain:

The spinsters and the knitters in the sun,

And the *free maids*, that weave their thread with bones,

Do use to chant it."—*Twelfth Night*, Act II. Sc. 4.

I should like to know if any of the songs which the lacemakers of times past sung are in existence, and where they are to be found. Am I right in believing that the free maids, noticed by Shakspere in the above passage, were *lacemakers*? Any information on this subject will oblige

SIDNEY BEISLY.

**LEACH, BALL, COFFIN, AND EDES FAMILIES.**—John Leach, born in London about 1724, said to have been a midshipman, and went to America



1750. Captain Robert Ball, born about 1700, went to America in 1728, had relations in London of the name of Shepperd. Nicholas Coffin, died at Brixton, Devonshire, in 1613. John Edes was in America before 1674; went from England. Any particulars of the ancestors of any of these will much oblige  
H. A. BAINBRIDGE.

24, Russell Road, Kensington.

LOUTH.—Who was the author of *Notitie Lude*, or *Notices of Louth*, 8vo, London, 1834?

A. O. V. P.

FAMILIES OF MOUNTENEY AND SHENTON.—I should be much obliged if any reader of "N. & Q." could give me information respecting the family of Mounteney of Mountnessing, co. Essex (*ad temp.* Henry VIII.), afterwards of Mountney's Plaine, co. Norfolk; and that of Shenton of Shenton, or Shavington, co. Salop.

CLIFFORD W. POWER.

Abberley, Stourport.

POCKET SHERIFF.—It is the custom for the judges to meet together on the morrow of St. Martin (Nov. 12), and give in certain lists of names, from which next year's high sheriffs are generally chosen. It occasionally happens that some one is chosen whose name is not on the list. Such a sheriff is called a "pocket-sheriff." Why? And is there any reason why the judges should meet for this particular purpose, on this particular day?

ALTO DE MONTE.

CARDINAL POLE.—Among some old deeds which had been consigned to the lumber-room of a mansion in Suffolk, I lately found a fairly-written document on vellum coinciding with the Letters of Dispensation granted by Cardinal Pole in the first year of Philip and Mary. It is printed *in extenso* in the statute 1 & 2 Philip and Mary, cap. 8, intitled "All Statutes against the See of Rome repealed." The instrument brought to light has the autograph signature of the legate, "Reg. Car. Po. Leg.," and is clearly an original, though the seal is gone. Were various transcripts made, and signed by the cardinal for distribution through the realm? If so, through what channels were they dispersed?

S. W. RIX.

Beebles.

ROYSTON CLUB.—Where is now deposited the list of members of the Royston Club, from 1698, from which the extracts were made which are printed in the *Gent. Mag.*, vol. liii. p. 813 (1783).\*

TEWARS.

SERPENT WORSHIPPED AT SUMBHULPORE IN 1821.—In Langlois's *Monuments de l'Hindoustan*, vol. i. p. 159, an account is given of a great serpent which is, or at least in 1821 was, worshipped

at Sumbhulpore on the western borders of Orissa. Unfortunately no reference is given to the work from which M. Langlois derived his account of this snake, and I have hitherto been unable to find the passage in any book to which I have been able to obtain access. Can any of your readers assist me by telling me where any account of this serpent is to be found?

JAS. FERGUSSON.

JOSHUA SYLVESTER.—Might I ask any continental correspondent of "N. & Q." to verify the death-date and interment of this marvellously vivid and thoughtful old poet and translator at Middleburgh? Any *memoranda* concerning him will be most acceptable, as I have been engaged for some time in preparing a private reprint of all the works of this "silver-tongued" Englishman.

A. B. GROSART.

15, St. Alban's Place, Blackburn.

"THE STAMFORD MERCURY" is said to have commenced in 1679. Where can a complete file of its earlier numbers be consulted? There seems not to be a perfect set in the British Museum.

TEWARS.

HINDOO TCHAKRA, OR SACRED WHEEL.—What are the best authorities to consult on this subject?

J. B. M.

DOUBLE TOWERS.—The tower of Cartmel priory church has a curious if not unique feature—viz. a second tower within the first, surrounded by a wall and supported by pillars so slender as to appear highly dangerous. Are any other examples of this curious arrangement known?

JOHN PIGGOT, JUN.

HENRY VAUGHAN THE SILURIST.—I wish to know where I can see the following works by this Welsh "worthy"? (1.) *Poems*, with 10th Satyre of Juvenal. 1646. (2.) *Mount of Olives*. 1652.\* (3.) *Thalia Rediviva*. 1678. The loan of any one or all, or opportunity to purchase, would extremely oblige.

A. B. GROSART.

15, St. Alban's Place, Blackburn.

VISĀKH DALTA, AUTHOR OF THE "MUDRA RĀKSHASA."†—How can the composition of a work avowedly written by Visākh Dalta, or his patron Ananda Rāya, Adhāra, in the service of Sāhuji, Bhonsla, who we know was killed by a fall from his horse at Bednor in A.D. 1667, by any possibility be referred back, as has been done, to the twelfth century of the Christian era? ‡

R. R. W. ELLIS.

Starcross, near Exeter.

\* The account of the Royston Club, in the *Gentleman's Magazine*, was from the pen of Richard Gough, the antiquary.—Ed.]

[\* The first two works are in the British Museum. One copy of the *Poems* contains manuscript notes.—Ed.]

† Wilson's *Hindu Theatre*, vol. ii. p. 128.

‡ Scott's *History of the Dekhan*, vol. ii. p. 22.

# Queries with Answers.

## WHITE POWDER.—

"Stephen Gardiner, Bishop of Winchester, his malice was like what is commonly said of white powder, which surely discharged the bullet, yet made no report, being secret in all his acts of cruelty."—Fuller's *Worthies*, "Suffolk," ii. 331.

Can any of your correspondents tell me what the "white powder" was, mentioned in the above extract? If so, I should much like to know. Can it be any chemical invention now forgotten?

H. D. M.

[A common notion prevailed even to very late times, that there was such a composition as a *white* gunpowder, which would explode without noise:—

"One offers to lay five hundred pounds—that you were killed with a pistol charged with *white powder*."—Beaumont and Fletcher, *The Honest Man's Fortune*, Act II. Sc. 2.

Some conspirators in Queen Elizabeth's time confessed that they had intended to murder the queen with firearms charged with *white* powder; but it is not pretended that any such preparation was found in their possession. "Of white powder, and such as is discharged without report, there is no small noise in the world; but how far agreeable unto truth, few, I perceive, are able to determine." Thus writes Sir Thomas Browne in his *Vulgar Errors* (*Works*, ed. 1852, i. 175). The error which it was his object to correct in his day, was that of expecting an effective gunpowder (of whatever colour) which should be without report. He justly observes, that, even admitting the probability of making "a white powder, and such an one as may give no report," it would be of little force, and the effects thereof no way to be feared. There is a scarce poem by George May, Gent., written about 1642, and published in 1662, entitled *The White-Powder Plot Discovered, or, a Prophetical Poeme*, Lond., 4to.]

MASSACHUSETTS BAY, ETC.—(1.) Is there any known history of the first settlers in Massachusetts Bay, U. S. America? Many, I understand, went from different parts of Essex, Herts, and Middlesex, and formed a new colony there, naming the new-found-out land after the names of towns and villages in the above counties in England from whence they went during the period of 1630 and 1640.

(2.) I should be glad to know the authors' names of *The History of the Rye House Plot*, and the *Authentic History of the Life of Richard Turpin*, the notorious highwayman. BIBLIOPOLE.

[1. Notices of the first settlers at Massachusetts may be found in the following works: (1.) "A Collection of Original Papers relative to the History of the Colony of Massachusetts Bay. [By T. Hutchinson.] Boston, New England, 1769, 8vo." (2.) "Collections of the Massachusetts Historical Society." Three Series, 10 vols. in each. These works can be consulted at the British Museum.

2. *The History of the Rye House Plot* is by Dr. Thomas Sprat, Bishop of Rochester. The author of *The Life and Trial of Richard Turpin*, York, 1739, 8vo, is unknown.]

VIVANDIÈRE.—Wanted, the date of the introduction of the above into the French army.

J. MANUEL.

Newcastle-on-Tyne.

[Viewing the *Vivandier* and the *Vivandière*, male and female, as followers of the army, whose special office is to supply the men with such comforts and necessaries as the regular commissariat does not always furnish when wanted, or does not furnish at all, it would appear that there were such personages even in the days of the Greeks and Romans; so also in the early wars of Germany. Alva, too, during his campaigning in the Netherlands, had more of such hangers-on than he wanted; and the same was the case with the French armies under Louis XIV. and XV. The evil however began to be, if not abolished, mitigated, in times more recent; first, perhaps, in the revolutionary armies of France, 1792. The change was due to the increased rapidity of marches and military movements; and the transition to the present arrangement in a French regiment, which is attended with no serious inconvenience and much satisfaction to the soldiers, appears to have been gradual. (See Meyer, under "Marketender.") The old French word answering to *Vivandier* was *Victuaillieur*.]

TAVERN SIGN.—In reading *The Fortunes of Nigel* lately, I found the following verses at the commencement of chap. vi. —

"Rove not from pole to pole—the man lives here  
Whose razor's only equal'd by his beer;  
And where, in either sense, the cockney-put  
May, if he pleases, get confounded cut.  
On the sign of an Alehouse kept by a Barber."

Can any one inform me whether such a sign really existed, and if so, where? or whether the verses are purely an invention of Sir Walter Scott? A CONSTANT READER.

[Sir Walter Scott appears to have paraphrased a couplet attributed to Dean Swift, penned by him for a barber, who at the same time kept a public-house:—

"Rove not from pole to pole, but step in here,  
Where nought excels the shaving but the beer."

A variation often met with is:—

"Rove not from pole to pole, but here turn in,  
Where nought excels the shaving but the gin."]

MEDIEVAL FRENCH.—Can any of your readers refer me to a good dictionary of Mediæval French, either separately or incorporated with one of modern French? W. H. M.

[The following useful work may be consulted: "Dictionnaire Étymologique, ou Origines de la Langue Française, par M. Ménage. Nouvelle Édition revue et augmentée par l'Auteur. Avec les Origines Françaises de M<sup>r</sup> de Caseneuve: un Discours sur la Science des Étymologies, par le P. Besnier, de la Compagnie de Jesus, et une Liste des Noms de Saints qui paroissent éloigner



de leur origine, et qui s'expriment diversement selon la diversité des Lieux, par M<sup>r</sup> l'Abbé Chastelain, Chanoine de l'Eglise de Paris. 1694, fol." Our correspondent will also find Randle Cotgrave's *French-English Dictionary*, with the Animadversions and Supplements of J. Howell (Lond. 1650, fol.), an excellent repertory of old French, and in other respects an extremely valuable work.]

IRELAND'S "VORTIGERN."—Some years ago a tragedy named *Vortigern* was published by a person named Ireland under pretence of having been found among some old papers, and having been written by Shakespeare. I should be obliged if any of your readers could give information about this literary fraud, and inform me where the play was printed, and if a copy can be procured. A. C.

[Some account of Wm. Henry Ireland's play, *Vortigern*, is given in "N. & Q." 3rd S. x. 332. There are two editions of it: Lond. 1796, 8vo; and reprinted, with a preface and facsimile of the forgery, in 1832. A copy may probably be obtained of some second-hand bookseller.]

JACOBITE SONGS.—Which is the fullest collection of Jacobite songs? "Lord Derwentwater's Lament" is especially desired. MARIA H.

[Next to the two series of *The Jacobite Relics of Scotland*, collected by James Hogg, Edinb. 1819, 1821, 8vo, the fullest collection is that edited by Charles Mackay, and entitled *The Jacobite Songs and Ballads of Scotland* from 1688 to 1746, Lond. 1861, 12mo. If by "Lord Derwentwater's Lament" is meant the ballad sometimes entitled "Derwentwater's Farewell," and "Lord Derwentwater's Good-Night," it will be found in each of the above-mentioned works.]

BENJAMIN WEST'S PICTURES.—Who painted and who engraved the pictures of the battles of the Boyne and La Hogue, and where are these pictures? MARIA H.

[These two pictures by West are known all over the world by the admirable engravings: *The Battle of La Hogue* by William Woollett, and *The Battle of the Boyne* by John Hall. The paintings are in the Grosvenor Gallery, chiefly formed by the late Marquis of Westminster.]

### Replies.

BRAT.

(4th S. ii. 143.)

This word is common in the Cheshire country talk, and has still the two meanings given by MR. SKEAT—i. e. a child (always used semi-abusively); and a *bib* or pinafore, a brat. There is also the term *brat-full*—i. e. *brimfull*, meaning the same as *bung-full* (corrupted into *bang-full*). I can only speak from memory, but is there not an instance of this word in Chaucer's Prologue,

where he speaks of the Pardoner. As far as I remember, the line is—

"Bret ful of pardoun come from Rome al hoot."

It has always seemed to be the same word to me, and I hope some of your contributors may agree with this conjecture. COLIN CLOUTES.  
Clapham.

The meaning which MR. SKEAT assigns to the old English word *brat* is not yet obsolete. In the Isle of Man the coarse aprons worn by the peasant women are invariably termed *brats*. I remember an English lady, who came over to reside in the Isle of Man many years ago, receiving quite a severe shock to her nervous system owing to this peculiar signification of the word *brat*. A Manx country girl applied for a situation as housemaid. On being asked her qualifications, she mentioned among them that she could "wash and iron *brats*." "Iron brats!" exclaimed the lady, in horrified surprise. Then turning to the housekeeper, who stood by, "What on earth does she mean by *ironing* children?" "Not children, mum, *brats*," was the reply. At last it was explained to the lady—who was beginning to fancy that she had got into a land of barbarous and cruel savages—that it was not children, but aprons, that the girl was prepared to iron.

WILLMOTT DIXON.

Having observed in "N. & Q." several attempts to derive the word *brat*, and not believing its true origin yet pointed out, I beg to suggest the following considerations. First, if *brat* has any relation to the Polish *brat*, why not connect it with the English *brother* at once? But there is no necessity to have recourse to the Polish.

"Brat" is the p. p. of the Anglo-Saxon *bred-an*, to cherish, to nurse, to foster (*fovere*). Hence *brat* will mean anything cherished, caressed, fondled; hence "a pet," "a spoiled child." The German *brut* (= E. *brood*) is used in the same sense; and let it be observed that *brat* in English also means *progeny*, *offspring*, thus showing its close affinity with "brood."

The derivation from *bratt* or *brat*, a cloak or rag, seems forced; both these are pure Celtic words. W. W. S. is therefore right in saying that *brat*, a cloak or rag, is still used in Wales and North Britain; he might add Ireland, France, Spain, &c.

In Celtic, *brat* means a piece of cloth, a covering or cloak, a banner; and the dim. *brat-og*=a rag.

And here we are in a position to trace the origin of a word which has given much trouble to French etymologists—the word *drap* (from which our "draper").

*Drap*, F.=*trapo*, Span. and Portug.

*Drap*=*trap*=*prat*=*brat*, by a transposition of letters, and an interchange of *p* and *b*. Is our

word *trappings* from the same root? There can be no doubt that *bratt* found in Chaucer, *Canterbury Tales*, 16349, is a Keltic word, and not, as asserted by W. W. S., Anglo-Saxon.

To the same source, *i. e.* Keltic, according to Latham, we owe the following:—*gown, rug, flannel, clout, plaid, darn, tartan, &c.* On the other hand, it is evident that the *bratt* spoken of by Chaucer was a singular and contemptible dress, being that of beggars—"thredbare," the sole garment left to the owner "to walken in by daylight,—who stinks as a goat—savour so rammish and so hot,"—whom "you may kennyn by smell of brimstone."

In conclusion, I may add that if *brat* was derived from *brat*, a rag, and meant a *rag of a fellow*, it would be, not only *equally*, but *more appropriately* applicable to grown-up persons in whom certain qualities would be more sensibly missed than in younger. But we never find the word *brat* applied to grown-up persons.

FRANCIS GALLAGHER.

It appears to me that the connection between *brat* and a child's bib or pinafore is rather far-fetched. MR. W. W. SKEAT says, "a child may be called a *brat*, *i. e.* a *rag*, by way of contempt"; much the same as a *ragamuffin*, I suppose he meant. True; a sort of mild, semi-sportive contempt is invariably intended in calling a child a *brat*; but is not a smartly, and even finically, dressed child called "a *brat* of a boy," as often as one clothed in *rags* is? I apprehend, much oftener. And may not MR. SKEAT be altogether on a false scent; and bibs, and rags, and pinafores, although in a sense *brats* in broad Scotch and old English, have nothing whatever to do with the mildly contemptuous epithet? Seeing almost all the lexicographers mark the word as of uncertain derivation, I would venture, notwithstanding, to hazard an etymological conjecture. The word *bert*, or *pert*, is ancient British, signifying brisk, smart, lively, saucy, malapert, petulant, flippant, with bold and garrulous loquacity. The dominant Saxons would often hear the conquered Britons, half in fondness, half reprovingly, address their children as *berts*; and with the *e* sounded like *a*, as in Derby, Berks, and Clerk, and the usual transposition of the two letters, the word would soon settle down into the Anglo-Saxon *brat*. Our English *bright*, from the same root, has suffered, in one respect, a similar, and in others even a greater change.

A. R.

Deer, Aberdeenshire.

This word in Lancashire and neighbouring counties is used to signify an *apron* or *pinafore*, which articles are also frequently called *bishops*.

Craven.

ELLCEE.

ST. JEROME AND RUFINUS.

(4th S. ii. 132.)

The writer in the *Dublin Review*, as quoted by CANON DALTON, is evidently unacquainted with the details of this period of ecclesiastical history. The subject of controversy between the two monks, *περὶ Ἀρχῶν*, may be best seen in Migne (xi. 107-414), in the "Apology" of Rufinus (Migne, xxi. 541-623), and in the "Apology" of Jerome (Migne, xxiii. 397-492); also in Clinton's *Fasti Romani* (ii. 496-513); next, but very briefly, in Gieseler (§ 85). Neander has given a sketch of this dispute (iv. 457-473, Eng. transl.); so has Donaldson (*Müller's Greek Lit.*, iii. 323-328). Augustine was certainly incompetent to form a correct judgment on the points in dispute between them. The question involves a consideration of the exegetical labours of Origen (A.D. 185-253), a correct *Greek* translation; and those of Jerome (A.D. 320-420), a correct *Latin* translation from the Hebrew "verity"; as well as the erroneous dogmas charged on Origen, which Rufinus endeavoured to palliate and Jerome to exaggerate—both having translated into Latin this *περὶ Ἀρχῶν*.

Both were at first Origenists: Jerome in reference to his exegetical, and Rufinus in reference to his dogmatical labours. When Origen's writings were pronounced heretical, Jerome, tremblingly alive to orthodoxy, gave him up; but as Jerome's work had the same object as Origen's critical labours, he may be considered willing to aid the declension of Origen to give the greater comparative importance to his own labours in that line. Rufinus, to make his translation of Origen's *περὶ Ἀρχῶν* intelligible and acceptable to the semi-barbarous Roman church, was obliged to modify the doctrines of Origen, his object being the dogmatic teaching. Some of the subjects of Origen's investigations have been brought forward, after a sleep of sixteen centuries, by Delitsch, as something new and as his own, in his "Psychology." Porphyry says that Origen—

"diligently studied Plato, and had the works of Numenius and Cranius, of Apollonides and Longinus, of Moderatus and Nicomachus, and the Pythagoreans whose writings are most valued, constantly in his hands. He also read the works of Chæmon, the Stoic, and those of Cornutus. From these he derived the allegorical mode of interpretation usual in the mysteries of the Greeks, and applied it to the Jewish scriptures."—Euseb., *Hist.* vi. 19.

Rufinus is largely endowed with self-esteem, for he says:—

"Scripta mea nulla exstant, in quibus error meus aliquis corrigendus sit. Tua [that is, Jerome's] exstant multa, quæ, ut video, nunc secundum sententiam tuam universa damanda sunt" (ii. 28 [382]);—

and yet he calls him, a few pages further on, "Amicus meus, Hieronymus" (ii. 44 [399]). He concludes by a gentle hint of Jerome's heresy:—



"Et sicut nihil profuit Origeni, quod a te laudatus est; ita nec tibi proderit, quod a me excusatus est. Me enim se qui necesse est Ecclesie Catholice sententiam, sive adversus Origenis libros, sive adversus tuos datam."

T. J. BUCKTON.

I have not read the "Apology" of Rufinus; but I think that if Jerome hated him more than others, it was because Rufinus showed that Jerome had changed his opinions about Origen. After much evasion, he was obliged to admit his own words, and then said:—

"Eodem fervore quo Origenem ante laudavimus, nunc damnatum tuo orbe damnamus. Erravimus juvenes, emendemur senes. . . . Ignosce mihi quod Origenis eruditionem et studium Scripturarum, antequam ejus hæresin plenius nossem, in juvenili ætate laudavi."

This, Le Clerc says, is not a good excuse, as some of the praise was given in the preface to the treatise *De Nominibus Hebraicis*, written after the age of sixty.

Huet, who says what he can for Jerome, with his usual fairness, adds:—

"Quamvis autem viri pii et orthodoxi officio suo functus sit, cum agnitos errores Origenis ejuravit; optabile tamen foret, ut sanctissimus ille doctor constanter animi fuisset et moderatus; neque tam facile bili suæ fuisset morigeratus, ut, in contraria, pro rerum et temporum ratione, trahi se et jactari sivistet, nonnumquam etiam maximos viros amarissimis conviciis perfudisset; fatendum quippe est, jure eum sæpe a Rufino fuisse reprehensum; sæpe etiam Rufinum ab eodem sine causa fuisse culpatum."—*Origeniana*, pp. 205-6, ap. Barbeyrac.

Did Jerome apply worse language to Rufinus than to his other opponents? Jovianus and Vigilantius seem to have been scolded quite as coarsely, and the death of the latter is thus noticed:—

"Ille Romana Ecclesia auctoritate damnatus, inter fluviatiles aves et carnes suillas, non tam emit animum quam eructavit."—*Apologia*, p. 183, ap. Milman.

Knowing very little of the Fathers except at second-hand, I subjoin my authorities. I have not read in them, or any other writers, that Jerome ever said a word of one from whom he differed which savoured of Christian charity or ordinary good manners.

Barbeyrac, *Traité de la Morale des Pères de l'Eglise*, Amst., 1728; Milman, *History of Christianity*, book iii. c. 11; Gilly, *Vigilantius and his Times*, London, 1844; Bayle, *Dict.*, art. "Vigilantius."

H. B. C.

U. U. Club.

#### EARLIEST BIRD.

(4th S. II. 47, 68, 110.)

The answers you have received on this subject seem to preponderate in favour of the nightingale; yet it seems to be that in one locality one bird may be the earliest, and another in another, according as the birds frequenting it may

differ. The nightingale visits only parts of England, and Ireland not at all: in those places, it is plain, he cannot be the earliest bird. Other birds and other districts may be similarly circumstanced. Besides, birds change their places of abode from time to time, frequenting a place one year and not another, so that the earliest singer of one year may not be that of the next. For instance, this year's swallows have been rarely seen where I live, though they were abundant the two previous years. Have any of your correspondents observed this fact?

MR. REDMOND characterises the voices of the quail and corncock as a screech. However nearly that of the latter may approach such a sound (yet not so to me), that of the quail is simply (as well as it can be represented by letters), *twit, twit, twit*, with the emphasis on the first "*twit*." And what he relates of the cock is a little startling. I can imagine that that bird may be aware by instinct of the time of twelve o'clock—halfway between sunset and sunrise—as it is a natural division of time; but how he can know the hours one, two, and three (a mere human arrangement) is somewhat strange: unless, indeed, in the cases coming to Mr. R.'s knowledge, the striking of a farmyard clock may have set the cock going, just as canary birds will begin to sing when they hear many voices in the room.

As to his crowing fifteen times at each hour, although a little conversant with country life, I never have observed the fact myself, nor heard of others doing so. I may add, I have often heard a cock crow before twelve at night.

R. B.

Having great facilities for such observations, I can add another testimony to those already recorded in "N. & Q." that the nightingale does not sing at any particular hours, either of night or day, but is heard occasionally at all hours. This spring, as one correspondent has observed, was particularly favourable for the nightingale's song. In this neighbourhood there were more of these birds than was ever known; and almost any night they could be heard at any hour, and often sang all the night through. The earliest bird, as far as my observation extends, is the thrush. You hear its first notes when there is very little light, at first imperfect and drowsy, but gradually coming out into full song.

MR. S. REDMOND asks which is the last bird, and if any one can tell him a later than the red-breast. He has perhaps not heard the solitary, but very sweet song of the reed-wren, which I have many times listened to with great pleasure on a calm summer's night, between eleven and twelve, or later, when the robins were long gone to bed.

F. C. H.

Cossey, Norfolk.

The nightingale cannot properly be called the *earliest bird*. I have heard him singing at eleven,

and at all hours into daylight. When living near Epping Forest, my nursemaid, who had arrived the day before from the Black Country of Staffordshire, called us up about one o'clock, saying she "was certain some persons were about, for the birds were roused and singing so!" Either the linnet or the robin is certainly the earliest bird. I have heard that small note at daylight, distinct from the nightingale, and before the cuckoo. The lark seldom gets aloft to sing until man is in sight.

H. W.

In my note on "the earliest bird," at p. 110, I asked, "It was Theodore Hook, was it not, who," &c. I can now reply to my own query. Instead of "Theodore Hook" read "the Rev. T. Barham," better known as "Thomas Ingoldsbys," the legendary rhymist. In his *Life* it is recorded of him that, when a student, he was taken to task by Mr. Hodson, afterwards Principal of Brasenose, for his continued absence from morning chapel. "The fact is, sir," urged his pupil, "you are too late for me." "Too late!" repeated the tutor in astonishment. "Yes, sir; I cannot sit up till seven o'clock in the morning; I am a man of regular habits; and unless I get to bed by four or five at latest, I am really fit for nothing next day."

CUTHBERT BEDE.

#### MOTION OF THE HORSE.

(3rd S. xii. 328, 448, 509.)

As some help in the settlement of this question, I will refer your correspondent to a valuable work on the horse printed and published here, and well illustrated with plates. It is a large thick quarto of 212 pages, and is entitled—

"An Inquiry into the Structure and Animal Economy of the Horse, comprehending the Diseases to which his Limbs and Feet are subject, with Directions for Shoeing, and pointing out a Method for ascertaining his Age until his Twelfth Year. To which is added an Attempt to explain the Laws of his Progressive Motion on Mechanical and Anatomical Principles. The Whole Illustrated by Eighteen Copper Plates. By Richard Lawrence, Veterinary Surgeon, Birmingham. Birmingham: Printed for the Author at T. A. Pearson's Printing Office, High Street, and Sold by Knott and Stond, Birmingham; J. Wallis, Paternoster Row; and G. Nicol, Pall Mall, London. MDCCC1."

In chapter eleven, "On Progression," the author gives full details and references to the plates (without which his remarks would scarcely be intelligible), and he minutely describes the "action" in the "three paces—the walk, the trot, and the gallop." He observes that the motions are so transitory that they are difficult to discern separately and collectively; that the "horse may be considered as a machine supported by four perpendicular columns, each of which has its own centre of gravity: but during progression each of these

columns must shift its centre, and obtain a new basis successively. The animal during the walk is always supported by a triangular position of three legs—namely, two fore legs and one hind leg, or one fore leg and two hind legs alternately." In the trot he moves the "fore and hind leg diagonally, and thus passes over as much ground with two motions in the trot as he does in the walk with four." In the trot he is supported by two legs only, and is therefore more likely to fall than in the walk or the canter, in both of which he has always three legs on the ground at the same time. "In the canter the horse moves obliquely by advancing either his right or left shoulder in conformity with the leading leg." In the gallop the fore legs are nearly equal in extrusion, and the body is nearly horizontal; but none of the details can be fully given without the rather elaborate folding plates, drawn by the author, and engraved by "M. Haughton," an artist of more than local fame.

Birmingham.

ESTE.

I inquired whether the natural action of all horses was the same, and have to thank your correspondents for their answers. Would you allow me to quote the opinion of Simon, the great authority on horses in ancient times, who lived at least before the age of Xenophon, B.C. 400? Xenophon refers to his work, *Περὶ ἵππων*, but the passage which I quote is found in the *Onomasticon* of Pollux (lib. i. cap. xi. line 7, ed. Francofurti, 1608). Ἀμείνων δὲ ἵππος, ὃ μὴ ἐναλλάξ, ἀλλὰ διὰ πολλοῦ τὰ σκέλη διατιθεῖ καὶ διαφέρει· κακὸς δὲ, εἰ τὴν διάστασιν ἔχει τῶν σκελῶν ὥς μεγίστην. ὑπάρχει γὰρ αὐτῷ, Σίμων λέγει, διὰ πλείστου τὰ σκέλη ῥίπτειν. I give the Latin version of Walther:—

"Melior vero equus est, qui non alternatim, sed per longius spaciū pedes transponit et transfert; pessimus vero, si maximum tibiariū intervallum habeat. Prodest enim, ut Simon inquit, quam plurimo spacio trajicere tibias."

The first clause seems to refer to the movement of the horse: "That is the better horse which moves not crosswise (ἐναλλάξ), but advances lengthwise." Perhaps some of your correspondents may be able to give us a clear explanation of Simon's meaning, if I have not caught it.

CRAUFURD TAIT RAMAGE.

#### GOLDSMITH'S EPITAPH.

(4th S. ii. 34, 109.)

I was never within the walls of Westminster Abbey but once in my life, and that was certainly five-and-twenty years ago; so that I cannot be supposed to have any very clear recollection of the true reading of Goldsmith's epitaph. It is remarkable, however, that the dean of the church, who has every facility for verifying inscriptions



upon any of the monuments, should have perpetrated such a slovenly blunder as that of which, from the showing of certain correspondents to "N. & Q.," he is plainly convicted of being guilty. Of course the reading of the sentence, as given by SCHIN and T. C., places the question in a very different light, and I very much agree with both of them in their criticism upon it.

It is not a little singular, however, that in my edition of Boswell's *Life of Johnson* (2 vols. 8vo), the word *nihil* does appear—the second clause of the passage being "*Nihil quod tetigit non ornavit.*" On which there is this foot-note: "See his Epitaph in Westminster Abbey, written by Dr. Johnson."

As to the remark of BIBLIOTHECAR. CHETHAM. on the Younger Pliny, that he is "not an author *optime etatis*," I can only say that I should consider the authority of a contemporary of Tacitus and Juvenal for the use of any word, phrase, or grammatical construction, quite good enough for my own purpose, and quite conclusive as to the legitimacy of such use. But if, as authority, BIBLIOTHECAR. CHETHAM. will have "*aut Cæsarem aut nullum*," let a mightier than Cæsar come to judgment. In *De Officiis* (lib. ii. c. 12) we find it written: "*Leges sunt inventæ quæ cum omnibus una atque eadem voce loquerentur*,"—a construction precisely similar to that of Pliny. As to the question itself, as thus far canvassed, I suppose we must be content to leave it thus:

"Grammatici certant, et adhuc sub judice lis est."

EDMUND TEW, M.A.

Dean Stanley, Professor Conington, and Mr. EDMUND TEW concur in the opinion that Johnson should have written "*Nihil tetigit quod non ornavet*," instead of "*Nullum quod tetigit non ornavit.*" Had Johnson done so, he would have conveyed an idea at variance with his intention: for by putting the word *embellish* in the *potential* mood, *ornaret*, he would have conveyed the idea only that Goldsmith *could* embellish what he touched; whereas he asserts, by *ornavit*, that Goldsmith actually *did* so embellish.\* Johnson is recorded by Boswell as saying:—

"Goldsmith's abridgment is better than that of Lucius Florus or Eutropius; and I will venture to say that, if you compare him with Vertot, in the same places of the Roman History, you will find that he excels Vertot. Sir, he has the art of compiling, and of saying everything he has to say in a pleasing manner. He is now writing a Natural History, and he will make it as entertaining as a Persian Tale."—*Life*, ch. xxi., 1773.

And directly afterwards, Johnson and Goldsmith are represented as being in the Poets' Corner

\* *Quod*, what, must not be confounded with *quod* for *quo ad*, *ad quod*, or *propter quod*, as far as, why, wherefore, with regard to, hence, which create the necessity for the conditional mood.

of Westminster Abbey, when Johnson said—"Forsitan et nostrum nomen *miscbitur* istis"; but on their return through Temple Bar, Goldsmith pointed to the [traitors'] heads upon it, repeating the same line, and putting the emphasis on *istis* (Ovid, *Ar. Amand.* i. iii. 339). The quotation from Pliny (iii. 5), given by Mr. TEW, should be "*Nihil enim unquam* \* *legit, quod non exciperet*," followed by the explanation:—

"Dicere enim solebat '*Nullum esse librum tam malum, ut non aliqua parte prodesset.*' . . . Super hanc, liber legebatur, annotabatur, et quidem cursim."

Pliny, thus speaking of his uncle the historian from report, *oratio obliqua*, could only use the conditional (=subjunctive=potential) in the *apodosis*. But Johnson spoke *more suo*, in the positive (=indicative) mood. The indicative mood, says Zumpt, is used in every proposition, the matter of which is declared absolutely and as a fact; the subjunctive is used when a proposition is stated not as a fact, but as conceived by the mind as possible, desirable, contingent, &c., sec. 75, 76.

T. J. BUCKTON.

#### PERVERSE PRONUNCIATION.

(4th S. i. 11, 82, 603; ii. 22, 116.)

One or two of the instances quoted under this head by Mr. BARKLEY do not seem to be quite correctly described as "perverse." *Bangvener* for *Bienvenu* is a rough approximation to the true French sound carelessly pronounced; but *Balew* for *Boileau*, and *Bewfort* for *Beaufort*, are merely relics of antiquity, and, particularly the first, remarkably well preserved. The Norman pronunciation, it appears to me, thus exhibited in *Balew*, is a remarkable attestation of the antiquity of the family that bears the comparatively modern name of *Boileau*, but which appears in the *Battle Abbey Rolls* as *Belew* or *Bellew*. *Boileau* is evidently the equivalent of *Drinkwater*, and as a Norman word would have been written *Beilewe* or *Bailewe*, from *beire* or *baire*, to drink, and *ewe* (which we still hear in *ever*, a water-jug), water. It is not then perverse, but simply conservative, to pronounce it *Balew*. *Bewfort* has its parallel in *Bewsley* for *beaulieu*, and we preserve the same sound in *beauty*, which in the fourteenth century (see "Alliterative Poems" of the E. E. T. S.) was written, doubtless in accordance with the pronunciation, *beuté*, or *beutée*. But in that same century there existed the Norman form *biauté* (from the still older form *biaté*), the current pronunciation of which is probably represented pretty accurately by the English equivalent. This word *bial*, which we also see in Chaucer's *Bialacoil* = Mod. Fr. *bel accueil* ("fair welcoming," as interpreted by himself) was, however, variously spelt, and thus we also find the forms *bel*, *beal*,

\* *Unquam* is omitted by Schaefer.

and *beau*. There is reason to believe that, as a general rule, the English of that day, and of days since as well, gave a cordial reception only to such strangers as conformed to the usages of the country, and therefore that they willingly represented the prominent sound *bi* as *bee* or *bea*, and hence against *biau* spelling *beu* we have to set the same elements spelling *bee* or *bea*. As William's host contained no doubt some thousands of Picardians and Frenchmen, as well as Normans, we can account for the dialectical difference in pronunciation which gives us both *beu* and *bea* to represent the same, or nearly the same, orthographical elements. One thing, however, is tolerably clear, that *beau* did not then, nor for long after, spell *bô*. *Beufort* or *beaufort* would be ancient, *bofort* comparatively modern. The foregoing considerations will probably account for Beachy (*biauchief*) Head, Belvoir (or Norman *biaueir*) Castle, and Beauchamp (*biauchamp*) chapel, at Warwick.

The old compounds of the *bel*, *bial*, *biau*, &c. of the Normans and French, such as *belamy* (Belamy) are many of them interesting to the philologist; but before I dismount from my hobby, I will refer to *bele-chière*, or *cheer* (Chaucer), good or jolly companionship, and which seems to have been corrupted in after times to *belly-cheer*, stuffing and guttling, and used in this sense by Udall, Milton, &c. I hope that those of your correspondents who can add to our knowledge of dialects by supplying more of such words as *Balew*, which was quite new to me, will do so. It seems more than probable that a good deal of Norman is yet to be dug out of our own provincialisms.

Kildare Gardens.

J. PAYNE.

I may venture to supply some illustrations additional to those which have been adduced. The members of the respectable family of Ballingall, in Scotland, are styled *Munga* by the vulgar. Everyone who rejoices in the family name of Alexander must submit to being called *Ales-chander* by the common people. The *Haldane* family were styled *Haden*. The Buists, a respectable Fifeshire sept, have their name pronounced *Beast*. Names of localities are lamentably corrupted. Who would fancy that *Simidores* was the vulgar rendering of St. Madoes? The names of certain parishes in Fifeshire are pronounced as follows: Auchtermuchty is called *Muchty*; Anstruther, *Anster*; Ballingry, *Bingry*; Burntisland, *Brentelan*; Dalgety, *Dagety*; Dunfermline, *Dun-farlan*; Dunino, *Nunny*; Kilconquhar, *Kin-ricar*; Kingsbarns, *The Barns*; St. Monance, *The Minnins*. To these many examples might be added. The Scottish peasantry, I have remarked, have succeeded in corrupting every proper name which happens to possess three or more syllables.

CHARLES ROGERS, LL.D.

# PASSAGE IN "LUCRETIVUS."

(4th S. II. 37, 115.)

The present text of Lucretius, iv. 474, is *sece*, which has superseded the old reading *retro*, for which no MS. evidence can be produced. The error in the Aldine text, used probably by Montaigne, is thus explained:—In the Harleian MS 2554, p. 63, in the British Museum, the correct reading, *sece* is found, but in 2612, p. 66, it is *re se*, and in 2694, p. 71, it is also *re se*, with a mark over *r* in the text, and a note in the margin "vet<sup>o</sup> s." It appears, therefore, that the Aldine text was formed from a more modern MS. which read *re se*, and the editor not seeing his way to *sece*, and unable to make any sense of *re se*, converted it into *retro*, and is so followed by Faber and Creech. Another important error, for it cannot be called a various reading, is the universal adoption of *mittam* in the preceding line (473) instead of *mutam*, in which all the three MSS. in the Harleian collection of the British Museum coincide: The use of *mittam* is clearly wrong: Lucretius does not *forbear*, *decline*, or *omit* the argument in reply, for he not only gives the retort to the *nil sciri* argument by

"Et tamen hoc quoque uti concedam scire, at id ipsum Queram," &c.,

but follows it up by a reply in the next succeeding words in minute detail:—

"Invenies primis ab sensibus esse creatam Notitiam veri," &c.

Here, however, is nothing to justify Montaigne in speaking of putting the bridle on the ass's tail, which is the reason, I suppose, that the German translator of Montaigne, who carefully specifies his classic authorities, and corrects Montaigne when wrong in any of them, has omitted reference to this passage in Lucretius. As to the sense of this distich, Lucretius says that to contend with such an opponent is to fight a man who presents (*vestigia*\*) the soles of his feet where his head should be; that is, confessing himself vanquished at starting; and conveying the idea that a well-directed blow might be felt, and therefore the know-nothing philosopher would get to know something he did not know before. The only philosopher who held the doctrine, as stated by Lucretius, is Metrodorus of Chios. (Diog. Laert. ix. 58 [Bohn, p. 400]; Euseb. *Præp. Evang.* xiv. 19; Cicero, *Acad. Quæst.* ii. 23.)

T. J. BUCKTON.

The modern editors of *Lucretius* (Lachmann, Munro, Bernaysius) read the lines referred to as follows:—

"Hunc igitur contra mittam contendere causam,

Qui capite ipse sua in statuit vestigia sese."

Lib. iv. 471, 472.

\* See Scheller's *Lex.* where this line is quoted in illustration of such meaning of *vestigia*.



No mention is made of the reading "retro." Munro in his explanatory notes, p. 541, 2nd ed., says,—

"Qui capite, &c. appears to be a proverb; but its precise force is not very clear; Gronov. explains it by 'qui sibi non constat, qui se ipse evertit, qui cernuat.' This would suit the context; but a man who tumbles on his head does not place his head where his feet were. Perhaps by a man putting his head where his feet should be is meant that he assumes as his premiss that nothing can be known, which is the conclusion that ought to be, but cannot be proved by such a premiss: the man thus inverts himself in a manner."

And in his translation (p. 95, 2nd edit.) he renders the passage—

"I will therefore decline to argue the case against him who places himself with head where his feet should be."

Ἐπειτα.

Temple.

FOLK-LORE (4th S. ii. 154).—Another version of the song is, or was, current in Oxfordshire. I learned it from a servant who lived more than thirty years in my mother's family, and was my first instructress in folk-lore:—

"When shall we be married.

My own dear Nickeldy Nod?

Oh, we will be married on Sunday morn;

I think it is wondrous good.

Shan't we be married afore,

My own dear Nickeldy Nod?

What! would you be married on Saturday night?

I think the young wench is mad.

Who shall we ax to our wedding,

My own dear Nickeldy Nod?

Oh, we will ax uncles and cousins,

I think it is wondrous good.

Shan't we ax nobody else,

My own dear Nickeldy Nod?

What, would you have lords and ladies?

I think the young wench is mad.

What shall we have for dinner,

My own dear Nickeldy Nod?

Oh, we will have eggs and bacon,

I think it is wondrous good.

Shan't we have nothing else,

My own dear Nickeldy Nod?

What, would you have turkeys and pheasants?

I think the young wench is mad.

When shall we go to bed,

My own dear Nickeldy Nod?

Oh, we'll go to bed at sunset,

I think it is wondrous good.

Shan't we go to bed afore,

My own dear Nickeldy Nod?

What, would you go to bed in the middle of the day?

I think the young wench is mad."

H. B. C.

U. U. C.

DOLLY PENTREATH (4th S. ii. 133).—You have alluded to the epitaph on Dolly Pentreath in St. Paul's churchyard, near Penzance. I have not been there since 1841, up to which time there had been no monument ever erected to her

memory. I am glad to hear that there is one erected: you state in 1860.

The epitaph, differing from your version only in the word "deceased," in place of "both born," was written by Mr. Thompson, an engineer of Truro, who was a student in the old Cornish language, and only circulated in MS. It was as follows:—

"Coth Doll Pentreath cans ha deau;  
Marow ha kledyz ed Paul plêu:  
Na ed an Eglos, gan pobel brâs,  
Bes ed Eglos-hay, coth Dolly es."

You will find it in my *Illustrated Itinerary of Cornwall*, 1842 (How & Parsons), imp. 8vo.

It is no wonder a tombstone should not have been found which was never extant. Dolly Pentreath was in her eighty-seventh year, 1773, hale to the last, and died at one hundred and two. There were others since who understood the language, among whom was William Bodener, who could write both Cornish and English. Bodener died in 1794, it is said; but he was younger than Dolly Pentreath.

You will find also that "tine," for *light*, is still used there, as by Shakspeare and Milton: "tan" meaning *fire*; "commercing" for *conversing*, and the like.

CYRUS REDDING.

LAST MOMENTS OF ADDISON (4th S. i. 508).—The paper in the *Temple Bar Magazine* is properly characterised by a "Constant Reader," but the version of the anecdote of Addison's last moments is not new. Horace Walpole, in a letter to Montagu, May, 1759 (Cunningham's edit., vol. iii. at p. 227), says:—

"Dr. Young has published a new book on purpose, he says himself, to have an opportunity of telling a story that he has known these forty years. Mr. Addison sent for the young Lord Warwick, as he was dying, to show him in what peace a Christian could die—unluckily he died of brandy—nothing makes a Christian die in peace like being maudlin! but don't say this in Gath, where you are."

Chalmers, in his preface to *The Spectator* (edit. 1823, p. xxxvi.), says:—

"Dr. Johnson has mentioned this failing with moderation and delicacy: 'He [Addison] often sat late, and drank too much wine. In the bottle discontent seeks for comfort, cowardice for courage, and bashfulness for confidence. It is not unlikely that Addison was first seduced to excess by the manumission which he obtained from the servile timidity of his sober hours. He that feels oppression from the presence of those to whom he knows himself superior, will desire to set loose the powers of conversation; and who that ever asked succour from Bacchus was able to preserve himself from being enslaved by his auxiliary?' The same fact has been related by others in coarser language, and with an apparent design to depreciate a character not easily assailable in other points. That Addison did, however, indulge too much in the pleasures of the tavern is reported with great confidence; and an excuse has been attempted, by attributing the vexations he thus endeavoured to alleviate to the capricious conduct of his wife. . . .

Johnson seems to consider Addison's propensity as an original habit, and this appears to me most consistent with probability. It was the vice of the day among the wits, and wits have seldom discovered that it is a vice."

*Epist.*

Temple.

KINGS OF SPAIN (4<sup>th</sup> S. ii. 131.)—Your correspondent A. E. seems to find it impossible to identify "several kings of Spain" mentioned in Longfellow's translation of the *Coplas de Manrique*. The first is Don Juan. This king is, no doubt, *Don Juan II.* of Castile, father of the illustrious Isabella the Catholic. The second is, probably, Henry IV. of Castile; his brother, Alfonso, "usurped the sceptre of Castile." Spain's "haughty constable" is evidently the unfortunate *Alvára de Luna*, the favourite of Juan II. His tomb is still in a good state of preservation in the cathedral of Toledo. For particulars connected with the histories of Juan II., Henry IV., and Don Alvaro de Luna, see Prescott's *History of Ferdinand and Isabel*, Introduction, ed. London, 1849, vol. i.

J. DALTON.

The following extract from Moll's *Geography*, p. 308, identifies King Henry and his brother:—

"41. Henry IV. whom the Castilians deposed, and set up his brother Alonso, who dying during the intestine wars, Ferdinand, son of John II. King of Aragon, married Isabella, Henry's sister. Henry at last, after much ado, being reconciled to them, died in the year 1472, and was succeeded by Ferdinand and Isabella."

S. L.

SPIRAL STAIRCASE (4<sup>th</sup> S. ii. 132.)—Perhaps the following extract from Murray's useful *Hand-book of Switzerland*, describing the *Leiter* at the baths of Leuk, may furnish E. A. D. with the information of which he is in search.

R. C.

"The principal curiosity of the neighbourhood is the *Ladders* (*Leiter*). A path through the woods, on the E. or E. side of the Dala, 1½ m., half an hour from the baths, leads to the foot of the precipice, which, as before observed, hems in the valley of Leuk on all sides, as with a colossal wall. Upon the sloping pasturages about a mile above the summit of this precipice, however, stands a village called Albinen; and the only mode by which its inhabitants can communicate directly with the baths is by a series of eight ladders placed nearly perpendicularly against the face of the cliff. It can hardly be called difficult to climb to the top, but it would not do for any of weak nerves and a dizzy head, as the ladders, which are pinned to the crevices of the rock by hooked sticks, are often awry, and rather unsteady, yet they are traversed at all seasons, day and night, by the inhabitants of the village above—by children as well as men and women, often with heavy burdens. The use of the ladders, which the nature of the sides of the valley renders indispensable, has given rise to a Blumerish modification of the dress of the female peasants. In climbing the mountains the petticoat is tucked up, and the wearers do not differ in appearance from boys.

"N.B.—There is an easy sloping path from Albinen to Inden."

LADY MOLINEUX (4<sup>th</sup> S. ii. 159.)—As Rector of Sephton, Lancashire, I have much pleasure in

giving your correspondent the date of the burial at Sephton of Frances Lady Molineux. I copy the following from my note-book:—

"1620. Dña Francisca uxor Richardi Molineux de Sefton militis et Baronette senioris, nono die, februarii.  
"1622. Richardus Molineux de Sefton, Miles et Baronetta octavo die Martij."

In the parish register books the place is sometimes spelt Sefton, and frequently Sephton. A family in the parish spelt their name Sephton till recently. In ecclesiastical documents the parish is spelt Sephton, and at the present date is so spelt in the parish registers. Can any of your correspondents decide whether it ought to be spelt Sephton or Sefton?

R. D. DAWSON-DUFFIELD, LL.D.

ENAMELLING THE FACE (4<sup>th</sup> S. ii. 33, 166.)—The notice near Windmill Street was extant there much less than twenty-four years ago, and was in more amusing terms than DR. WILKINS has recorded. It was "*Any Lady or Gentleman having a black eye may have the same cured*," &c.

It was in a small shop window on the south side of the little paved court leading from Windmill Street to Berwick Street.

LYTTELTON.

LONGEVITY OF SIR JOHN PEYTON (4<sup>th</sup> S. ii. 158.)—Some years ago, when upon a casual visit to the island of Jersey, the present Lieut.-Baillif, Mr. Jurat E. L. Bisson, furnished me from the public records a copy of the oath, in Norman-French (which I now have in my possession), administered by Sir John Peyton to the States (the local parliament) upon the day he assumed office as governor—namely, September 2, 1603. His term of office commencing then was terminated twenty-five, not thirty years later, in 1628. The account, therefore, upon the monument of his granddaughter, Mrs. Lowe, in Christ Church, Oxford, that he was "Governor of Jersey above thirty years," is incorrect. The error may have arisen from confounding Sir John Peyton with his son and successor Sir John Peyton, who, upon his father's retirement from the island, was appointed Lieutenant-Governor, and filled the office about five years—from 1628 to 1633. It is possible—though of this I have no knowledge—that Sir John, the elder, may have, after returning to England, continued nominally to hold the office of governor while his son, as lieutenant-governor, discharged its duties. If this be so, it accounts for the words on Mrs. Lowe's monument; and this view is strengthened by the fact that, at Sir John's great age in 1628, it is not probable he would have surrendered an employment in which he had been long engaged, and I may add, to the great satisfaction of the people of Jersey, for a new one. One of Sir John's daughters, Susannah Peyton, who married John Riches, Esq., died at the age of ninety, which is something towards



establishing the theory that longevity is hereditary in families.

J. L. PEYTON.

Guernsey.

VOLTAIRE (4<sup>th</sup> S. i. 587, 613, ii. 22, 89).—Your learned correspondent MR. WILLIAM BATES, in asserting that the phrase cited by me "has long been familiar to him," puts me more at ease in acknowledging that, like him, I know not in which of Voltaire's works it is to be found. It may possibly, like many of Luther's *Tischreden*, be spurious. "On prête aux riches," you know. The first time I saw the phrase was in a letter (now lying before me) I received some thirty years ago from an Italian *savant*, Sigr. Armellini, who, speaking of some "matter of the heart," said to me: "Ah questo cuore, questo cuore! Sarebbe mai vero ciò che diceva Voltaire: che per esser felice bisogna avere un buono stomaco ed un cuore cattivo? Per me, non sarò mai Volteriano." Since then, I have heard it quoted many a time.

No one, assuredly, will contest Voltaire's meritorious efforts in the defence of Calas and Sirven. I myself possess some very interesting autograph proofs of the gratitude of their families, which justified his saying: "J'ai fait un peu de bien; c'est mon meilleur ouvrage." But the Rev. C. C. Colton was equally so when he wrote:

"And Calas covers multitudes of sins;"

foremost amongst which is that execrable one, "Écrasez l'infâme." As MR. WILLIAM BATES quotes in favour of Voltaire some of England's highest authorities, may I be allowed to give the counterpart in the words of some French worthies? Victor Hugo, speaking of that heartless and infamous poem "La Pucelle," justly stigmatises it thus: "Où sont également outragées la pudeur et la patrie;" and Count Salvandy, who later became Minister of Public Instruction under King Louis-Philippe, in a letter I possess, written in 1827 to Mr. Auger, Perpetual Secretary to the French Academy, who had traced a severe though true literary portrait of Voltaire, says:—

"L'homme ne m'inspire si peu d'estime que je ne puis éprouver ni presque concevoir aucun penchant pour lui. Dans toute sa polémique, que vous avez justement flétrie, il y avait plus que des torts de l'écrivain. Je ne saurais vous dire quel dégoût j'éprouve à voir ce frondeur injurieux qui passa trente ans à saper toutes les institutions et toutes les croyances, rechercher dans les écrits de ses ennemis tout ce qui peut les compromettre près de ce pouvoir arbitraire dont lui-même fut souvent la victime; se faire délateur, appeler les lettres de cachet au secours de ces querelles de la république des lettres, qui ne doit point connaître celles-là. Étrange idole pour nos enthousiastes de liberté, que celui qui ne tarissait pas d'indignation sur ce que La Beaumelle avait osé penser mal du pouvoir absolu, ce qui était offenser la majesté du grand Louis Quinze! Pour accorder quelque indulgence à ces indignités, il faut penser que les mœurs du temps y entraînaient apparemment pour quelque chose. Ce sera un nouveau motif pour nous applaudir d'être venus au

monde cent ans plus tard. Il est doux de songer que ceux qui adorent Voltaire avec le plus de superstition ne l'imitaient pas."

P. A. L.\*

LEGGINGS (4<sup>th</sup> S. ii. 57, 94).—As an instance of the use of the word *gaiters* many years before the edition of Johnson referred to by MR. WAUGH, I transcribe a stanza from *Rejected Addresses*, Miller's edition, 1812, p. 119:—

"And bucks with pockets empty as their pate,  
Lax in their gaiters, laxer in their gait."

GILBERT R. REDGRAVE.

ST. THOMAS A BECKET (4<sup>th</sup> S. ii. 66, 117).—In Stanley's *Historical Memorials of Canterbury*, 3rd edit. p. 78, the following note occurs:—

"A spot is still shown in Canterbury Cathedral, with a square piece of stone said to have been inserted in the stone pavement in the place of a portion taken out and sent to Rome. That the spot so marked is precisely the place where Becket fell, is proved by its exact accordance with the localities so minutely described in the several narratives; and that a piece was taken to Rome by the legates in 1173, and deposited in Sta. Maria Maggiore, is also well authenticated (see Baronius, vol. xix, 396). But whether the flagstones now remaining are really the same, must, perhaps, remain in doubt. The piece sent to Rome I ascertained, after diligent inquiry, to be no longer in existence. Another story states that Benedict, when appointed Abbot of Peterborough in 1177, being vexed at finding that his predecessor had pawned or sold the relics of the abbey, returned to Canterbury, and carried off, amongst other memorials of St. Thomas, the stones of the pavement which had been sprinkled with his blood, and had two altars made from them for Peterborough Cathedral. Still, as the whole floor must have been flooded, he may have removed only those adjacent to the flagstone from which the piece was taken—a supposition with which the present appearance of the flagstone remarkably corresponds."

J. M. COWPER.

CURIOUS ORTHOGRAPHIC FACT (4<sup>th</sup> S. ii. 67).—Voulez-vous me permettre (*in re* Curious Orthographic Fact) de demander à MR. G. A. SCHRUMPF de me citer des mots où *am*, *ams*, *aen*, *ean*, *eans*, sont prononcés comme *an*?

*am*, où dans le milieu d'un mot comme *ambassadeur*;

*aen*, *ean*, *Caen*, *Jean*, deux noms propres, les seuls que je connaisse; peut-il en citer d'autres?

*ams*, *eans*, je n'en connais pas d'exemple.

*end*, *ends*, d'accord; tous les verbes en *dre*—je tends; il rend.

*han*, dans *hanchoan*, je ne l'admets pas; on dit *le hanchoan*, comme *le han* de St. Joseph. *Le* implique que l'*h* doit se faire sentir, autrement on écrirait l'*hanchoan*, comme on écrit l'hôpital. Nous n'avons je crois que deux mots où *han* se prononce *an*; villes *hanséatiques*, et *hanebane* (*henbane*)—encore ne suis-je pas très-affirmatif au sujet de ce dernier.

[\* We must request this correspondent to forward his communications to the Editor of "N. & Q.," and not to the publisher.—ED.]

Voici trois autres formes de *an* : *uand*, quand ; *uant*, quant ; *ems*, tems, forme discutée de *temps*.

J'ai aussi une observation à faire à Mr. THOS. KEIGHTLEY. C'est à tort qu'il met *sainte* et *saintes* dans les *seing*, *ceint*, &c. *Sainte* se prononce *sain-te* en deux syllabes.

De même pour *ceinte* qui se prononce *cein-te*. Quand deux consonnes terminent un mot la dernière le plus souvent ne se prononce pas ; mais au milieu d'un mot elle passe à la syllabe suivante, généralement s'entend, et alors se prononce, e.g. *quant*, *quan-ti-té* ; *champ*, *cham-pêtre* ; *rudiment*, *rudimen-taire*, &c. Qu'il se console d'ailleurs, si je lui enlève deux *ain*, je les lui remplace avantageusement : *sins*, *coussins* ; *sym*, *symphonie* ; *syn*, *synchronisme* ; *scin*, *scinder* ; *cym*, *cymbale*.

*Hen* dans *hendécagone*—à ajouter aux *an*.

CH. H.

FAITH, HOPE, AND CHARITY (4th S. i. 434.)—Would FITZHOPKINS be so good as to say where the tract can be had ? I have tried in vain to procure it through my bookseller.

G. F.

Dorchester.

LEADEN BRONZES (4th S. ii. 131.)—The white metal casts, in imitation of bronzes of the Napoleon and other medals, are not uncommon. They are not unfrequently framed like miniatures, four or five in a frame.

J. C. J.

AMBERGRIS (4th S. i. 192.)—"Something had been put into his broth. Something had been put into his favourite dish of eggs and ambergris." (Macaulay's *History*, chap. iv.) Apropos of the death of King Charles II. J. WILKINS, B.C.L.

DORMOUSE (4th S. ii. 143.)—Was there ever any doubt that this word is a corruption of the French *dormeuse*, in allusion to the hibernation of the animal called by country boys "a sleeper" ?

J. WILKINS, B.C.L.

CRASSIPIES (4th S. ii. 104.)—Has this word any relation to *grasse* and *poisson* ? Possibly *peche* once signified *fish*, whence *pecheur*. It does not seem to mean *sturgeon* : for Bracton says, "de sturgione verò observetur quod rex illum habebit integrum : de balenâ verò sufficit si rex habeat caput et regina caudam." The reason for this division was said to be that the queen's wardrobe would thus be furnished with whalebone (Prynne, *Aur. Reg.* 127), which captains of whalers say is to be found in the animal's head only.

J. WILKINS, B.C.L.

"FAIS CE QUE TU DOIS," ETC. (3rd S. v. 34.)—The famous old knightly motto, "Fay ce que doy advienne que pourra," F. H. inquired about, is to be found (at least a variation of it) in P. Corneille's *Horace*, where the old man says :—

"Faites votre devoir et laissez faire aux Dieux."

Cicero likewise (*Epist. ad Familiares*, x. ep. iii.)

says that, if fortune favours us, virtue and no success ought to be our guide :—

"Virtute duce, comite fortunâ."

Louis Bonaparte, when he became King of Holland, adopted the old knightly motto, and was true to it to the last.

P. A. L.

VARNISH FOR COINS (4th S. i. 510.)—The manner in which numismatists put a gloss, having the appearance of varnish, on copper coins and medals is simply this :—Procure a handy brush, say a plate-brush, of sufficient hardness ; hold the piece firmly in the hand, then rub away until the desired effect is obtained. No cleaning or washing is necessary, and no polishing-powder must be used.

J. HARRIS GIBSON.

Liverpool.

HUGH LATIMER'S GREEK (4th S. i. 265.)—

"Weston. . . . And that first supper was called ἀγάπην can you tell what that is ?

Latimer. I understand no Greek ; and yet I think it meaneth charity." (Fox's account of the disputation at Oxford, 1554.)

Latimer's after-appeals to the Latin versions and his non-notice of the Greek, show the same :—

"Latimer. Will you give me leave to turn my book 1 Cor. 11 : 'Probet autem seipsum homo,' etc. I pray you, good master, what gender is *homo* ?

Weston. Marry, the common gender.

Cole. It is in the Greek ὁ ἀνθρωπος.

Harpesfield. It is ἀνίρ, that is *vir*.

Latimer. It is in my book of Erasmus' translation, 'Probet seipsum homo.'

Feckenham. It is 'probet seipsum' indeed, and therefore it importeth the masculine gender.

Latimer. What then ? I trow when the woman touched Christ he said : 'Quis tetigit me ? Scio quod alius me tetigit,'—that is : 'Who touched me ? I know that some man touched me.'

B. NICHOLSON.

WHIT-SUNDAY DECORATIONS (4th S. i. 551.)—How common may be the custom of decorating churches at Whitsuntide with birch, I do not know. But it may be worth while to state my own limited experience. Some years ago I was curate of Monk Sherborne, near Basingstoke. There was a good deal of birch in the woods of the parish, and it was customary to decorate both the parish church and the priory church with birch on Whit-Sunday. I always thought the reason to be, simply, that it was the prettiest example of the foliage of the season.

J. S.

St. Bees, Whitehaven.

WILLIAM BREWSTER, THE "PILGRIM FATHER" (4th S. ii. 125.)—I cull the following from the *Selling-off List of Ebenezer Palmer*, for August :—

"Ames (Dr. W.), Responsio ad N. Grevinchovii de Lumina Nature et Gratia. 1617. This small volume is very interesting as being published by William Brewster the elder, who accompanied the Pilgrim Fathers to America in the *May-flower*. It is, so far as is known, the



only proof that he was a bookseller. The imprint is, "Prostant Lugduni Batavorum apud Guljelmum Breuniserum. 1617."

A. B. G.

**HOTSPUR (RUPERT) OF DEBATE** (4th S. ii. 80.)—I have a recollection which seems to myself distinct and certain that Lord John Russell called the Honourable Mr. Stanley (now Lord Derby) the Hotspur of debate in the House of Commons. I quite forget the subject of discussion. The time may be five-and-twenty years ago, as ESTE asserts. Probably a reference to the pages of *Punch* about that period will bring to light the occasion.

F. C. WILKINSON.

**POPE'S INDELICACY** (4th S. ii. 105.)—The letters of Pope to the Marriotts of Sturston, quoted in my "Memoir of Lady Mary Wortley Montagu," have never I believe been published, which accounts for F. J. H.'s difficulty. They form part of the collection for the new edition of Pope's *Works*, so long in preparation by Mr. Murray, which I was permitted to examine when preparing my *Memoirs*.

MOY THOMAS.

**A TOMBSTONE EMBLEM** (4th S. ii. 37, 93.)—As "the subject is curious" I should like to see its elucidation. Had Dr. Rogers described the other three figures, this fourth might possibly have been more easily apprehended. Unless it be interpreted with or by the other emblems, I should be inclined to view it as a masonic mark, implying that a stonemason, being at the same time a Freemason, had tooled the stone in some way, and then inscribed his particular mark as a sign or witness to that effect. The other day I saw some stones which had been tooled, and amongst the marks I found one which reminded me of the present subject. I think every genuine free-stonemason adopts some sign or emblem when he tools stone for certain purposes.

J. BEALE.

Spittlegate, Grantham.

**LORD LOVAT** (4th S. ii. 59.)—Your correspondent is in error in stating that Hogarth's etching of Lord Lovat was taken from an oil painting of his lately discovered. On the contrary, it is a facsimile of a pen, ink, and pencil sketch taken by him at St. Alban's for Major Gardner, under whose escort Lord Lovat was travelling, August 14, 1746. Mrs. Gardner was a Miss Farington; the sketch came into the possession of the Faringtons of Worden, and was exhibited by Miss Farington at Lancaster the other day, during the visit of the Archaeological Institute, where I had the pleasure of seeing it.

P. P.

**BREWSTER FAMILY** (4th S. ii. 125.)—I should be glad to assist in tabulating a pedigree of this family. In Barbados, and later in Jamaica, are many notices in parish registers of a family of the name. In the former island these extend far back into the seventeenth century, and in the

latter down to the middle of the eighteenth. They were *one and the same stock*, but whether of a common origin with the founder of the American colony, I have not been able clearly to prove.

SP.

**"GIDEON"** (4th S. ii. 133.)—Surely the answer to this query is incorrect. "Dr. Stainer of Oxford" is a living composer, and published his oratorio *Gideon* at Novello's either last year or the year preceding. If any other *Gideon*-composer named Stainer can be found in oratorio history I shall be much obliged for some account of him. There was a *pasticcio* oratorio named *Gideon*, compiled in part from the works of Handel, by J. Christopher Smith (Handel's amanuensis), and of this Dr. Morell wrote the libretto.

W. J. WESTBROOK.

Sydenham.

**THE JOURNEY TO CALVARY** (4th S. ii. 104.)—At Antwerp I recollect seeing, many years ago, a very curious representation of Our Lord's journey to Calvary, sculptured in high relief, the figures as large as life. I doubt not but it still exists, as it used to be taken very good care of, the rather that it was in the open air.

P. A. L.

**THEOLOGIA GERMANICA** (4th S. i. 527.)—The Latin translation of this work (from the German edition printed at Basle in 1557) was published at Antwerp, in 1558, by Christopher Plantin. The translator's name, Sebastian Castalion *al.* Chateillon. Here is the title:—

"Theologia Germanica: libellus aureus: quomodo sit exuendus vetus homo, induendusque novus, ex Germanico translatus studio Joan. Theophili. Antverpiæ, Christ. Plant. 1558."

Chateillon also translated this work into French. A copy of the first edition, which is scarce, is in the university library at Louvain. The title runs thus:—

"La Theologie germanique, liuret auquel est traicte comment il faut depouiller le vieil homme et vestir le nouveau. A Anvers, de l'imprimerie de Christophe Plantin. M.D.LVIII."

The privilege is dated October 6, 1557.

W. H. JAMES WEALE.

**LASSUS** (4th S. ii. 131), called also Lasus and Lasos. F. R. S. will find references to the above, a Greek poet, in *Biographie Universelle* (vol. xxiii.); Moreri, *Dictionnaire Historique*; Smith's *Dictionary of Greek and Roman Biography*; or Müller and Donaldson's *Literature of Ancient Greece*, whichever he may have at hand; but none of these explain the lines in Lord Lytton's *Devereux*. A reference to the works of Lasus, doubtless, would do so: these are excessively scarce. The British Museum may have a copy, or part of them may be in *Poetæ Græci principes heroici carminis et alii nonnulli* (curante Stephano), 1566.

J. D. MULLINS.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*Old English Homilies and Homiletic Treatises of the Twelfth and Thirteenth Centuries. Edited from MSS. in the British Museum, Lambeth, and Bodleian Libraries, with Introduction, Translation, and Notes by Richard Morris. First Series, Parts I. and II.*

*Sir David Lyndesay's Works. Part III. The Historie of one Nobil and Waitzeand Squyer William Meldrum, umquhyle Laird of Cleische and Bynnis. Compylit by Sir David Lyndesay of the Mont. With the Testament of the said William Meldrum, Squyer. Edited by F. Hall, Esq. D.C.L.*

*Woodcuts for the Babees Book.*

These new volumes just issued by the Early English Text Society are alike creditable to the zeal of those who have the management of the Society and to the learning and industry of the respective editors. The first of these, the First Part of Mr. Morris's *Old English Homilies*, is issued as one of the publications for 1867, in lieu of Mr. Toulmin Smith's book on *English Guilds*, which is not yet finished, and has moreover far outgrown the money available for its production, and has therefore necessarily been postponed until 1869. Those who know how difficult it is to estimate accurately the extent and consequent cost of a volume, or the labour it may entail upon an editor, and consequently the time at which such labour may be brought to a close, will be disposed rather to congratulate the Early English Text Society on the general punctuality with which their books are published, than be surprised at the present delay. This delay has, moreover, led to one advantage, namely, the publication at the same time of both parts of Mr. Morris's First Series of *Old English Homilies and Homiletic Treatises*. These are no less than twenty-nine in number, derived from MSS. in the British Museum and in the Lambeth and Bodleian libraries. They do not consist of a continuous series of homilies, as was originally intended, but of fragments and smaller treatises arranged in the order in which the editor was fortunate enough to meet with them; but in Mr. Morris's opinion the first six homilies are by one and the same author. These have really but one theme, that is *shrif*t, which, as explained by the homilist, is to renounce the devil, to repent of sin, and to determine to lead a better life for the future. These points, as Mr. Morris observes, are by no means unskillfully handled, and the author stands before us in his discourses as a plain but earnest and outspoken instructor of the "lewd." The work will interest two distinct classes of readers—students of philology, who will find in the language of the Homilies, Mr. Morris's Grammatical Introduction, and his Notes and Illustrations, much which will greatly interest them; while those who, caring little for philology, yet desire to know something of the pulpit eloquence of the Middle Ages, will be well rewarded by a perusal of Mr. Morris's translations of these sermons of by-gone days.

Mr. Hall has, in the third book on our list, furnished a further instalment of his edition of *The Works of Sir David Lyndesay*; while the fourth consists of woodcut illustrations which were intended to have accompanied Mr. Furnivall's edition of *The Babees Book*.

*Clarissa: a Novel. By Samuel Richardson. Edited by E. S. Dallas. In Three Volumes. (Tinsley.)*

As surely as there is a tide in the affairs of men, there is one in the reputations and degrees of popular favour of

great authors. That of Samuel Richardson has for the last half century been at the lowest ebb—so low, indeed, that the accomplished editor of this new edition of *Clarissa* does not hesitate to declare that "there are scores of circulating libraries throughout the land, in which you shall ask for the finest, the most powerful, and most penetrating novel in the English language, and the librarians will tell you they never heard of it." But we suspect the tide will soon turn; and shall not be surprised, under the influence of its new editor's vindication of its merits, to find all the world sharing Macaulay's admiration of *Clarissa*, who "knew it almost by heart," and Sir James Mackintosh's opinion, that it is "the finest work of fiction ever written in any language."

One of the causes, and perhaps not the least influential, of the neglect with which *Clarissa* (which no less an authority than Dr. Johnson has declared to be "the first book in the world for the knowledge it displays of the human heart," and Alfred Musset has pronounced the "premier roman du monde") has of late years been treated, is its prolixity. This prolixity, as Mr. Dallas well observes, is of three kinds: the first of which may be described as that of the gossip, the second as that of the moraliser, and the third as that of the complete letter writer. With the first of these Mr. Dallas has wisely interfered but little; as wisely has he dealt more freely with Richardson's sermonising; and, which required yet greater judgment, with his habit of making all the actors in a scene narrate each in his own way his story of what took place. Here Mr. Dallas has exercised the pruning-knife most effectually, feeling that here Richardson's narrative might most safely be abridged, and that "without abridgment he is not to be read at all." Let our readers take heart, therefore, and determine to read *Clarissa*; and our word for it, they will not lay it down till they have finished it—unless, like the Chief Justice of Calcutta, they can't read it for tears.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

A. B. G. There are satisfactory reasons for the omission. There can be no doubt of its genuineness.

T. T. W. For notices of Francis Moore and his *Almanacks*, see "N. & Q." 1st S. iii. 263, 339, 381, 466; iv. 71, 162; 2nd S. iii. 226, 278.

Q. H. F. For some account of the ministerial wooden spoon, consult "N. & Q." 3rd S. v. 214, and also 2nd S. iii. 247.

TRANSLATOR. There are at least five English editions of *Alp. Cranner's* Defence of the True and Catholic Doctrine of the Sacrament.

J. S. A. The lines on "Tobacco" are by Thomas Jenner. See the whole song, in two parts, in "N. & Q." 2nd S. i. 298, 320, 379.

CHARLES WYLIE. For *flee* read *flee*, and the meaning of the saying is obvious.

HERBERTUDE. The lines are by John Byrom of Manchester. See his *Miscellaneous Poems*, ed. 1824, iii. 219.

P. The Architect and Building Operative [called *Gazette* in vol. ii.] made twenty parts, or two vols. The first number is dated April 6, 1849, and the last Nov. 30, 1850.

T. D. L. Spoonful, not spoonful; just as we say handful, not handsful. See Todd's Johnson for examples.

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS for the EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, AUGUST 29, 1868.

## CONTENTS.—No 35.

NOTES:—The Fairford Windows: Albrecht Dürer, &c., 193—Sir William Blackstone's Works, 194—Chaucer's "Canterbury Tales," 196—The Manchester Lunatic Asylum, 198—Pieces from Manuscripts, No. IV., 199—Popular Phraseology: Use of the Word Power—"Yede," misused by Spenser—Robert Wallace, Esq.—Undesigned Coincidences—Rough Piety, 199.

QUERIES:—Anonymous—Cardinal Beaufort—Beli Mawr—Beli the Great—Catter's Day—"Cazen Edition"—Chandra Gupta Maurya—Commecherchy—An English Church at Arnheim in 1640—Ancient and Modern Superstitions—Trials for Felony—Mask of Cromwell—English Jacobite Songs—William Fenton—Giles Fletcher—Joseph Fletcher—Local Terminations—Perpetual Youth—Quotations wanted—"Songs of Shepherds," &c.—Tobit Family—Townsmen and Countrymen—Water: Beer: Ale—Bishop Stephen Weston—"Youth's Magazine," 200.

QUERIES WITH ANSWERS:—The Battle of Brenneville—The Song of Ally Croaker—Lists of M.P.s—Bishop Grosseteste—Raymund Lully, 204.

REPLIES:—Bishop Percy, and his "Reliques," 205—Illustrations of Bishop Percy's Folio Manuscripts, No. II., 206—Letter from Sir Thomas Fairfax, 207—Modern Invention of the Sanscrit Alphabet, 208—Hawaiian Alphabet, 209—Stanton Harcourt: Separation of Sexes in Worship, 210—The Comyns of Badenoch, *ib.*—St. Thomas-a-Beckett and Syon Cope: the Copes of Waterford, &c., 211—Naked Legs at Court: Sir Thomas Lee—Swift—Hessay—Whistling in your Fist—"De Imitatione Christi"—Cleanliness—"No Love Lost"—Greek Motto—Marco Antony as Bacchus—Bummer, &c., 212.

Notes on Books, &amp;c.

## Notes.

## THE FAIRFORD WINDOWS: ALBRECHT DÜRER, ETC.

No artistic discovery for the past three hundred years has equalled in interest and importance the probable fact that the eight-and-twenty painted windows of Fairford church are the work of Albert Dürer. The thanks of the art-world are due to Mr. Holt for drawing attention to this in his able paper read before the British Archaeological Association at their recent meeting at Cirencester.

According to Hearne, Vandyke "affirmed to Charles I. and others that many of the figures were so exquisitely well done that they could not be exceeded by the best pencil." Fosbrooke, in his *Abstract of Records and MSS. respecting the County of Gloucester* (1807), declared "that the glass exceeded in execution, and especially in brilliancy of tint, everything of the kind within his experience." Mr. Holt has well exploded the absurd theory respecting the origin of the glass, viz. that John Tame, a wealthy cloth manufacturer in the time of Henry VII., in October, 1492, took a ship on its way from some port in the Pays Bas, and bound to Rome, which had on board the glass of the Fairford windows, and that he rebuilt the church at Fairford to receive the glass which was fixed about 1500. Now John Tame did not purchase the manor till 1498, and as England was at

peace both with the Pope and the Pays Bas, John Tame would not have ventured on an act of piracy on a ship of the Flemings, and particularly if the glass belonged to the king's spiritual father, Pope Alexander VI. A set of windows constructed for a church in Rome would not fit an English perpendicular church. John Tame, probably therefore wishing to decorate the church of his newly-acquired manor, sent to his Low Country agents to obtain a set of the best obtainable on the Continent. Mr. Holt thinks that the curious paintings discovered about fifteen years since, some of which were unfortunately scraped off, were the work of the foreigners who came to put up the glass. In Dürer's pictures and engravings we find great attention paid to detail; this is the case in these designs. The lettering is in the identical character invented by him, and still known to printers as "Albert Dürer's alphabet." Now Mr. Holt goes so far as to say that the "Block Books" comprising the *Biblia Pauperum*, the *Speculum Humane Salvationis*, as well as the *Nuremberg Chronicle* and the *Schatzbehalter*, were designed by Dürer c. 1490-1500. Now Mr. Noel Humphreys, in his great work, *The History of the Art of Printing*, gives these works a much earlier date; and the same gentleman, in a letter to *The Times* (Aug. 17, 1868), points out that a well-known copy of the first edition of the *Biblia Pauperum*, still in its original binding, contains a date which clearly proves that the work of the binder was performed between the years 1420 and 1430, and as Albert Dürer's father came to settle in Nuremberg as a young adventurer in 1455, he was not probably born in 1425 nor even in 1430. It is to be observed, also, that the first editions of the famous *Biblia Pauperum* were printed, on one side of the paper only, with a distempered ink, the impression being produced by rubbing at the back, which at once stamps them as the work of an epoch long anterior to Dürer. The latest edition of the book bears a printed date 1470, a year before Dürer's birth. As regards the *Nuremberg Chronicle*, it is possible that Dürer may have exercised his 'prentice hand on some of the illustrations, as the work did not appear till 1493. Mr. Holt gets out of the difficulty in assigning a later date to the Block Books, and points out that the form of the nimbi in these books and in the Fairford windows is unique, and never found elsewhere.

The name of *Albert Durell* appears in the first printed account of the windows by Sir Robert Atkyns in 1712. A vellum roll, tradition says, was placed in the church chest by John Tamer, but was lost when Atkyns wrote. In 1778 people came to the conclusion that Albert Durell must be Albert Dürer, but this was pooh-poohed by Bigland in 1791, and was not again asserted.

Everyone acquainted with Dürer's pictures and engravings is aware that that great master

nearly always placed his monogram in a conspicuous part of the design. Now the only approach to a monogram in the Fairford windows was a letter A on the sword of an Amalekite. Mr. T. Taylor, in a letter to *The Times* (Aug. 19) says that this is a monogram A. T., and that Dürer, at the time these windows were designed, wrote his name "Albrecht Thürer," and employed a punning allusion to the significance of the second factor, a representation of the two leaves of a double door. Both this and the monogram A. T. will be found in the cuts in the *Nuremberg Chronicle*, probably the work of Dürer.

We know from other sources that Dürer was a glass-painter. Lenoir, in his celebrated work on glass-painting, describes a series of twenty windows of his in the church of the Temple at Paris, destroyed during the Revolution. He also describes windows at Passy which shared the same fate, and a famous series occupying the windows of the monastery church at Hirschau, in Upper Bavaria, representing the principal events in the lives of the Virgin and the Saviour, which must have been very much the same as the Fairford windows, but destroyed by the French in the wars of the Palatinate in 1685.

I hope one of your Gloucestershire correspondents will examine the monogram and tell us its exact nature. I confess I can see no reason for altering the date of the Block Books, which has generally been received, but think the other evidence brought forward by Mr. Holt is sufficient to establish the Fairford windows as the handiwork of Albrecht Dürer.

Mr. Holt denounces the date upon Lord Spencer's "S. Christopher of 1423"—so implicitly believed in to this moment to be the earliest known woodcut with a date—to be a forgery, and that the true date is 1493. He thinks that the forgery was effected by altering the "c" of the "xc" into an "x," by which simple process seventy years was forthwith added to its date; and he considers the "S. Christopher" in question was executed by Dürer at Colmar in 1493, on the occasion of his visit to the brothers of Martin Schön.

JOHN PIGGOT, JUN., F.S.A., F.G.S.

Though away from home and my books, yet happily I am within reach of *The Times* and *Notes and Queries*; and I have been so greatly interested in the discussion which has appeared in the former on the subject of Mr. Holt's views respecting the origin of the Fairford windows, that I hope to see the consideration of the many ancillary questions which seem likely to arise from it commenced in your journal. Mr. Holt's opinions that "printing preceded engraving," and that no engraving even of Playing Cards existed prior to 1440;—that 1423 upon Lord Spencer's

"St. Christopher" is a forgery, and that the date really should be 1493, the figure "9" having been ingeniously converted into "2"; and that no copy of the *Biblia Pauperum* can be proved to have been in existence prior to 1485; seem at first sight to be "pestilent heresies:" they may possibly turn out to be "startling truths"; but as they have been advanced by a gentleman who tells us that he has made no less than five pious pilgrimages to Nuremberg, and devoted the leisure of ten years to unravelling the personal history of Albrecht Dürer, they certainly deserve the patient examination of all who take an interest in the history of art in this country; and of that question which has I believe been already touched upon once or twice in "N. & Q."—the literary and artistic relations which formerly existed between England and the Continent. On these grounds, and others too obvious to require insisting upon, I hope some of your able correspondents will give us the benefit of their learning and acquirements.

P.S. I venture to suggest the publication of a series of photographs of the windows, *not too large*, in aid of the fund for the preservation of these interesting remains.

F. S. A.

#### SIR WILLIAM BLACKSTONE'S WORKS.\*

The chronological is the only order used in this list. Many of the works I have not seen, and in that case I have generally put a reference to some Review or Magazine.

(1.) Remarks on some paragraphs in the 4th vol. of Dr. B.'s C. . . relating to dissenters. By Joseph Priestley . . . [July] 1769, 8vo, 60, 1s.

Reprinted with notes in Dr. P.'s Works by Rutt, vol. xxii. p. 302.

"The paragraphs referred to contain the most injurious reflections on that part of the community to which I belong; but as they are altogether destitute of candour, so they are unsupported by truth."

Some one said that Dr. P. had the conceit to imagine they were personally levelled at him, but this he denies in his memoirs. Blackstone, in his reply, calls the above "a very angry pamphlet," and he proceeds to say: "The method which I have hitherto observed, with regard to the numerous strictures my Commentaries have excited, has been to neglect them entirely, if I thought them mistaken or trifling: but if founded on Justice, I have availed myself of the truths they imparted, and have endeavoured to correct my own mistakes in subsequent impressions of the book."

(1a.) A reply to Dr. P.'s remarks on the 4th vol. . . . By the author of the Commentaries [Sept.] 1769, 8vo, 28, 6d.

Monthly Rev. xlii. 298. This reply was republished in an appendix to Sir W. B.'s Commentaries, Philadelphia, 1772, pp. 34-47.



(1b.) An answer to Dr. Blackstone's reply [anon. ? by Dr. Priestley].

This was first printed in *The St. James's Chronicle* and reprinted Dublin 1771, and Philadelphia 1772, and in *The Works of Priestley*, xxii. 328. And see "A view of the principles . . . of Protestant dissenters, 1769," reprinted in P.'s Works, xxii. 335.

(2.) A letter to Dr. Blackstone occasioned by a passage in his Commentaries, concerning the character of the ecclesiastics of the present age [Lond. 1769?], 8vo, pp. 2, 6d.

Month. Rev. xlii. 245. In Lowndes. I cannot find it at the Brit. Mus. Anonymous? Is this possibly by Dr. Furneaux?

(3.) \*The case of the late election for the county of Middlesex considered on the principles of the constitution and the authorities of the law [attributed to Blackstone]. Printed for F. Cadell . . . 1769, 4to, 44.

Blackstone is referred to, refuted or reconciled in every tract in this controversy.

(4.) A letter to the author of the Question Stated. By Another M.P. [attributed to B.], [June] 1769, 8vo, pp. 2, 6d. Gent. Mag. xxxix. 394.

(4a.) Letter to Dr. B., by the author of the Question Stated [Sir W. Meredith]. To which is prefixed Dr. B.'s letter to Sir W. M. [concerning the charge of inconsistency brought against him by Sir W. Meredith], 1770, 8vo, 60, 1s. 6d.

Month. Rev. xlii. 60. This pamphlet is the subject of the 18th Letter of Junius, which, and the 20th, are erroneously stated by Woodfall in his note to vol. i. 191, to be in reply to the "Answer to the Question Stated," by Sir W. B. The 18th letter is in reply to "B.'s letter to Sir W. Meredith," as above stated; and the 20th is in reply to the "Answer to the Question Stated."

(4b.) \*An answer to the "Question Stated"; with a P.S. to Junius [by Nath. Foster, M.A., Rector of All Saints, Colchester, &c. (1)], 1770, 8vo? pp. 2, 1s. 6d.

This has been erroneously attributed to B., the only reason for inserting it here.

(5.) \*Objections drawn from the act of Union . . . in several letters to a divine of the Church of England [?] . . . submitted to the impartial after thoughts of W. B., Esq., 1770, 8vo, 100, 1s. 6d.

At p. 97, begin "some candid declarations of Dr. B. (which appear much to his credit) in his reply to Dr. Priestley." The advertisement is dated Oct. 1st, 1766, and says that the author had had the tract by him for some years.

(6.) [VII] Letters to the Hon. Mr. Justice B. concerning his exposition of the act of Toleration, and some positions relating to religious liberty in

(1) This gentleman also wrote "A Defence of the proceedings of the House of Commons in the Middlesex Election, &c., 2s. 6d.," and "A letter to the author of 'An essay on the Middlesex Election, 1s.'" See a list of his works at the end of "A sermon, 1770, 4to."

his celebrated C. on the Laws of E. By Philip Furneaux, D.D., 1770. 8vo, xv. 166, 2s. 6d.; 2nd edit., to which is appended a speech of Lord Mansfield's on the subject, 1771, 8vo, 4s.

Reviewed, Gent. Mag. vols. li. and liii. Month. Rev. xlii. 332. "Tedious Letters."—"Since the first publication of these letters, Mr. Justice B. hath made considerable alterations in some of the most obnoxious passages that had been objected to by Dr. Priestley and Dr. Furneaux" (Month. Rev. xlii. 187.)

(7.) An interesting appendix to Sir W. B.'s Commentaries . . . containing . . . [Nos. 1, 1a, b, 3, 6.] . . . America, 1773, 8vo.

(8.) The Palladium of conscience, or the formation of religious liberty displayed, asserted, and established, agreeable to its true and genuine principles, above the reach of all petty Tyrants who attempt to Lord it over the human mind. Containing . . . [Nos. 6, 1, 1a, 3] . . . with some other curious tracts . . . Being . . . an interesting appendix to B.'s Commentaries . . . America, Phila., 1774.

(9.) A declaration of the People's natural right to a share in the legislature, &c. . . By Granville Sharp. 1774, 8vo.

A laboured argument in reply to Blackstone, to prove that the laws of Edw. III. obliged the King to call a new Parliament every year. Edin. Rev. xxviii. 133.

(10.) \*A fragment on government; being an examination of what is delivered on the subject of government in general in the introduction to Sir W. B.'s Commentaries, with a preface, in which is given a critique of the work at large [by Jeremy Bentham], 1776, 8vo, lvii. 208, 3s. 6d.

We cannot avoid expressing our disgust at the severity with which the justly admired Commentary is treated in the critique now before us. Month. Rev. lv. 329. Numerous editions, two in French, 1776 and 1790.

(11.) \*Considerations on the game laws, together with some strictures on Dr. B.'s Commentaries relative to this subject, 1777, 8vo, 64.

A letter to Lord Chatham on American affairs, and wherein the doctrine of Judge B. in his celebrated C. . . is opposed to the present system of politics; . . . new edition . . . By M. Dawes . . . 1777, 8vo, ii. 91.

(12.) \*An enquiry into the nature and property of estates . . . in which are considered the opinions of Mr. Justice B. etc. [By Ralph Bradley], 1779, 8vo.

Watt attributes this to John Reeves, F.R.S. A note of Francis Hargrave to Bradley. (1)

(1) He seems totally unnoticed in any Dictionary or Bibliotheca. He was, I believe, as the following title of his only other work that I know says, an eminent conveyancer. He resided at Stockton in Durham:—

Practical points or maxims in conveyancing drawn from the daily experience of a very extensive practice by a late eminent conveyancer [Ralph Bradley]. To which are added critical observations on the various and essential parts of a Deed. By the late J. Ritson [and edited by ?], 1804, 8vo; vii. 147.

(13.) \*Remarks on the laws of descent and on the reasons assigned by Mr. Justice B. for rejecting in his table of descent, a point of doctrine laid down in Plowden, Lord Bacon, and Hale. [By W. Osgood], 1779, 4to; 47.

W. H. Rowe, in "Obs. on the Rules of Descent, 1803," p. 2, says this pamphlet is "generally supposed to be by the Chief Justice of Canada." Was this Osgood?

(14.) Observations on the doctrine laid down by Sir W. B. respecting the extent of the power of the British Parliament particularly with relation to Ireland. In a letter to Sir W. B. By C. F. Sheridan . . . Dublin, 1779, 8vo; 87.

The London edition same year is anonymous. Month. Rev. lxii. 359.

(15.) A comparative view of the differences between English and Irish statute and common law, in a series of analogous notes on the Commentaries of Sir W. B.; with an introduction, discussing the power of the British Parliament to bind Ireland. By W. T. Ayres. Dublin (print.); Lond. (reprint.), 1780, 8vo; 2 vols.

The author has borrowed the main part of his work from Blackstone's Commentaries, inserting here and there a paragraph or a note, with reference to decisions and Irish statutes. Month. Rev. lxiv. 258.

(16.) The biographical history of Sir W. B., late one of the justices of both benches—a name as celebrated at the University of Oxford and Cambridge, as in Westminster Hall. And a catalogue of all Sir W. B.'s works, MS. as well as printed; with a nomenclature of Westminster Hall, the whole illustrated with notes . . . a preface and index to each part. By A Gentleman of Lincoln's Inn. [Dr. Douglas?], 1782, 8vo, 6s.

Preface xxix. Authorities explained x. The biography, pp. 125. Index. The "Catalogue" has a separate title-page. Preface iv. Then follow 4 pages of an advertisement of "A Review" (1), &c. Catalogue, pp. 148. Index. The half-title to be "nomenclature," and a separate title-page as follows:—The nomenclature of Westminster Hall, containing a chronology of all the Chancellors, Keepers, Commissioners, Judges, . . . Serjeants and Records of the City of London, with occasional remarks, etc., from . . . 1746 to . . . 1779 . . . the whole time in which Sir W. B. attended the Courts. Preface xxxvii. 44. Index. Errata, 2 pages, which "the student is desired to correct before reading, if he had an opportunity," which apparently he never had.

The awful title-page, or rather pages, to this much abused, but useful work, have no doubt prevented any one from giving them as fully as I have here, though it is evidently important. I believe copies of this work are frequently imperfect. I have given Dr. Douglas' name as the compiler, from his name being on the title-page

(4) The following is the advertisement:—Intended speedily to be published, by the same author, A Review of the following works of Sir W. B. never before published—viz. The Customary oration in honour of Thomas Sutton, the munificent founder of Charter-House,—Then follow four pages of contents of this proposed work, which was never published, the first not being sufficiently encouraged perhaps.

of the copy in the King's Library. I should much like to know whether there is any corroborative evidence of authorship. It is severely criticised in the Monthly Rev. lxix. 497, whence doubtless Lowndes took his estimation of it.

(17.) Elements of Jurisprudence treated of in the preliminary part of a course of lectures on the laws of England, 1783, 4to.

This is under Blackstone's name in the Bodleian Catalogue, but I have an idea that it ought not to be.

A German work from Hume, Blackstone, &c. By A. A. F. Hennings. Copenhagen, 1783. For title see *Kayser's Index Librorum*.

(18.) Blackstone considered—(in Bentham's Defence of Usury, 1790, pp. 84.)

(19.) An inquiry into the question whether the brother of the paternal grandmother shall succeed to the inheritance of the son, in preference to the brother of the paternal great-grandmother? The affirmative having been advanced by Mr. Justice Manwood; acceded to by Mr. Justice Harper . . . adopted by . . . Bacon . . . Hale . . . Gilbert; and the negative maintained by Mr. Robinson . . . Blackstone. By Charles Watkins . . . 1798, 8vo, 138.

I find that I am encroaching on so much space that I must reserve the continuation of this list for another note. RALPH THOMAS.

1, Powis Place, W.C.

The following list is taken from the published catalogue of the law library belonging to the late John Lee, Q.C., LL.D. of Hertwell House, Aylesbury:—

Commentaries. 3rd Edition, 4 vols. 4to, Oxford, 1768. In this edition only Vols. 1 and 2 are marked in title-page (3rd Edition). Vols. 1, 2, 3, bear date 1768, and Vol. 4, 1769.

*Idem*. 6 Edition, 4 vols. folio. London, 1774.

*Idem*. by E. Christian, 1 vol. 8vo. London, 1816.

Analysis of the Law (3rd Edition), 1 vol. Oxford, 1758.

*Idem*. (5th Edition), 1 vol. Oxford, 1762.

Law Tracts, 2 vols. 8vo. Oxford, 1762.

On the Law of Descents in Fee Simple. 1 vol. 8vo, Oxford, 1759.

Biographical History of Sir W. Blackstone and a Catalogue of all his Works, with a Nomenclature of Westminster Hall. 1 Vol. 8vo. London, 1782.

As these extracts do not exactly correspond with the list forwarded to "N. & Q." by SERJEANT THOMAS, they may be the means of eliciting a correct version of the matters they refer to.

J. WILKINS, B.C.L.

#### CHAUCER'S "CANTERBURY TALES."

I was in the act of reading the *Canterbury Tales*, and had finished "The Rime of Sire Thopas," when the note by MR. FURNIVALL appeared. I shall not enter upon the subject of the groups and order of the Tales, which MR. FURNIVALL



is so well qualified to discuss, which I do not pretend to be, and, in fact, in which I do not feel much interest. MR. FURVILLE intimates that Chaucer is but sparingly read. This I am not prepared to deny, more particularly when I reflect that my present perusal of the *Tales* occurs after the lapse of fifty years since I have read them.

I am an uncritical reader, but this perusal has suggested to me one or two observations which possibly may, and possibly may not, be thought worthy of a place in "N. & Q."

Had Chaucer been so happy as to live in an age which supplied him with a perfectly formed language, read by a people to whom it was not merely antiquated but to some extent obsolete, it seems to me difficult to say what English poet (not of course disturbing the supremacy of Shakspeare and Milton) would have been placed above him. But I am not going to offer any criticisms, but to make an observation or two. The general familiarity with Bible history (including of course the apocryphal portion) is very remarkable, and leads, I think, to the inference that in Chaucer's time the Church was more liberal in promoting or permitting the reading of the Scriptures by the laity than it afterwards became. It is true that all the knowledge shown in the *Tales* is the knowledge of the poet. But he had too much judgment to put into the mouths of the tellers of his stories a kind of knowledge which it would have been out of character in them to possess.

My next observation is, that every age seems to credit some former age with a superstition which it (the later age) has outlived. Thus the Wife of Bath says:—

"In olde dayes of the King Artour,  
Of which that Bretons spoken gret honour,  
All was this lond fulfilled of faerie;  
The Elf-queene, with hire joly compaignie,  
Danced ful oft in many a grene mede.  
This was the old opinion as I rede;  
I speke of many hundred yeres ago;  
But now can no man see non elves mo."

The Wife of Bath accounts for the change from the—

"Grete charitee and prayers  
Of limitours and other holy freres,  
That serchen every land and every streame,  
As thikke as motes in the sonne-beme,

This maketh that ther ben no faeries."

Some two hundred years later Bishop Corbet speaks of fairies as then extinct, but as if their disappearance was of recent date:—

"No housemaid now for cleanliness  
Finds sixpence in her shoe."

The belief in fairies is not yet extinct. In the writer's native parish, in the Lowlands of Scotland, the word "fairy" was never used—the term was "good neighbour"—for there was a couplet

supposed, I presume, to have come from fairy-land—

"Call us good neighbours, good neighbours we'll be;  
Call us fairies, fairies we'll be."

—the word "fairy" meaning a malicious imp.

But the most extraordinary case of the belief in the existence of fairies was that of a clergyman of the Church of England, and a graduate of the University of Oxford, well known to the writer. He had no preferment of his own, but a little money, and had married a wife who also had a little money. He firmly believed in fairies; indeed he could not well do otherwise, for he assured me that with his own eyes he had seen the Queen of the Fairies and all her court pass before him through a field, and pass over a stile. They were all dressed in green, and of the traditional size—the common people something better than half a foot in height, the queen being taller. I questioned and cross-questioned him about his health before and after this vision, but I could not shake him in the least. He was a sober, thrifty, unimaginative man, and I have known no one less likely to indulge in any freaks of fancy. But, unless my memory deceives me, he had no incredulity as to the existence of fairies previously to the vision I have spoken of. He was frequently applied to to preach, and acquitted himself in the pulpit with average ability.

There is another superstition which I think is peculiar to Scotland. It is a superstition of ancient date, and certainly was not extinct fifty years ago. For a worthy man, a miller, who lived on the banks of a river from which the water-power turning his mill was derived, told me many stories of his encounters with Water Kelpie, of whose existence he had no more doubt than of any fact told in the Bible, and he was a good religious man of the Presbyterian persuasion. I feel bound, however, to mention that the miller's chief encounters with Water Kelpie occurred in crossing a ford with his horse and cart on his way home from the market. I must further add, that my friend the miller was a perfectly sober man.

Another observation is suggested by the "Pardoners Tale." This tale, addressed to a body of Catholic pilgrims on their way to the shrine of St. Thomas, details the tricks and frauds by which the Pardoners extract money from his dupes with the air, and no small share of the humour with which Autolycus might be supposed to relate his commercial transactions at the shepherd sheep-shearing:—

"And for to sterve men to devotion,  
Than shew I forth my longe cristal stones,  
Ycrammed ful of cloutes and of bones,  
Relikes they ben, as wenen they echon,"

and so forth. All this seems to have been received with acquiescence and amusement by the Catholic auditory.

This was the state of Catholic popular faith and feeling four hundred years ago. Now, mark the contrast. In this year, 1868, every aristocratic drawing—nay, every drawing-room table in France, and even in Protestant England, is provided with a copy of *Récit d'une Sœur*—a work in which every thing which, in the "Pardoner's Tale," is treated as a fraud and a folly, is dealt with most reverently and with the deepest faith.

"Je lui dis que le remède que lui avait donné B. lui avait fait du bien" (writes Alexandrine of her dying husband). "Non," me répondit-il (avec un délicieux sourire, et en baisant la relique de St. François de Sales), "voilà ce qui m'a fait du bien."

The picture of this dying young man, with a Paris physician by his bedside, and the relic in his hand, seems to be regarded by all the readers of the book—nay, even by such leaders of public opinion as Montalembert—with the deepest reverence and interest. The present age is often stigmatised as a sceptical age. I do not believe that it deserves the reproach. It appears to me that the belief in fairies, in water kelpies, and the faith in the virtue of relics, are as widely diffused as they were in any former age. J. H. C.

#### THE MANCHESTER LUNATIC ASYLUM.

Since the death of my lamented friend, Mr. John Harland, F.S.A., a number of his papers have fallen into my hands. Some of them are of his own composition; others are of older date, and in handwriting which I do not recognise. Amongst the poetical scraps is one relating to some local attack—whether in words or deeds I am unable to say—upon a public institution in Manchester. The writer has couched his thoughts in Hudibrastic verse and phrase, and has rendered himself *amusing*, if not intelligible. I beg to offer it for insertion in "N. & Q." in the hope that something may follow by way of illustration:—

THE STORMING OF THE LUNATIC HOSPITAL: A PICTURE  
TO BE EXHIBITED ON THE SPOT.

December 2nd, 1802.

"Full in the front th' assailants stood,  
All charged with gall, if not with blood;  
In rank and file, in dread array,  
They wait the signal of the day:  
The strong, the weak, the wise, the silly,  
Throng Lover's Row and Piccadilly.  
The Hospital they meant to storm,  
And vaunted loud what they'd perform!  
For thus they cried, with loud bravadoes:—  
'What mean those iron pallisades?  
We'll in a minute overleap 'em,  
Pursue the foe and hence we'll sweep 'em.'  
As to the Windmill said Don Quixote,  
So said the foe:—'We'll pull those bricks out;  
The place dispeople, and dismantle,  
And drive those miscreants from their ant-hill;  
We'll fix the patients at a distance,  
Far from our notice or assistance;

Out of the town:—no person near 'em,  
Where we can neither see nor hear 'em.  
Out of the Walks we'll drive our gentry,  
With fear of fever bar their entry;  
And when a solitude we've made 'em,  
We will Ourselves in state parade 'em.'  
Backed by a hundred gallant names,  
A Chief in lofty sounds proclaims:—  
'Come out ye Lunatics and flee,  
This house I challenge is for me.  
Not that I mean to settle in it;  
I should not like it for a minute:  
I mean to fill it full of fever,  
To clear the town of noisome savour;  
Here, pent up close, just in the middle,  
Fever will sink as through a riddle.  
It joins th' Infirmary 'tis true,  
But what is that to me or you?  
Fools! If you dread, or think of danger,  
To Me and Magic you're a stranger!  
I can the force of fever charm,  
And all the patients 'gainst it arm;  
And though the beds should almost touch,  
I see no danger—or not much!'  
By all this gasconade unmoved,  
Within the house a champion—proved—  
Stood ready to sustain th' attack,  
Nor from the hot assault drew back.  
For he a Colonel fierce had been,  
And though no carnage he had seen,  
Yet brave and bold, he scorned to shrink,  
Or from their anger—or their ink.  
Against their rage he had, with prudence  
(And had he not, he'd been a true dunce),  
Prepared a battery of cannon,  
Which all their thoughts and fancies ran on:  
For they had heard a dreadful rumour  
Of these grim guns—which like a tumour  
Had swelled, inflamed, and grown so large,  
That all with terror stood the charge;  
And it was thought, that when one gun  
Was fired amongst them, all would run.  
But Falstaff-like, the more they trembled  
In louder tones was fear dissembled.  
Thus they, the more they feared and doubted,  
In stronger notes of challenge shouted:—  
That when the Colonel gave command,  
They straight would rush in sword in hand;  
His cannon they would spike, or turn 'em  
Against himself—or, else would burn 'em.  
For loud they said:—'They all were wooden!'  
Thus did they vaunt! when on a sudden  
(After a short but awful pause)  
His mighty sword the Colonel draws,  
When all at once, as they were gazing,  
The dreadful cannons 'gan a blazing;  
At once six guns pour deadly vomit,  
Nor can the enemy fly from it.  
Now thundering balls the foemen struck,  
And laid them sprawling in the muck,  
Which just behind in round rows placed  
By the street-sweepers thus were graced.  
First fell the leader on his back,  
For he had felt a dreadful thwack,  
Which all at once had laid him sprawling,  
And there he lay with piteous bawling:  
One eye was plastered up with mud,  
The other full of water stood;  
For sore he felt the dreadful shame  
Which would henceforth attend his name.  
Beside him lay, all soured in mire,  
A busy, bustling, babbling squire,



Who not of long orations sparing  
 (For other place 'twas said preparing),  
 His head had plump'd against a stone,  
 But did not crack the solid bone.  
 His friends affirm'd his hat preserved him :  
 It might be so, and well it served him !  
 Down fell a barrister i' th' dirt,  
 But, thank his stars, not greatly hurt ;  
 For he by other friends persuaded,  
 Not meaning ill, the house invaded.  
 But let us learn from his misfortune,  
 The loss that springs from ill-assorting !  
 Beside these fell, in black mud floundering,  
 In which they each had made a round-ring—  
 A learned tribe, who all lay sticking,  
 But flaskering, rolling, bellowing, kicking.  
 Around them lay a heap of blisters,  
 With pills and purges, vomits, clysters ;  
 Spasmodics, opiates, and cathartics ;  
 Doses for earaches, headaches, heartaches ;  
 (All these a nimble wight was picking,  
 And will be soon in's window sticking).  
 What others fell, and how they stumbled,  
 What gallant names in terror tumbled,"

Here the rhymes close abruptly, but we may perhaps be permitted to fill up the *lacuna* thus:—

["What other hands were smeared with grime,  
 The Muse may tell some other time."]

Probably there are some literary readers of "N. & Q." still resident in Manchester who may be able to annotate the preceding. It would be interesting to know the persons to whom allusion is made, the places indicated, and also the history of this local squabble.

T. T. WILKINSON, F.R.A.S., ETC.

Burnley.

#### PIECES FROM MANUSCRIPTS.—No. IV.

(From the *Ashmole MS.* 781, A.D. 1620-31.)

[WHAT IS A CUCKOLD?]

Whats a Cucold, learne of mee,  
 For fewe can tell his Pedigree,  
 or his subtile nature conster :  
 borne a man, yet dyes a monster.  
 God in Edens happie shade  
 Never such a Creature made.  
 then, to cut of alle mistakinge,  
 Cucolls are of woemens makinge.—P. 143.

A WIFE.

Such as I have to my owne harte propounded,  
 And labored to obtaine as Earths cheefe good,  
 A wife made all of wishes, and compounded  
 of choice Ingredients both for mind and blood ;  
 A Maide, yet willinge to become a Mother,  
 Younge, yet full ripe : A faire one, and yet blacke ;  
 The white side turnd to me, blacke vnto others ;  
 Silent, yet one that noe good tounge doth lacke ;  
 Rich onely to Contentment, not to excesse ;  
 Holy strivinge with love her faith to expresse ;  
 Wise not to teach, but her owne wants to knowe ;  
 Well-borne, yet not soe high to see mee lowe ;  
 Such, whilst I fancied to my self a wife,  
 Freind, I doe heare you have her to the life. FINIS.

P. 157.

#### THE PROPERTIES OF A GOOD WIFE.

She that is not bold, that doth not offend her husband,  
 that may and will not, that hateth the doore and the  
 windowe, that careth not for feasts and banquets, nor  
 for dancing, nor to be curious in apparrell, that heareth  
 noe Messuages, nor receiveth letters nor presents from  
 lovers, that esteemeth above alle others her husband  
 whatsoever he be, that laboreth truly to provide for her  
 Familie, that feareth God, and praieth often to him wil-  
 lingly, and is the laste that speaketh, and the first that  
 holdeth her peace.—P. 157.

AN EPITAPH [FOR AN HONEST MAN].

Here lieth a honest man.  
 If thou wouldest have more,  
 Thou art not for thy selfe,  
 For honestie is store  
 Of Commendacions : tis much more praise  
 To be a honest man then live maine dayes.

FINIS.

P. 156.

F. J. FURNIVALL.

POPULAR PHRASEOLOGY: USE OF THE WORD POWER. — I have been often struck with the fact, how purely of classical derivation are many of the expressions in daily use amongst our country people. Take, for a single instance, the word *power*, as signifying *quantity* or *number*. Nothing is more common than to hear one person say of another, that he has a *power* of money, or a *power* of friends, or a *power* of hands = workmen, which is simply synonymous with the peculiar use of *vis* in Latin, and *δύναμις* in Greek. Thus in Cicero we find "*vis auri*," "*vis innumerabilis servorum*"; in Horace, "*vis hederæ*"; in Virgil, "*canum vis*"; in Juvenal, "*verborum tanta vis*"; in Livy, "*vis navium*"; in Tacitus, "*vis locustarum*"; and, as its Greek equivalent, we have in Herodotus *κοῖτην δὲ χρημάτων δύναμιν*; and in Thucydides, *ἀπ' ἀδύτης δυνάμειος χρημάτων*.

Other similar instances, of which there are doubtless many, I may note from time to time as leisure serves, and the Editor of "N. & Q." will courteously accord me a little space.

EDMUND TEW.

"YEDE," MISUSED BY SPENSER. — It is strange that no one seems to have remarked the curious blunder made by Spenser respecting the verb *yede*. In yielding to his propensity for archaic diction, he has, in this instance at least, not perfectly learnt his lesson, and fallen into a remarkable grammatical error. *Yede* and *yode* are both, as every student of Early English should know, various forms of the past tense of the verb *to go*; in fact, they are both equivalent to *goed*, formed from the verb by adding *-ed*; though, in modern times, we have renounced the use of this preterite, supplying it by that of the verb *to wend*, for which we have found a new one by writing *wended*. But Spenser, observing the differing forms of the word, came to the extraordinary, yet somewhat logical, conclusion that *yede* must be the infinitive mood, and

*yode* the past tense of the same. This did not mislead him as regards *yode*, so that he wrote correctly enough—

"Before them *yode* a lustie tablere."  
*Shepherd's Calendar*, May, 22.

But, with respect to *yede*, he has erred in at least three places:—

"Then badd the knight his lady *yede* aloof."  
*Faerie Queene*, i. xi. 5.

"The whiles on foot was forced for to *yead*."  
*Ib.* ii. iv. 2.

"But if they with thy gotes should *yede*."  
*Shepherd's Calendar*, July, 109.

Nares gives no instance from any other author beyond quoting *yede* as a preterite; and it would be curious to know if the mistake really occurs in any other author's works. Spenser certainly did not find it so used by his master Chaucer, nor by any other writer of the fourteenth century. I observe in the new edition of book II. of the *Faerie Queene* in the Clarendon Press Series, that the error has been allowed to pass uncorrected, and that to *yede* is supposed to mean to *gad*. But *gad* is derived from the old word for a *good*, and there is literally no more connection between *yede* and *gad* than there is between *good* and *good*; so that the suggestion merely amounts to a pun upon the words.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

ROBERT WALLACE, Esq.—In *The Times* of Tuesday, August 18, there is an elaborate "History of the Post Office" to the present time; but, to my great surprise, no mention is made in it of Mr. Robert Wallace, of Kelly, M.P. for Greenock, who will be honoured by posterity for his great and successful exertions on behalf of Post-office reform—exertions perseveringly carried on over a long series of years, in spite of difficulty, discouragement, and opposition. He is very well known at Glasgow, and it will appear also, from the proceedings of Parliament, that he originated and carried through it the Penny Postage as it is now established. I think some reader of "N. & Q." would do good service to the public by giving a succinct analysis of Mr. Wallace's arduous labours in carrying his scheme through the House of Commons.

SUUM CUIQUE.

UNDESIGNED COINCIDENCES.—It is of interest to note how a similar idea has been differently expressed by men of intellectual or of imaginative power. Take, for instance, Burns's well-known lines:—

"A prince can mak a belted Knight,  
A Marquis, Duke, and a'that;  
But an honest man's aboon his might—  
Guid faith, he mauna fa' that!"

Now, turn to the *Plain Dealer*, Act I., where Manly says:—

"A Lord! What, thou art one of those who esteem men only by the marks and value fortune has set upon

'em, and never consider intrinsic worth! but counterfeit honour will not be current with me: *I weigh the man, not his title*; 'tis not the King's stamp can make the metal better or heavier."

It is not perhaps very likely that Burns had read Wycherly's Plays, and yet there is the same perception of moral truth, varied only in its expression by their special gifts. S. H.

ROUGH PIETY.—Having been in the habit, and that before the time of Captain Cuttle, of making a note of things which struck me in my studies, I found the other day, upon looking over some old papers, the following stanza from some hymn, which I send for the entertainment of your readers. From what it is taken, I know not, but have no scruple in transcribing it; as, however absurd, it clearly was not meant to be profane, and must have been the production of some locksmith, who applied the ideas and phrases of his art to purposes of theology:—

"My soul is like a rusty lock,  
Lord, oil it with Thy grace:  
O rub it, rub it, rub it, Lord,  
That we may see Thy face."

W.

### Queries.

ANONYMOUS.—Who is the author of the very interesting account of the English versions of the Scriptures published by the Religious Tract Society, and entitled *Our English Bible*? A.

CARDINAL BEAUFORT.—I had some time ago, in MS., some lines on the picture of the death of Cardinal Beaufort; I have lost the MS., and much wish to recover the lines. They commenced, as far as I recollect, thus,—

"Is the struggle ended yet?  
Has the spirit pass'd away  
From its tenement of clay?"

and ended with the two following lines:—

"If thou hast confidence in grace divine,  
Then raise thine hand—he dies and makes no sign."

JOHN EVANS.

BELI MAWR=BELI THE GREAT.—In Mr. Walford's *County Families* (1864, p. 737), a note to a certain family says:—

"This family have continued in possession of their family estates, in unbroken descent from Ynyr, King of Gwent, A.D. 899. Several genealogists have traced their origin to Beli Mawr, or Beli the Great, who was King of Britain about B.C. 100."

Would some correspondent oblige by stating what is known of this Beli Mawr or Beli the Great? Was he ancestor to Cassibelaunus or Cassivelaunus, Cunobelinus, and others? Was his appellation British, and if so, what did it signify? Or was Beli the genitive of Belus, as in "Oculus Beli=the eye of Baal"? If so, would it not establish at least a verbal, if not a personal, relationship



between the Beli, -belaunus, -belinus, &c. ? And is it probable that the present surname *Beale* is but a variation of the above *Beli* ? J. BEALE.

CATTERN'S DAY.—A writer in the current number of the *Quarterly Review* (p. 168, note), says:—

"Until quite lately, the lace-makers (of Bedfordshire) kept Cattern's-day as the holiday of their craft, in memory of the good Queen Catherine."

Catherine of Aragon is here meant. What authority is there for the latter part of this statement ? J. M. COWPER.

"CAZEN EDITION."—What is the meaning of Cazen ? Who was he ? or what does the term signify ? I have several Cazens. I am informed that upwards of 400 volumes were issued of the Cazen edition, and that a complete set is preserved in the Royal Library at the Hague. My Cazens are dated "A Londres, M.DCCLXXX," but I have seen some with the imprint of Geneva. Several of the Cazens are illustrated by copper-plate engravings very admirably executed, but the names of the artist and engraver are omitted.

STEPHEN JACKSON.

CHANDRA GUPTA MAURYA (Wilson's *Vishnu Purāna*, p. 468).—By what inscriptions, grants, coins, or other evidence, can Chandra Gupta Maurya, the founder of Chandra Gupta,\* ninety-five miles S. E. from Goa, and Chundergoorty Putnam on the Krishna, eighty miles S. E. from Haider-ābād, be referred back beyond the fifteenth century of the Christian era.

Does the stream Patāla,† or Patāla Ganga, flow near either city ? and what building marks the spot where Nanda Rāja, called Mahā Padma, the great millionaire, and Dhana Nando, or, the rich Nanda, was put to death by Chanaka Kautilya,‡ elsewhere called Sacātara and Vrishala ?

R. R. W. ELLIS.

Starcross, near Exeter.

CONMECHERCHY.—In an ancient charter granted by Robert le Bossu, the second of the Norman earls of Leicester, a word occurs which I have not met with in any other ancient document. The charter is copied in Latin and English, in an old collection of town records bound in one volume, and entitled *Borough Charters; Laws of Portmannote*, &c. I here reproduce the old English copy:—

"R. Erle of Leic. to his vndersherif, and to all his Justices and Ministers of Leic. Frensh and English, gretynge: knowe ye that I to all my burgesses of Leic. and to all them that in their Companye wold themselfs graunt to hold of me frelie and quietlie from all custumes, and from all things ptenyng to hundr. & heret,

\* Buchanan's *Southern India*, vol. iii. p. 250.

† Captain Wilford (p. 280), and Major Mackenzie (vol. v. p. 380), *Bengal Asiatic Researches*.

‡ Kautilya, query, from the Arabic *Qātīl*, a murderer ?

and that by their payments accustomed, and also by the increment of viii li., so that neither by plee, neither for any custumie thei goo owt of Leic. but onlie to the Conmecherchie [portemannot] as of old tyme was accustomed. I graunt also to theme to hold their m'chunts gilde as they ever best held in tyme of my father. Witnessse R. pmt. & Rico magro, & Baldeuino de Grauntmt & Barnard pmt. at Britelm."

The word to which I call attention is "Conmecherchie." In the transcript the word "portemannot" is inserted in the space above it—evidently to show that the words are synonymous. In the Latin copy, the word is in the accusative case, "conmecherchiam." What the "Conmecherchy" was, the interlined word proves: it was the local court in which matters of debt and trespass were determined, otherwise called the "portmannote"—townman-meeting. But what I ask any of your readers acquainted with ancient law-terms to oblige by saying, is, whether the word is elsewhere met with. It seems to be of Norman-French origin—*chercher*, to seek: probably being at the root of the last syllables.

JAMES THOMPSON.

AN ENGLISH CHURCH AT ARNHEIM IN 1640.—In a letter written by Mr. Robert Crane to his honoured friend and cousin Sir Robert Crane of Chilton, in Suffolk, Knt. and Bart., which has been recently printed in *Memorials of the Cranes of Chilton*, by William S. Appleton, 4to, 1868, is the following remarkable passage. The original is in the Bodleian Library (MS. Tanner 65), and was written in 1640 from Utrecht:—

"In Gelderland, at the citie of Arnhem, I received greates favors from divers worthy gentlemen of our nation who have theire seated them selfs, especially from these—Sr William Constable, Sr Mathew Boynton, Sr Richard Saltingston (i. e. Saltonstall) of Yorkshire, as also from Mr Laurence, who within few yeares lived neere Berrye [Bury St. Edmund's]. They have two Preachers, and this the discipline of their Church. Upon every Sunday a Communion, a prayer before sermon and after, the like in the afternoone. The Communion Table stands in the lower end of the Church (we<sup>ch</sup> hath no chancel) otherwise, where the chiefest sit and take notes,—not a gentlewoman that thinks her hand to faire to use her pen and inke. The Sermon, Prayer, and Psalme being ended, the greatest companie present theire offeringes, we<sup>ch</sup> amount to about two or 3 hundred pounds a yeare sterlinge. The Ministers content themselfs with a hundred pound a man per annum; the remainder is reserved for pious uses."

The three Yorkshire knights were all strong Parliamentarians. Sir William Constable, created a baronet in 1611, was one of those who signed the king's death-warrant. Both he and Sir Mathew Boynton (created baronet 1618) would have gone to New England, "if some singular providences had not hindered them" (as Cotton Mather states): Sir Richard Saltonstall went there, but returned in 1631. Have any other notices been preserved of their church at Arnheim ?

J. G. N.

ANCIENT AND MODERN SUPERSTITIONS.—When I first came to London, I was constantly annoyed by a certain class of persons "spitting aside" when they passed me. I one day asked a servant girl, who by accident spat upon my foot, what she meant by it, and the reply was, "I should have bad luck if I didn't spit at a gentleman in spectacles." Perhaps her answer will apply to the case of S. W. and the Birmingham holiday-keepers. H. G. W.

TRIALS FOR FELONY.—Do the Assize Rolls, or any other class of public record, furnish information as to the result of trials for felony? I am anxious to gain some information concerning a trial that took place, in which a priest was charged with robbing a church in the reign of Henry VIII.? CORNUB.

MASK OF CROMWELL.—I have got a mask, said to be of Cromwell, taken after death. It was given to me by a person who told me he got it from one of the Ireton family. Can any one tell me how I could verify it as genuine? C. H.

ENGLISH JACOBITE SONGS.—In the introduction to the *Cavalier Songs and Ballads of England from 1642 to 1684*, edited by Charles Mackay, LL.D. 1863, it is stated:—

"In this collection no Jacobite songs, properly so called, are included, it being the intention of the publishers to issue a companion volume of the Jacobite ballads of England, from the accession of James II. to the battle of Culloden, should the public receive the present volume with sufficient favour to justify the venture."

Now, the writer of this thinks it would be a very graceful act if your correspondent who signs with the initials J. M. under the article "*Chevalier's Favourite: Stirling of Keir*" (3rd S. xii. 164), would communicate with Dr. Mackay, whose publishers are Richard Griffin & Company, publishers to the University of Glasgow, London and Glasgow, and allow them to make use of his volume, the *Chevalier's Favourite*, in forming their collection of English Jacobite songs. I should also be much obliged by your correspondent if he would give the whole of the verses of "*Mournful Melpomene*," written by Princess Elizabeth, daughter of his most sacred Majesty King Charles I. of England, in "*N. & Q.*" As there were adherents of the House of Stuart in America, who sided with General Washington in the American War of Independence, are there any American Jacobite songs? There is an American song used during the American insurrection that lately took place: the writer of this would be obliged to any correspondent of "*N. & Q.*" who would send it to appear in its pages. W. H. C.

WILLIAM FENTON.—Why was William Fenton, Esq., of Glasstro, near Leeds, called in the last century "*Fenton the Waggoner*?" Particulars of his wife and family are requested. TEWARS.

GILES FLETCHER.—Can any correspondent inform me whether this fine line from *Christ's Victorie* (ii. 30, line 3),

"As if the snow had melted into flowers,"

occurs earlier in Chaucer or Spenser? and whether it has not been reproduced by Tennyson? Further, can any one oblige me with another use than by Giles Fletcher of the word *orizal*? It occurs in *Christ's Victorie* (i. 24) as follows:—

"'tis he (that wounded all)

Cures all their wounds; he (that put out their eyes),  
That gives them light; he (that death first did call  
Into the world) that with his *orizal*

Inspirits earth: he heau'n's al-seeing eye,  
He earth's great prophet, he, whom rest doth flie,  
That on salt billowes doth, as pillowes, sleeping lie."

The context seems to determine the meaning to be—rising; but I am desirous to know if it is a coinage of the poet. A. B. GROSART.

15, St. Alban's Place, Blackburn.

JOSEPH FLETCHER.—I am desirous to know where I can see a copy of this old poet's *Perfect, Blessed, Cursed Man*, in either the 1628 or 1629 edition. His *Christ's Bloodie Sweat* (1613) I have. F.

LOCAL TERMINATIONS.—The names of many villages in Norfolk end in the syllable *ham*; many places in Essex have the word *end* appended to their names. The termination of the names of some cities in the East Indies is *abad*. The first and the last are very like the English words *home* and *abode*. Is their meaning similar, and what is that of the second? Perhaps some of your philological correspondents would kindly answer. R. B.

PERPETUAL YOUTH.—Bacon, in his *Wisdom of the Ancients* (xxvi. "Prometheus, or the State of Man") says, after telling us the gods presented mortals with perpetual youth, the following:—

"But men, being foolishly enjoyed hereat, laid this present of the gods upon an ass, who, in returning back with it, being extremely thirsty, strayed to a fountain. The serpent, who was guardian thereof, would not suffer him to drink, but on condition of receiving the burden he carried, whatever it should be. The silly ass complied; and thus the perpetual renewal of youth was, for a drop of water, transferred from men to the race of serpents."

The classical authority for this I have been unable to find; and any one of your correspondents who could supply me with the information will greatly oblige me.

CASTIGATOR AD UNGUEM.

QUOTATIONS WANTED.—

"And other harpers many a one,  
And the Briton Glaskerion."

(*Canterbury Tales*.)

Villemarqué's *L'enchanteur Merlin*, p. 262.

But where are these lines in Chaucer? Is Glaskerion to be taken as a British plural, or as a proper name? LÆLIUS.



Chamberlayne, in his *Anglic Notitia* for 1669, quotes the line:—

"Anglica gens est optima flens et pessima gaudens."

Where shall I find the original? The author of this curious Red Book styles England the paradise of wives (this is very delightful in an age not singular for its morality), and the hell for horses. Two hundred years have certainly not rendered the condition of the ill-used quadrupeds in any degree Elysian!

L. X.

"But let the ruffian Boreas once enrage  
The gentle Thetis, and anon behold  
The strong-ribbed bark through liquid mountains  
cut," &c.

Q. H. F.

"SONGS OF SHEPHERDS," ETC.—Who wrote the classical burlesque "Songs of Shepherds," &c., each stanza ending with "Hunting the hare"? Is it by Porson? His macaronic lay commencing "Ego nunquam audiui such terrible news" is also desired.

MARIA H.

TOBIT FAMILY.—Can any of your correspondents give me any information about the Tobitt, or Tobit, family? There are several persons bearing this name in Sussex and Kent, and one or two in London, and they are all very nearly related. I believe they originally came from Dunswick Manor, in Sussex. I shall be very glad to get any information concerning this family.

EDWARD J. KNIGHT.

3, Amersham Park Terrace, New Cross, Kent, S.E.

TOWNSMEN AND COUNTRYMEN.—The ascertainment of the relative social *status* of townsmen and countrymen in bygone periods in this country is an interesting historical process. It would seem that during the existence of the privileged guilds of early origin in the towns, the members of those bodies ranked in social estimation with an elevated class in the rural districts. For instance, the tradesman established in a borough, eligible to be on its council, and to be made an alderman, or elevated to the mayoralty, was equal in position to a yeoman of the adjoining villages. The restrictions imposed on setting up in trade, the fees paid on entrance into the guilds, and the limitation of numbers in the different trades, all helped to render the upper class of tradesmen an exclusive and influential class. Hence, also, the younger sons of gentlemen of landed estate unprovided with fortune—their numbers preventing their receiving a share of the paternal estates—were placed apprentices to tradesmen, as thus they retained a kind of social position, and means of livelihood not otherwise to be obtained.

The statute-book shows the operation of this system. I find that in an Act of the reign of

Elizabeth no youth could be placed as an apprentice to a currier unless he was the son of a person who "dispended" at least 40s. yearly from landed property. This, it may be supposed, meant that no man under the rank of a yeoman could apprentice his son to a currier. If this supposition be incorrect, perhaps some one of your correspondents will point out the mistake. Forty shillings yearly would, in the reign of Elizabeth, mean a considerable income from landed property, I presume. Other examples of this kind would oblige

JAYTEE.

WATER: BEER: ALE.—

"Honest water is too weak to be a sinner; it never left man in the mire."—*Timon of Athens*, Act I. Sc. 2.

"Here's a pot of good double beer, neighbour; drink and fear not your man."—*Henry VI. Part II.*, Act II. Sc. 3.

It appears, from the above quotations, that both water and double-beer had their respective virtues in Shakspeare's time: the first quotation is worth a place at the head of every Temperance Society. As to the latter, it leads me to inquire as to the origin of double X beer,\* now so much drunk; and whether double-beer, in the time of Shakspeare, was beer of double strength? The word *beer* is used by Shakspeare only once; but ale is mentioned in the following:—

"A quart of ale is a dish for a king."

*Winter's Tale*, Act IV. Sc. 2.

It appears that ale was a superior beverage to beer; but in what respect did it differ in Shakspeare's time?

SIDNEY BEISLY.

BISHOP STEPHEN WESTON.—I beg leave to inquire for information as to the parentage and origin of Stephen Weston, who was Bishop of Exeter from 1724 to 1742. The tradition among his descendants is that he was nearly related to the Lord Treasurer Sir Richard Weston, who was created Baron Weston in 1628 and Earl of Portland in 1633. He was born in 1666, and died in 1742. His representatives possess a splendidly illuminated MS. pedigree of the Weston family in all its branches, brought down to the year 1633, which was executed by the Herald Lilly for the Lord Treasurer, who died in 1634.

Polwhele, in his *History of Devonshire*, says that the bishop was born in Berkshire, was a scholar of Eton, then a scholar and fellow of King's College, Cambridge, and afterwards a junior master and fellow of Eton; and that his friendship with Sir Robert Walpole at college procured him his bishopric from that minister.

Perhaps some of your readers may have access to the books of Eton or of King's, and can favour me with information I seek.

H. B. TOMKINS.  
New University Club.

\* This line is considered to be a mere proverb: see "N. & Q.," 3rd S. vi. 59.—Ed.]

[\* See "N. & Q.," 1st S. viii. 439, 572.]

"YOUTH'S MAGAZINE."—Can any reader of "N. & Q." give me information regarding this magazine, its contributors, and editors? It was commenced early in the present century, and was for a considerable time under the management of John Campbell, a dissenting clergyman. Jane Taylor, I think, was a contributor under the signature Q. Q. The magazine is (or was lately) edited by the Rev. W. M. Whittemore, a clergyman of the Established Church. Who is the author of two articles in this magazine (1846), "A Glass of Water" and "A Wet Day," both by the same author without any signature? R. INGLIS.

### Queries with Answers.

THE BATTLE OF BRENNÉVILLE.—I may be asking a very simple question, but I have no map or book of reference at hand which will direct me to the precise locality of the battle of Brenneville, where, in 1119, our Henry I. obtained a victory over Louis-le-Gros. Thierry, with true Gallican economy, appears to ignore the battle altogether. (*Hist. de la Conquête d'Angleterre*). Anquetil calls it "La plaine de Brenneville près du château de Noyon à peu de distance des Andelys," and various authorities speak of the battle as fought in connection with Louis's expedition against Noyon, and mention his retirement after it to Andelys. Am I right in my supposition that this could not be the town of Noyon in Picardy, but some neighbouring castle, possibly at Nojon-le-sec, which I find in the maps between Grisons and the Andelys? Matthew Paris seems to have blundered in his statement, that the Earl of Flanders received a deadly wound here; whereas, in the next paragraph, he speaks of his having received it "apud Aucum in Normannia;" i. e. as the other chroniclers say at Eu, and Hume puts his death in 1113. C. W. BINGHAM.

[Henry of Huntingdon omits mentioning in the text of his history where the battle was fought, but the verses which follow supply the name of the place, Noyon:—

"Where Noyon's tow'rs rise o'er the plain,  
And Oise flows onward to the Seine,  
Two banner'd hosts in ranks advance:  
Here, Louis leads the pow'rs of France;  
Henry of England, there, commands  
His English and his Norman bands."

Our chronicler calls it the battle of Noyon, on account of this place being Henry's head quarters. The central point of the battle appears to have been at the farm of Brémule, three leagues distant. Hence we read in the history of Ordericus Vitalis, that "the French having reached the neighbourhood of Noyon, set fire to a granary belonging to the monks of Boucheron, the smoke of which was visible to the English as it rose in the air. Near Mount Verclive there is an open ground and vast plain,

called by the inhabitants of the country Brémule. King Henry descended to it with five hundred cavalry, the warlike hero having put on his armour and skilfully disposed his mailed troops. Of the Normans, there were Baldric de Brai, William Crispin, and some others in the ranks of the French army. All these assembled at Brémule, swelling with pride, and ready to encounter the Normans." Duchesne's text calls the place Brenneville; but the original manuscript gives the right name Brenmule. In the *Dictionnaire* by Dezobry and Bachelet (Paris, 1857), it is stated: "Brenneville, lieu de l'anc. Vexin (Eure), près des Andelys. Louis VI. le Gros y fut vaincu en 1119 par Henri I<sup>er</sup> d'Angleterre."

THE SONG OF ALLY CROAKER.—Can you furnish me with a correct version of this once popular Irish song? I have applied to several friends, but their memories could only supply a few verses; nor have I been able to ascertain the date and occasion of its being composed.

CHARLES J. ROBINSON.

Norton Canon, Hereford.

["Ally Croaker" is a song by Foote, in his comedy, *The Englishman in Paris*, 1753, and was sung by Miss Macklin to the guitar. It was printed, with the tune, in *Apollo's Cabinet*; or, *The Lady's Delight*, ii. 218 (Liverpool, 1757). The song thus commences:—

"There lived a man in Ballymccrazy,

Who wanted a wife to make him unaisy,

Long had he sigh'd for dear Ally Croaker,

And thus the gentle youth bespoke her:

Arrah, will you marry me, dear Ally Croaker?

Arrah, will you marry me, dear Ally Croaker?"

The tune is printed in Chappell's *Popular Music of the Olden Time*, ii. 714.]

LISTS OF M.P.s.—Will you kindly tell me whether lists of our parliamentary representatives from the earliest times have been published; and if so, in what work? I want to find out the former burgesses of some places not commemorated in a county history. W. H. S.

[*The Parliamentary History of England*, 1806-20, as well as the three series of *The Parliamentary Debates* (Hansard's), give lists of the members of the House of Commons from a very early period down to the last parliament of the current reign. The lists are prefixed to each new parliament. Another list from 33 Henry VIII. 1542 to 12 Charles II., 1660, arranged in parliaments, is printed in Willis's *Notitia Parliamentaria*, vol. iii. pt. II. Beaton's *Chronological Register*, 3 vols. 8vo, gives the members of both houses from 1708 to 1807.]

BISHOP GROSTESTE.—At the monastery of Saint Bennet at Holme, Leland saw a commentary on the books of Dionysius de Hierarchia by Robertus Lincolnensis (Grosteste). Does this commentary now exist in print or manuscript? (Hunter's *English Monastic Libraries*, p. 22.) A. O. V. P.

[Bishop Grosteste's manuscript of his Commentary on Dionysius is in the library of Lincoln College, Oxford,



God. memb. ci., and was the gift of John Mabelthorpe. It is entitled "Dionysii Areopagitæ de Cælesti Hierarchia liber in capitulis quindecim distinctus; cum commento abbreviato." Then follows, "Liber de Ecclesiastica Hierarchia, ex ejusdem interpretis versione et interpretatione." (*Vide Cox's Catalogue, and Pegge's Life of Bishop Grosseteste, 1793, 4to, p. 290.*)

RAYMUND LULLY.—I shall feel obliged if you will kindly furnish me with a list of books giving any account of Raymond Lully. OSFHAL.

[Some account of Raymond Lully, the Enlightened Doctor, may be found in the *Penny Cyclopædia*; Aikins's *Biographical Dictionary*; the new edition of the *Biographie Universelle*, and Trithemius *On the Illustrious Writers of the Church, 1546, 4to.*]

### Replies.

#### BISHOP PERCY, AND HIS "RELIQUES."

(4th S. ii. 169.)

Having contributed several articles to the Third Series of "N. & Q." on Thomas Percy, Bishop of Dromore, and his books, under my old signature, OXONIENSIS, I am rather surprised that MR. PAYNE COLLIER has not noticed them before, as his note in the last number of your periodical indicates his taking an interest in the subject. They were written, besides, chiefly with a view of obtaining additional information, and any given would have been gladly received.

Now, first, the letter which MR. PAYNE COLLIER prints, dated Easton Maudit, April 16, 1761, is, I imagine, addressed to the publisher of the *Grand Magazine*—a periodical to which Percy contributed. I have in my possession a copy of a letter of a somewhat similar kind, transcribed from an original in the Bodleian Library, from him to the publishers, offering some translations, &c., for insertion.

Then as to the little poem, "Deep howls the storm with chilling blast," &c., it was inserted in the Appendix to my *Memoir of Bishop Percy* in order to show that the attachment to Mrs. Percy was of the most permanent kind, and the date given is undoubtedly March 22, 1788, as MR. PAYNE COLLIER observes, "six years after Percy became Bishop of Dromore," and, it may be added, when he was fifty-nine years of age. I pass no judgment on the merits of the poem. It was sent to me by the Rev. H. B. Knox, the present rector of Dromore, who told me that he had copied it from an album belonging to a lady of that place, but I was unable even with the assistance of a friend to decipher some of the words in the MS., and this will account for inaccuracies, for we had to guess at some words, and endeavour to go as near the mark as we could. Mr. Knox informed me that the poem was addressed to Mrs. Percy, and that he believed it to have been written for the album above-mentioned, and never to have been printed.

Percy's connection with the ducal house of Northumberland is "not proven." In the Bridgenorth register the name is spelt "Pearcy;" in the Council books of that town "Piercy;" and also in the catalogue of Oxford Graduates; in a Battel book at Christ Church it is "Peircy;" but in the register at Easton Maudit, in his own hand, it is most clearly and legibly written "Percy," and the date of this is 1753. The fact of his father having been a grocer at Bridgenorth was disputed by his descendants, but it is now proved beyond doubt; for MR. HUBERT SMITH, the deputy town clerk of Bridgenorth, found a minute referring to his trade—namely, "it is ordered and agreed that Arthur Piercy of Birmingham, the son of Arthur Low Piercy of Bridgenorth, grocer, shall be admitted as a burgess, August 12, 1755," the said Arthur Piercy being the brother of the editor of the *Reliques of Ancient English Poetry*.

The *Memoir of Percy* prefixed to the Ballad Book was undertaken and written from my having ever taken an interest in the *Reliques*, and from once having held a curacy almost within a walk of Easton Maudit, in Northamptonshire, for so many years his quiet home. Several inaccuracies have crept in, and it might easily have been made more perfect had access to a good library been afforded, but in a lonely country place the chance was not permitted. It has, however, I hope, chronicled hitherto unrecorded facts concerning Percy, and shown his industrious painstaking character. He might not indeed have been a man of first-rate abilities, but at any rate the merit is his of having been the first to pioneer the way in several hitherto untravelled tracts of literature.

I should imagine that no library possesses a complete collection of the books that Percy either compiled or edited, for they are many in number and some are of extreme rarity. Very few copies again were printed of his interesting correspondence with Paton, Edinburgh, 1830. One is in the Bodleian stores, and was shown to me by a friend. I have heard that MR. PAYNE COLLIER possesses a copy of the works of Surrey edited by Percy, the whole of the impression of which was destroyed by a fire which took place in Red Lion Passage, in 1803, with the exception of a few copies privately circulated. It may interest him to know that now an excellent photograph of the bishop's birth-place at Bridgenorth may, for a very trifling sum, be procured, and that the house itself was very recently in the market, and might have been purchased at a reasonable rate.

JOHN PICKFORD, M.A.

Tamworth, Staffordshire.

While I am pleased to see MR. PAYNE COLLIER's notes on "Bishop Percy and his Reliques," and obliged to him for printing them, I ask you to

allow me, in justice to MR. PICKFORD, to observe that lines 5 and 6 of MR. PICKFORD's "Life" state that Percy's grandfather was a grocer as well as his father; and also that the note on the second page of the "Life" states that a woodcut of the old Percy house is to be found in Mr. Bellett's *Antiquities of Bridgnorth*.

F. J. FURNIVALL.

ILLUSTRATIONS OF BISHOP PERCY'S  
FOLIO MANUSCRIPT.—No. II.

"THE FARMER AND THE KING."

(4th S. II. 152.)

When I was a boy I heard this ballad sung, and I have ever since remembered it. My recollection enables me to supply some of the *lacunæ* in your correspondent's version. I think there is a dash of the *seaside* in such terms as "he darned his eyes." It smacks of Plymouth.

"There was an old chap in the west cuntrye,

A flaw in his lease the lawyers had found;

'Twas all about felling of five oak trees,

And building a house upon his own ground.

Right too ra loo ral, &c.

"This old chap to Lunnun would go

To tell the king a part of his grief,

Likewise to tell him a bit of his woe,

In hopes the king would give him relief.

Right too ra loo ral, &c.

"When this old chap to Lunnun was come,

He found the king to Windsor was gone;

And gain he had known that he had not been there,

He dashed his wig if he'd come so far.

Right too ra loo ral, &c.

"So when this old chap to Windsor was come,

He walked right up before the door;

He banged and he thumped w<sup>th</sup> his oaken clump,

'There is room enough there for I to be sure.'

Right too ra loo ral, &c.

"Please, Mr. Noble, show I the king.

Lord! bee's that the king as I sees there!

Well, I seed a chap at Bartlemy Fair

Look'd more like a king nor that chap there.'

Right too ra loo ral, &c.

"Well, Mr. King, an' how do you do?

I ha' gotten for you a bit o' a job,

And gain for me the thing you will do,

I ha' gotten a summat for you in my fob.'

Right too ra loo ral, &c.

"The king he took the lease in han,

To sign it too he were quite willin';

So the farmer to make him a bit o' amends

He pulled out his bag, and he g'v'd him a shilling.

Right too ra loo ral, &c.

"The king to carry on the joke,

He ordered ten pounds to be paid down.

The farmer he stared, but nothing spoke,

He stared again, and he scratched his crown.

Right too ra loo ral, &c.

"The farmer he stared to see so much gold,

And to take it up he were quite willing;

But he said, gain he'd known he had so much cash,

He darn'd his eyes if he'd a' gien him the shilling."

J. EMERSON TENNENT.

I have known this song for nearly thirty years, though I am unable to say if it has been in print; but I think that such must have been the case. I remember hearing it sung, when I was a boy, at the Kidderminster Theatre, by an actor dressed in character as an old farmer. It was sung between the drama and farce, and went to the tune of "The Cork Leg," and I afterwards sung it myself at some schoolboy theatricals. Since then it has lived in my memory, and it differed but little from the version quoted in your pages. The omitted lines of the third verse were these (following "He found the King to Windsor had flown")—

"If he'd a known he'd not been at home,

He'd dang'd his buttons if he'd ever have gone."

"Home" was pronounced "whum," so as to rhyme with "come." The next verse began with the line—

"So this old chap to Windsor did stump."

Of course the singing of the song was accompanied with much acting and expressive pantomime.

CUTHBERT BEDE.

I learnt the following many years ago as the third and fourth lines of stanza 3, in the West Country story of "The Farmer and the King":—

"Zays he, if I'd known he'd not been at home,

Why, dash my buttons if ever I'd come."

Also my version of line 3, stanza 8, was:—

"Likewise ten shillings and half-a-crown."

J. J. M.

I send you the third verse of "The Farmer and the King," as I knew it when a boy:—

"When this old chap to Lunnun was come,

And found the King to Windsor had gone,

He said, 'If I'd ha known he han bin at home,

Dash my buttons if I'd ha come.'

Ri tooal looral, &c.

DAVID GOODING.

There is a chorus to "The Farmer and the King,"

"Ri tooal looral looral loe,

Right fal la fal la."

The third verse is, I believe:—

III.

"When this ol' chap to Lunnun had come,

He voun the King to Windsor had gone,

But if he'd known he'd not been at home,

He dong'd his wig if ever he'd come.

IV.

"Then this ol' chap to Windsor did stump,

But the gates were barr'd and all secure, &c.

VIII.

"The King, to carry on the joke,

Ordered ten pounds to be paid down;

The Farmer he stared, but nothing spoke,

He stared again, and scratched his crown.



## IX.

"The Farmer he stared and looked very funny,  
To take it up was likewise willin';  
But 'a said, if a'd know'd he'd a got so much money,  
He'd a dashed his wig vore he'd g'd'un a shilling."

'This is the way my brother used to sing "The Farmer and the King" some thirty years ago.

HENRY WARREN, Vicar of Flixton.

Bungay, Suffolk.

The song of "The Farmer and the King" is printed in the *Universal Songster*, vol. iii. p. 381, under the name of "The King and the West-Countryman." "The missing lines" are contained in stanza 3:—

"Now this old chap to Lunnun did go,  
But found the King to Windsor had gone;  
But if he had a known he'd not been at home,  
He domed his buttons if ever he'd come.  
Ri tooral, &c."

S. D. S.

The friend of MR. FURNIVALL's correspondent says that the ballad of "The Farmer and the King" was printed many years since. I have a copy before me, under the title of "The King and the Countryman," in a little volume, *The Comic Songster*, published in 1840, by Hamilton, Glasgow, from the press of our Paisley Nestor of printers, John Neilson. It varies a little from the Devonshire version printed in "N. & Q." In printing the third stanza, Mr. Shelley does not recollect the last two lines of it. This is the third stanza in our Paisley copy:—

"When this old chap to Lunnun had come,  
He found the King to Windsor had gone;  
But if he had a-known he'd not been at home,  
He domed his buttons if ever he'd come."

JAMES J. LAMB.

Underwood Cottage, Paisley.

## LETTER FROM SIR T. FAIRFAX.

(4th S. ii. 149.)

Your Dewsbury correspondent deserves the thanks of all who take an intelligent interest in the history of our great civil war. The document which he has published in your columns to-day has not, as far as I can make out, appeared in print before. No doubt it was one of many copies sent abroad among the towns and villages near Bradford for the purpose of raising forces for the then contemplated assault on Leeds. A letter from Sir Thomas Fairfax to his father, dated "Bradford, January 9th, 1642" [1643], is extant. The original is, I think, but am not sure, among the Additional Manuscripts in the British Museum. I only know it from the modernised copy in Bell's *Memorials of the Civil War*, vol. i. p. 33. In this communication Sir Thomas says that the people

of those parts grow very impatient that the Royalists should be driven out of Leeds and Wakefield, "for by them all trade and provisions are stopped, so that the people in these clothing towns are not able to subsist;" and goes on to state that if speedy action be not taken by the Parliamentary leaders the people will rise of themselves. He then proceeds to urge Lord Fairfax to give instructions as to what course he is to pursue, as he shrinks from the responsibility of raising the country without the orders of his superior in command. The conclusion of the missive shows that he calculated on finding great readiness for war among his neighbours. He says:—

"I am sure I shall have above six hundred muskets if I summons the country to come in, besides 3000 and more with other weapons, that would rise with us. If your lordship please to give me power to join with the readiness of the people, I doubt not but, by God's assistance, to give your lordship a good account of what we do."

The old lord's answer has not, I fear, been preserved. The summons to the Mirfield constable shows that he gave his consent to the proposition "to raise the country." It appears from Sir Thomas Fairfax's own memoirs\* that summonses of this kind were issued on two occasions. He wrote this meagre sketch of his public life many years after the events narrated had taken place, and the book is therefore very scanty in dates: though, where they are given, it is usually safe to trust them. I gather from these memorials that the first summons had been sent out, probably in December, for the purpose of getting together footmen for the protection of Bradford; and that the second, of which the Mirfield document is a specimen, was issued after Lord Fairfax had been communicated with, and when Sir Thomas had fully determined on his line of conduct.

"We summon'd the country again," he says, "and made a body of twelve or thirteen hundred men, with which we marched to Leeds."

These raw levies must have formed a considerable part of the force with which he on January 23 drove the Royalists under Sir William Saville out of Leeds.† On the 26th of the same month Lord Fairfax was at Selby. From thence he wrote a letter to Lenthall, the Speaker of the House of Commons, in which, among other facts relating to the state of the

\* *Short Memorials of Thomas Lord Fairfax, written by Himself*, 1699, pp. 14–15.

† Sir William Saville of Thornhill, co. York, married Anne, daughter of Thomas Lord Coventry, Keeper of the Great Seal. After his defeat at Wakefield he was appointed Governor of Sheffield Castle. He was afterwards Governor of York, in which post he died Jan. 24, 1643–4. Hunter's *Hallamsh*, p. 112; Courthope's *Synopsis of Baronetage*, p. 176; Whitaker's *Loidia and Elmete*, pp. 314, 317.

country, he gave an account of this action.\* The fight lasted about two hours; only forty men were slain in all. The Parliamentarians were completely victorious. They captured five hundred prisoners, of whom six were officers; took four colours, and two "brass sakers,"† and all the munitions of war in the place, "which was not much." Of Fairfax's people only thirteen were killed, but two officers, Captains Briggs and Lee, were wounded. The Royalist commander escaped "by secret ways towards Pomfrait." . . . Serjeant-Major Beaumont was drowned crossing the river, and Sir William Saville very narrowly escaped the like fate."

There is, I think, a misprint or an error of transcription in the fifth line from the end: "ye common pock" should be "ye common stock."

If your correspondent has found any more relics of the great civil war among the papers he has examined, I hope he will commit them to the custody of the printing-press.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

#### MODERN INVENTION OF THE SANSKRIT ALPHABET.

(4th S. i. 125, 610; ii. 67.)

In reply to the objection that no notice has been taken of the Arabic collection of alphabets on which the hypothesis of the modern invention of the Sanskrit alphabet is founded, I have to observe that, never having met with the work either in the original or translation, I did not feel competent to criticise it. I considered that if the Lāt character could be shown to have existed *before* the Christian era, the argument based on the collection of Ahmad bin Bakar, made in the seventh century *after* the birth of Christ, with the inference that therefore "the Sanscrit, Tamil, and other dialects of S. India" "must have been invented subsequent to that compilation," would necessarily fall to the ground.

Believing that the identification of the earliest known inscriptions discovered in India with the name of Asoca, a Buddhist sovereign of the third century B.C., was a fact accepted by all Oriental archaeologists now living, I contented myself with a reference to it, as a sufficient reply to the suggestion founded on the work of the Arabian palæographer. But, as R. R. W. ELLIS is not satisfied with this answer, I will shortly state the evidence on which it rests; which, moreover, may

perhaps prove not uninteresting to some of your readers less versed in Indian antiquities.

Two monolithic columns, one near Delhi, the other at Allahabad, bearing inscriptions in an unknown character, had long excited the curiosity of the learned. In 1833 the interest felt in them was revived by James Prinsep, who published drawings of them, with copies of the inscriptions, in the *Journal of the Asiatic Society of Bengal*.\* This led to the discovery of other similar pillars or *lōts*, as they were called, at Mathiah and Radhia in Tirhoot, and of inscriptions on rocks in Cuttack, Ganjam, and Guzerat, which, on comparison, proved to be repetitions identical, or nearly so, one with another. At length, in 1837, Prinsep detecting the constant recurrence of the same word in some short cave-temple legends, which, by a happy guess, he conjectured to represent the Sanskrit for "gift" [*danam*], hit upon the value of a few letters; and following the clue thus obtained, he completed the alphabet.† The inscriptions were then found to consist of a series of Buddhist edicts, promulgated by a prince named Piyadāsi, whose rule, as indicated by the extent covered by his decrees, embraced the whole of India. Another copy of the same edicts in the old Pehlivi character was found in the neighbourhood of Peshawer.

This Piyadāsi was next identified with Asoca, by means of the historical annals of Ceylon, brought to light by Mr. Turnour, and confirmed by M. Csoma de Koros from those of Tibet. They clearly describe the rise and progress of Buddhism, and the conversion of "Asoca or Dhamma Asoca, surnamed Piyadassi," ‡ to that faith. He is shown to have been the grandson of Chandragupta, the Sandracottus of the Greeks, as first suggested by Sir William Jones. Originally a mere military adventurer, he succeeded in delivering his country from foreign invaders, about 316 B.C.; and then extending his sway over all N. India, he left his throne to his son Bindusāra, B.C. 291. Asoca succeeded, B.C. 263, and still further extended his kingdom towards the south.§ With the zeal of a recent convert, he employed his great power to promulgate the tenets of his new creed, despatching missions to Tibet, Burma, Ceylon, and the neighbouring countries, and causing his orders to be engraven on rocks and pillars from the frontiers of Afghanistan to the Bay of Bengal.

Although no date is found in the inscriptions themselves, they contain allusions to contemporary princes, who undoubtedly lived before the Christian era. Among these is an Antiochus of the Seleucidæ, a Ptolemy of Egypt, and other Greek

\* The letter may be seen at length in Rushworth, part II. vol. iii. pp. 125-127.

† "A very old gun 8 or 9 feet long, and of about 5lbs. calibre . . . The name is thought to have been derived from the French oath *sacre*." (Smyth's *Sailor's Word-Book*, sub voc.) Surely it comes rather from *sacre*, a kind of hawk.

\* Vol. iii. 105; and following vols.

† *Jour. As. Soc. Beng.* vi. 460, 566, 790.

‡ *Jour. As. Soc. Ben.* vi. 791. Turnour's *Mahawanso*.

§ Cunningham's *Bhilsa Topes*, chaps. viii. ix. and xi.



annes.\* Epigraphs in the Lát character likewise occur on coins of some of the Bactrian kings, as Agathocles and Pantaleon, to whom Wilson assigns the dates of 195 and 120 B.C. respectively.

The evidence for the antiquity of an indigenous Sanscrit alphabet thus appears to be complete. Whether the promulgator of the edicts was named Piyadási or Asoca, or whether, as Wilson maintained,† they were different persons, does not affect the question.

In addition to the above historical proof, I attempted in a former reply ‡ to show by internal evidence, deduced from the forms of the letters themselves, that they were not derived from a foreign source. The simple forms of the characters, as they occur in the earliest inscriptions, seem to prove that they were invented or taken arbitrarily to meet the requirements of the phonetic system of India when the use of written symbols in other (probably western) countries had shown the superior value of permanent records over oral tradition. Thus, the letter *k* was represented by a cross; the *r* by a line; the *g* by an angle; the *t* by a curve; the *th* by a circle; the *b* by a square; the *p* by a hook; the *n* by a perpendicular on a horizontal line; the *m* by a curve on a circle; the *v* by a line on a circle, and so on,—the aspirated letters being often a reduplication of the simple one, as in the case of *t*, *th* above. And from these, not only the modern Sanscrit or Deva-nagari, but *all* the diversified Hindu alphabets now in use throughout India have been derived.

Prinsep inferred, from its complete and perfect elaboration, that the Lát character had already been used for some time before Asoca, and assigns to it an origin of at least two centuries earlier, assuming the sacred works of the Buddhists to have been written in it by the cotemporaries of Sakya himself, whose death is placed in 543 B.C. Mr. Thomas is not disposed to admit even this limit, and contends for a still earlier origin.

The whole subject has been fully discussed in the second volume of Prinsep's collected essays, and illustrated by plates exhibiting the gradual mutation of the letters from the normal types into all the modern Hindu characters in use throughout India, the different stages being derived from inscriptions on stone and copper at every period from the sixth century B.C. down to modern times.

The Mayúra Varma Déva referred to by COL. ELLIS has no connection with the Asoca of the Pali Buddhistical annals. A considerable number of inscriptions recording grants made by him and his immediate descendants have been collected

and copied, from which it appears that he was a mere, petty, local chief in the S.W. part of the Dekhan—a feudal dependant of the great Chelukya empire of Kalyán. In his grants, extending from A.D. 1034 to 1064, he is styled "the head of the Kadamba family, and chief of Banawagri;" but in reality his territorial influence was confined to a tract of country around Hangal, in the modern province of Dharwar, between the Krishna and Tungabhadra\* rivers. [See also W. E.]

#### HAWAIIAN ALPHABET.

(4<sup>th</sup> S. ii. 80, 140.)

Thanks to MR. T. J. BUCKTON. But as my "native" informant, who appeared to understand the matter, assured me that the twelve letters, *a, e, i, o, u, h, k, l, m, n, p, v*, constituted the fundamental alphabet, and as it appears Ellis says it consists of seventeen letters, the other five being *b, d, r, t, v*, which is correct,—twelve or seventeen? Let us try.

Now, as *v* is but a condition of *b* (see further on), both *v* and *b* may be referred to *p*; and as it appears that *t*, the twin of *d*, is but a poetical substitute for *k*, to *k* may both *t* and *d* be referred. Next, *r* may be referred to *l* on the twin principle; and then Ellis's seventeen letters becoming thus reduced to twelve, will corroborate the statement of my informant. Ellis, it appears, also says "there are no sibilants in the language," and that *f, g, s*, and *z* have been added to his seventeen "for the purpose of preserving the identity of foreign words." Why may not his other five have been some time added to the primitive twelve, as the language became developed either by culture or by civilisation. Singularly enough our twenty-six letters may be classified under the said twelve thus—1. *A*; 2. *E*; 3. *I, y, j*; 4. *o*; 5. *u*; 6. *H*; 7. *K, c, q, g, t, d, s, z, x*; 8. *L, r*; 9. *M*; 10. *N*; 11. *P, b, f, v*; 12. *w = 1, 2, 4, 5, 6, 9, 10, 12*, possessing identity, and 3, 7, 8, 11, requiring explanation. Ionia, pinion, John, exemplify the classification 3. In classification 7, *c* being = *k* or *s*, *q* being = *k*, *g* being twin of *k*, *d* being twin of *t*, and *z* being twin of *s*, we have only to show how *t, s*, and *x* may be derived from *k*. Well, a child, imitating an adult and trying to say come on, get away, generally says *tum* on, *det* away, and shows thereby that *t* and *d* are the natural substitutes of *k* and *g* (hard); and thus the Society Islanders, whose language was infantile, pronounced Cook, *Toote*; and most likely Gore, *Doarro*, and not *Toarro*. Next, *t* being the natural substitute of *k*, we find that *s* is not only a natural equivalent for *t* by the Society

\* *Arcana Antiqua*, 294, 300; *Jour. As. Soc. Beng. vi.*

465.

† *Jour. Roy. As. Soc.* xii. xvii.

‡ This did not appear in "N. & Q."

\* *Hinda Inscriptions in the Jour. Roy. As. Soc. No. 7.* and *Jour. Madras Lit. Soc.* vii. 223 to 229.

Islanders' saying *Torano* for Solander, and their being obliged to say but *Polini* when *Tpolini* would have been their equivalent for Sporing; but that it is a polished substitute in the French language, thus—action=*acseon*, while the English make it in such cases = *sh*. Then, as to *x*, we get that from  $k=ks=x$ , not only on the foregoing natural principles, but because in the French word *action*, the  $ct=kt=ks=x$ , which appears quite as rational as Greek *agg=ang* English. As to classification, *8*, the interchangeableness of *l* and *r* being well known, the Society Islanders pronouncing Solander *Torani*, and Sporing *Polini*, furnish corroborative illustrations. In dealing thus with classification 11, as *f* is the twin of *v*, and *v* being but a condition of *b*, as in the Manx *bea* = life; *y vea* = the life, which peculiarity both Welsh and Gaelic exhibit; and as *b* is twin of *p*, and its natural equivalent, as in the Society Islanders' pronunciation of Bougainville, *Potaviri*, we bring the matter to a close, clearly, I hope, though briefly explained, and, with the statement of my informant, I trust, confirmed. J. BEALE.

#### STANTON HARCOURT: SEPARATION OF SEXES IN WORSHIP.

(4th S. ii. 132.)

The division of sexes in public worship is of the highest antiquity in the church. S. Cyril says, "Let a separation be made, that men be with men, and women with women in the church." Socrates tells us that S. Helena (mother of Constantine) "always submitted to the discipline of the church in this respect, praying with the women in the women's part." S. Chrysostom says, "Men ought to be separated from women by an inward wall, meaning that of the heart; but because they would not, our fathers separated them by these wooden walls." Sir George Wheler, in his work on the *Primitive Churches*, 1689, says:

"That the men were anciently separated from the women and the men again subdivided in the Latin church, also is manifest from that fragment of an inscription found at Rome and mentioned by Dr. Cave, 'Ex dextra parte virorum.' So that there were stations for the men on the right hand and on the left; and that the station for the men is mentioned, it shows also that there was a distinct station or stations for the women; for the virgins also had a distinct station from the married women, as Origen shows; which were undoubtedly either the aisles, on either hand, or the galleries over them, or both, as it is in the Greek Church to this day."

Pepys, in his *Diary*, seems astonished to have seen "my Lord Brouncker and Lady — in one pew."

In the first Prayer-Book of Ed. VI.—Rubric in the Communion Service:—

"Then as many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some con-

venient place nigh the quire, the men on the one side, and the women on the other side."

Bishop Montague, in his *Visitation Articles*, 1638, asks:—

"Do men and women sit together in those seats indifferently and promiscuously? or (as the fashion was of old) do men sit together upon one side of the church, and women upon the other?"

The custom prevails at Florence and in the diocese of Bayeux, also at Milan, Venice, Boppart, and Bonn. In Brittany men occupy the nave, and women are seated in the aisles. In Dutch churches the women almost always sit apart from the men; the former on rush-bottomed chairs in front of the pulpit, the latter in pews.

The Rev. S. W. King, in his *Italian Valleys of the Pennine Alps* (p. 225), says:—

"Remaining over the Sunday, in the absence of any English service, we went to the Vaudois church. The women were ranged on one side of the centre aisle, the men on the other, and the costumes of the latter showed that they were chiefly from the Protestant valleys, not Turinese."

The following are a few examples (among many) of the observance of this custom in England: Durham Cathedral; Haversham, Bucks; Coton, near Cambridge; S. Pratt, Blisland, Cornwall; Westbury-on-Severn, Gloucester; Canon Pyon, and Sutton S. Nicholas, Herefordshire; Hayes, Kent; Witton, Ditchingham, and Hemsby, Norfolk; Bulkington, Warwick.

Your correspondent asks for examples of a door as at Stanton Harcourt, used by females only. At St. Bride's (Kildare) there were actually two doors; two chancel arches, and a partition running along the centre of the nave from east to west. The north door of a church is often called traditionally the "bachelors' door."

JOHN PIGGOT, JUN. F.S.A.

#### THE COMYNS OF BADENOCH.

(4th S. ii. 84.)

Many thanks to ANGLO-SCOTUS for his extract from Riddell's *Peerage and Consistorial Law*. The existence of Ademar Comyn was entirely unknown to me. His mother, however, is the most interesting person to me. May I ask once more, does ANGLO-SCOTUS, or any other of your correspondents, know of any contemporary authority for identifying this Margaret, widow of John Comyn, with Margaret Wake de Lydel, afterwards Countess of Kent? There is, I know, strong presumptive evidence; but I should be glad to ascertain the truth on this point beyond doubt. Dugdale says that in 3 Ed. III. [1329] Edmund Earl of Kent had livery of the lands of his wife Margaret lying in Tindale, she being then the widow of John Comyn of Badenoch (*Baronage*, ii. 93); and he concludes this John Comyn to have



ben the Comyn who fell at Stirling, and of whose wife Margaret Mr. Riddell found the notice referred to by ANGLO-SCOTUS. Is this proof sufficient of the identity of these Margarets? or was any other John Comyn of Badenoch whose wife Margaret Wake could be? Margaret Wake was born in or before 1299 (when her father died), and therefore would be at least sixteen when Comyn was killed at Stirling.

Concerning Margaret Wake, is anything known of the date of her second marriage? Blore says *Hist. Rutland*, pp. 38-9., after enumerating her children—Edmund, John, Margaret, and Joan—says:—

"Milles mentions two other sons, Robert and Thomas; but the space of time being little more than four years between the death of the Lord Comyn, the first husband of the Countess Margaret, and the death of Edmund, renders the statement very improbable."

Now, instead of four years between the deaths of John and Edmund, there were no less than fifteen, as is witnessed by the Inquisition of Comyn, which, though not taken until 19 Ed. II. [1325-6], distinctly states that Comyn died on Monday, the Nativity of St. John Baptist, *Anno 8 Edwardi II.* [June 24, 1315]. As this Inquisition makes no mention of his son Ademar, but asserts that his heirs were his two sisters, we may fairly conclude that Ademar was then dead. Now, in 1315, Edmund Earl of Kent was but fourteen years of age, so that it may be presumed that his marriage with Margaret did not take place immediately on the death of Comyn; but if we suppose it to have been delayed for five years after that event, there was ample time for the birth of all the children mentioned by Milles, especially as we know from his *Probatio etatis* that one of them was a posthumous son. Are these two sons, then, Robert and Thomas, genuine children of Edmund Earl of Kent, or is the insertion of their names a blunder, considering that some who mention them omit Edmund and John, of whose reality there can be no doubt? If Margaret Wake were the mother of sons named Robert and Thomas, they must have died before 1351, if not before 1333.

HERMENTRUDE.

I must be allowed to correct an error in my remarks on the Cumine family (*anté*, p. 85). I there stated that the family of Cumine of Kininmond "is believed to be extinct." By a courteous communication from "A. R." I find that this is a mistake, as that family is represented, through the female line, by Mr. Russell of Aden, in Aberdeenshire, whose mother was heiress and representative of that branch of the house of Comyn or Cumine.

When speaking of a Scottish family having become extinct, it must be kept in mind that there is always a possibility of some of its descendants

being still to be found on the Continent, whether in Northern Europe or in France, or even Spain.

It was so common a custom for the younger sons of good Scottish families to seek their fortune in foreign countries, generally by arms, but sometimes also in trade, that it is no wonder that many families are still found in the districts I have mentioned, bearing good Scottish names, and undoubtedly offshoots of the old Scottish stocks, although the actual connection is seldom traceable.

ANGLO-SCOTUS will, if my memory serves me, find a pedigree of the "Cumines of Culter" in vol. ii. of Nisbet's *Heraldry*. C. E. D.

#### ST. THOMAS-A-BECKETT AND SYON COPE: THE COPE OF WATERFORD, ETC.

(4<sup>th</sup> S. ii. 65, 141.)

P. A. L. asks how came the copes, chasubles, &c. mentioned by me (p. 66) as having been bestowed by Pope Innocent III. on the cathedral church of Waterford, the property of the late Right Rev. Dr. Foran, Catholic Bishop of Waterford, and presented by him to the Earl of Shrewsbury, Waterford, and Wexford, and placed at Alton Towers? P. A. L. adds, that had they been left in the cathedral, they would not have been destroyed when Alton-Towers was burnt down. Your correspondent F. C. H., as well as I remember, in the previous number of "N. & Q." states that the earl made a present of them to St. Mary's College, Oscott, and that they are in the museum of that college. As to the query how they became the property of Dr. Foran, I will endeavour to explain. These copes, among other valuables, were disposed of soon after the introduction of the new liturgy in 1551, by the then Dean and Chapter of Waterford to the Corporation of that city, in return for a bond in the penal sum of 400*l.*, to the effect that if the Dean and Chapter should be impleaded for the church rights and lands, the Corporation should, from time to time, give them as much of the value of the "jewels" as should sustain their pleas at law. And if the Dean and Chapter should afterwards purchase any living for the use and maintenance of the church, the corporation should give them so much as remained in their hands. The "jewels" consisted of the copes, and of the following parcels of plate: Two candlesticks of silver gilt, weighing four score ounces; a cross of silver, double gilt, weighing 126 ounces; a standing cup of silver (a chalice), weighing 105 ounces; a standing cup of silver (a chalice), double gilt, weighing 28 ounces; a cross of silver, double gilt, weighing 49 ounces; five censers of silver, "whereof two are partly gilt," weighing 211 ounces; a monstrant (a monstrance) with two angels of silver

gilt, weighing 49 ounces, and other articles of the same description, amounting altogether to seven hundred four score and seven ounces, at the rate of five shillings the ounce. There was much contention afterwards respecting those jewels, the value of which the Corporation refused to return. An order in Council, signed by the Lord Lieutenant, appears to have been made against the Corporation on the 25th of May, 1637, and a postscript to the order directs Richard Butler, Esq., Mayor, to restore "certain copes and vestments, which it is alleged he had in his custody." From what may be inferred, the mayor had already disposed of the copes, vestments, &c., or had made a present of them to the Catholic bishop or clergy at the time. For some few years before, viz. in 1620, a crucifix, said to contain a portion of the true cross, was presented to the same cathedral, and it contains the following legend around the edge:—

"Ista particula ligni Sacratissimæ Crucis pertinet ad Ecclesiam Cathedralém Sanctissimæ Trinitatis Waterfordiæ. "I.H.S. MAR."

At the extremity is the date 1620. That these treasures were carefully preserved, with a religious and wakeful care, during the subsequent troubles, and again, after the reign of James II., during the horrors of the penal times, is quite certain. It is by no means unlikely that the copes, &c., were purchased from Mr. Butler by some of the wealthy Catholic citizens of Waterford for their church; hence they were handed down from the Catholic bishop to his successor until they came into possession of Dr. Foran, than whom there never yet was a larger-hearted or more open-handed prelate, and who thought that he could best compliment John, the excellent Earl of Shrewsbury, Waterford, and Wexford, by bestowing some of these treasures on him. Others of the copes, &c. remain in the Catholic cathedral of Waterford. The copes in that cathedral were five in number, about four feet in depth, and six in length, and gracefully meet, when placed across the shoulders, in front. Three of the copes are of crimson, and two of them of green velvet, and are almost entirely covered with gold embroidery, which, after the lapse of so many ages, is light and splendid, though of course much used. A broad band of highly finished work, representing various parts of Scripture history, occupies the larger side of the cope. The figures are admirably executed, and the countenances are remarkable for a variety of expression. The vestments are worn under the copes. The dalmatics are like the vestments, except that they have sleeves. Dr. Foran paid the highest compliment he could to the Catholic Earl of Waterford by giving them to him. Query, may such of them as are there not be asked for from the heads of Oscott College for the Cathedral of Waterford? M. LENIHAN.

NAKED LEGS AT COURT: SIR THOMAS LEE (4th S. ii. 36, 63, 160.)—With regard to the question and replies which refer to the portrait of Sir Thomas Lee of Ireland (No. 631), of the current National Portrait Exhibition, where that worthy is represented with naked legs and feet, I may refer HIBERNIA and others to a recent criticism on that picture which appeared in *The Athenæum* for April 18 last.

Here a suggestion is offered which may satisfy most of your readers, to the effect that the knight was an enthusiastic otter-hunter, and consequently would need to uncover his legs in order to wade. He bears a long, light spear (such as otter-hunters still use), with a loop of cord attached to the middle of its length, so that it might readily be recovered or held firmly. The background of the portrait accords with this idea, being composed of such a stream and rough woodland as otters love and probably reference to some favourite place of sport; if so, this is one of the earliest landscape-portraits known to me.

Sir Thomas Lee can hardly be called an Irishman; it was he who hid himself under Queen Elizabeth's bed in order by his intercession to private with her to obtain the pardon of his patron the Earl of Essex. F. G. STEPHENS.

10, Hammersmith Terrace, W.

P.S. This knight is not to be confounded with his namesake, the Lord Mayor of London, 1556, whose second son Thomas was ancestor of Lord Leigh of Stoneleigh, Warwick.

SWIFT (4th S. ii. 132.)—The evidence of the marriage of Swift to Esther Johnson (Stella) is of very dubious character. The ceremony was said to have been performed by Dr. St. George Ashe, Bishop of Clogher, in the garden of the Deanery, *without witnesses*; and the actuality of this remains to be inferred from collateral circumstances, and the expressed belief of various friends and biographers. Powerful arguments in support of the contrary opinion have been brought forward by W. Monck Mason, in his *History of the Cathedral of St. Patrick*, to which Mr. Purnell may be indebted for his own conviction. On the other hand, we have the statement of Lord Orrery who, twenty-four years after the death of Stella first promulgated the idea of the marriage. De laury seems to admit the fact in his *Observations* so also the Sheridans; Monck Berkeley, in his valuable *Literary Relics*, 8vo, 1789; Dean Swift in his *Essay*, 8vo, 1755; Faulkner, and Hawkesworth. More latterly, Sir Walter Scott believed in the marriage, and collected all the existing information upon the subject, with some fresh evidence; and lastly, W. R. Wilde, in his very interesting *Closing Years of Dean Swift's Life with Remarks on Stella, &c.*, second ed. 8vo, Dublin 1849, has expressed his own inclination to the



"belief that the mere legal ceremony of marriage was absolutely performed," pp. 103-7, to which I refer your correspondent.

WILLIAM BATES.

Birmingham.

In answer to J. I., I can proffer him, if not the best, a well-founded authority. Thackeray (*English Humourists*) says it is undoubted that "Swift was married with Hester Johnson (Stella)." But this author admits that "Esther Van Homrigh had contracted a violent passion for him." Lord Derrery says: "Vanessa . . . happy in the thoughts of being reported Swift's concubine." There is the version of Thackeray in the beginning of his essay on Swift. This author admits that Johnson, about the famous Stella and Vanessa controversy, does not bear very hard on Swift. In the end, Thackeray says: "He (Swift) wanted to marry neither of them,—that, I believe, was the truth; but if he had not married Stella, Vanessa would have had him in spite of himself. . . The news of the Dean's marriage with Stella at last came to her, and it killed her. She died of that passion." Scott gives a similar account. In a note in his biography he says that his friend Dr. Turke, of Dublin, has a lock of Stella's hair enclosed in a paper by Swift, on which are written, in the Dean's hand, the words "Only a woman's hair." The marriage of Swift with Stella seems beyond all question. OTTO MATTHEW.

Belgium.

HESSAY (4<sup>th</sup> S. ii. 178) is in the eastern division of the Ainsty, formerly part of the county of the city of York, but now in the *West Riding* of Yorkshire, and its name has for a very considerable period been spelt as above. A grant of land, however, from Osbern de Archis, high sheriff of the county, in the reign of Henry I., to the Abbey of the Blessed Virgin at York, runs as follows:—

"O. de A. omnibus legentibus vel audientibus literas has salutem: Sciatis me dedisse et hac presenti carta mea confirmasse Deo et S. Marie Eboraci et monachis ibidem Deo servientibus, in puram et perpetuam elemosinam et ab omni terreno servitio vel exactione liberam, vid: . . . in *Hesseye* duas carucatus et dimidium cum omnibus pertinentiis suis infra predictas villas et extra . . .

"Pro anima domini mei regis Willielmi et pro anima patris mei et matris mee et omnium parentum meorum, nec non pro animabus omnium fidelium defunctorum.

"His testibus: Roberto de Brus, Alano de Munbi, et multis aliis."

J. FORTH MUNBY.

York.

WHISTLING IN YOUR FIST (4<sup>th</sup> S. ii. 154).—In my school-days, in Lincolnshire, this form of whistling used to be called the "thieves' whistle."

J. J. M.

DE IMITATIONE CHRISTI (4<sup>th</sup> S. i. 603).—With regard to D. J. K.'s letter on the Germanism in

the *De Imitatione Christi*, let me remark that the location is not confined to that beautiful book. Du Cange says in his *Dictionary*, *sub voce*:—

"*Exterius discere pro memoriter discere, scripsit Buschius de Reform. monastic. Scire exterius: locutio Belgica, ut observat Falconet.*"

A. R.

CLEANLINESS (4<sup>th</sup> S. ii. 47).—Does not *simplex munditiis* allude to the neatness and cleanliness of the young lady whom Horace is describing? Had not Somerville that same much-vexed passage in his eye when he wrote of a dog-kennel ("Chase," book i. p. 10, line 147) —

"For use, not state,  
Gracefully plain, let each apartment rise."

J. WILKINS, B.C.L.

"NO LOVE LOST" (4<sup>th</sup> S. i. 29).—This phrase, having the same meaning as it has in the ballad of "The Babes in the Wood," occurs in a tale of the days of Shakspeare, entitled "Montchensay," which is contained in *Noontide Leisure*, by Nathan Drake, M.D. (Cadell, 1824.) Shakspeare himself figures as one of the characters. The following words are put into his mouth by the author:—

"Give me your hand, Master Simon, and let me tell you, to use a right pithy, though somewhat homely phrase, there is no love lost between us. I hope soon, indeed, to be better acquainted both with you and your pupil Hubert, truant though he be!"

It may be inferred from the above that the saying was in common use, with this meaning, in the time of the great bard. D. MACPHAIL.

Paisley.

GREEK MOTTO (4<sup>th</sup> S. ii. 94).—I never saw the offer of the Burton brewers referred to by T. C., but as the motto "*Argentum auro vilius*" was suggested by myself, I am not too proud to receive the "handsome prize" to which he alludes. (See "N. & Q." 3<sup>rd</sup> S. v. 269.)

P. J. F. GANTILLON.

Andover Place, Cheltenham.

P.S. While on this subject, I remember that, on the presentation of a claret-jug to a colleague, "Viri nunc gloria claret,"\* was suggested as the motto.

MARC ANTONY AS BACCHUS (4<sup>th</sup> S. ii. 36, 115.) I am much obliged to my friend MR. BUCKTON. My head is that of Marc Antony as Bacchus, and not of Bacchus. It was never supposed to be a Bacchus, as it is too old. My idea is that it was, as the style suggests, executed in the school of Ephesus when Antony was there, and, after his fall, mutilated. It is very likely another face was substituted on the statue. As MR. BUCKTON says, Ephesus produced good wine, but does so no longer, though there are plenty of wines on

\* Ennius apud Cic. *De Senect.* iv. § 10.

the hills above Chirkinji. Samos still produces good Muscat.

HYDE CLARKE.

32, St. George's Square, S.W.

**BUMMER** (4th S. i. 75, 163, 467).—*Bummer* is a slang word used in this district to signify a person who is given to talking in a boasting manner; also, to one who utters much idle and foolish talk. It is only used among a certain class of people. Those who are choice in their language never use it.

*Bumming* is equivalent to "humming," as the *humming* of bees. Bees are sometimes called *bee bumbees*. Hence, a *bummer* may be a person who bums like a bee, that is, utters a deal of empty sound to no purpose.

D. MACPHAIL.

Paisley.

**ANONYMOUS** (4th S. ii. 156).—*English Retraced*, by Rev. James Gurnhill, of Emmanuel College, Cambridge, now Curate of Sigglesthorne, near Hull.

J. T. F.

Winterton, near Brigg.

**SIR WALTER RALEIGH'S DESCENDANTS** (4th S. ii. 164).—In my communication, after "This Captain William Elwes had four or five sons, who all appear to have died (without issue)," &c., it should have been (without issue male). Might I ask you to put this in as corrigenda, otherwise the commencement of the communication contradicts the latter part of it, as I say that I believe Mary Elwes was the wife of one of Capt. William Elwes' sons, and that she leaves property to her daughter. (She was the widow of John Elwes, the eldest son of Captain William Elwes, who died sometime previous to 1763.)

DUDLEY CARY ELWES.

South Bersted, Bognor.

**JASPER MAYNE: VERSES TO HENRIETTE MARIE** (4th S. ii. 147).—So little is known of the Arch-deacon of Chichester's writings as a poet, save his two comedies, that the general reader is much obliged by MR. BOLTON CORNEY'S communication of a poem enshrined in a solitude far from the public eye. As attention has been called to compound words, at times better separated, I will ask permission to refer to line thirty-five of this pleasing effusion on a lady who, I fear me, little deserved the praise bestowed upon her:—

"Nothing did with thing agree.

I think the sense would be more strongly marked by separating the first word: thus—

"No thing did with thing agree."

No thing did agree with any other thing. I hope not to be accused of hypercriticism.

J. A. G.

Carisbrooke.

**OLD BALLAD** (4th S. ii. 81, 165).—W. J. C. will find the lines commencing "When we came down through Glasgow town" in the ballad of

"Waly, Waly," printed in *The Ballads of Scotland*, i. 131, edited by W. Edmonstone Aytoun. I think MARIA H. is wrong in asserting that they are part of either the ancient or modern "Gilderooy." I shall be very glad if any of your correspondents can throw light upon the subject which gave rise to this very fine old ballad. F. R.

[The old ballad of "Waly, Waly," is also printed in Allingham's *Nightingale Valley*, ed. 1862, p. 238.—Ed.]

**SUDBURGH** (4th S. ii. 135).—There is no place in Wiltshire named Sudburgh. The tomb of Sir Robert de Vere is in the church of Sudburgh or Sudborow, near Drayton, in co. Northampton. See Hallstead's *Genealogies*.

E. W.

**BOOKS PLACED EDGEWISE IN OLD LIBRARIES** (4th S. i. 577; ii. 44).—

"It was on the eighth morning of his residence at New Place that Montchensey, though still somewhat lame and occasionally suffering much pain, ventured, with the permission of his friendly physician Dr. Hall, to leave his chamber. On reaching the vestibule, he was shown by a servant into the library, with information that his master, who was at present engaged, would be with him in a short time.

"This room, which Shakspeare called his own, had, together with an eastern aspect, a pleasant look-out into the garden, and was very neatly fitted up in the Gothic style, with carved oaken presses well stored with books, of which the leaves, and not the backs, being placed in front, and these decorated with silken strings, and occasionally with gold and silver clasps, in order to confine the sides of the covers, not only contrasted well with the dark hue of the oak, but gave a light and cheerful appearance to the apartment."—*Noontide Leisure*, i. 33, 39.

The author adds the following in a foot-note:—

"For a more minute account of the mode of arranging and decorating books in a library at this period, see *Shakspeare and his Times*, vol. i. p. 436.

D. MACPHAIL.

Paisley.

**HUMBER** (4th S. ii. 129).—Your correspondent E. S. W. lives sufficiently near to Brough to know what acquaintance the Romans had with the Humber. His derivation from *imber* is, in a certain sense, not new. The most ancient district of Italy was *Umbria*; and in Etruria, which adjoined, flowed the river *Umbro*, while in the neighbourhood of the Tiber was a lake called *Uمبر*. These names are generally derived from *imber* (*βυβρος*, meaning sometimes water), though the explanations are occasionally different. See, for instance, Dr. Adam Littleton's *Lat. Dict.* s. v. "Umbria." The same learned lexicographer and divine derives *umbra*, a shade, likewise from this source, and adds: "*Umbra à terrâ, cujus etiam color dict. veteribus, et inde ducta appellatio, hūmichroa, χροά, post humbra, umbra, i. terre color.*" *Humbra* is given in Coles's *Latin Dict.* as an equivalent for Humber. This accounts for a statement made to me by a clever but eccentric schoolmaster: that the Humber owes its name to its colour, being that of the Tiber—not the *flavus* of



Horace, and Virgil, but "that mixture of red, brown, grey, and yellow, which should answer to *flams*." How far this mixture may correspond with the modern colour, umber, I cannot vouch. The Tiber, it may be noted, was in part the boundary between Umbria and Etruria.

I believe that the effigy of Loerine or Loerinus, the antagonist of Humber, King of the Huns, appears with those of equally veritable monarchs of ancient Britain, on the roof of the chancel of St. Mary's church, Beverley.

In *The Most Ancient and Famous History of the Renowned Prince Arthur* (part II. ch. cxlvii.), we read that "Sir Palomides sailed even along Humber unto the coast of the sea, where was a fair castle." Can E. S. W. say if the locality of this castle is as easily to be identified as that of Camelot? W. C. B.

Hull.

AIMÉ ARGAND (4th S. ii. 98.)—A short notice of Argand is given in the *Biographical Dictionary* of the Society for the Diffusion of Useful Knowledge. The writer (Mr. J. T. Stanesby) refers to the *Biographie Universelle*, and to the *Penny Magazine*, as his authorities. The specification of Argand's patent (along with all other specifications extant) has been printed by order of the Honourable the Commissioners of Patents, and may be obtained, price threepence, at the Great Seal Patent Office, Southampton Buildings, Holborn.

It is dated July 3, 1784 (1425, Old Law), and the patentee is described as "Amé Argand, of Great Marlborough Street, Soho, Gentleman."

According to Schuborth's *Repertorium* (p. 501), the Argand lamp has also been the subject of a French patent. The reference he gives is—

"Description des Machines et procédés consignés dans les brevets d'invention . . . dont la durée est expirée . . . publiée par les ordres de M. le Ministre de l'Intérieur, de l'Agriculture, et du Commerce. Paris, 1811-1853." Lib. vi. p. 351.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

LETTERS OF NATURALISATION (4th S. ii. 131), having been duly completed, require to be lodged at the Inrolment Office before they are operative. After about a fortnight has elapsed, they can be obtained by the naturalised subject (paying all fees, of course). Your querist might, therefore, obtain some information at the Inrolment Office, 2, Chancery Lane, between eleven and one o'clock.

RALPH THOMAS.

1, Powis Place, W.C.

PARISH REGISTERS (4th S. ii. 164.)—Is not DR. ROGERS' suggestion superfluous? Have not the country registers forwarded during the last thirty years a copy of their register, every quarter, to Somerset House? Are not these returns more valuable than the parochial registers, as containing

entries affecting Roman Catholics, Jews, Dissenters, and Quakers, which would not be entered by a clergyman of the Church of England in his registers? J. WILKINS, B.C.L.

CLASSIC CHURCHES (4th S. ii. 130.)—SIR THOMAS WINNINGTON must not accuse Telford of having rebuilt the collegiate church of St. Mary Magdalen at Bridgnorth in a Grecian style, about 1742,\* as the great engineer was not born until August 9, 1757. G. F. D.

BIOGRAPHY OF THE CHEVALIER D'EON (4th S. ii. 131.)—It is worth while to record for the information of E. X. that about the years 1824-8, I remember seeing a large quantity of MSS. relating to the Chevalier d'Eon, and I believe it was an autobiography. The papers had belonged to Père Elysée. They were then in the possession of Mr. Nicholas de Chenart, of 2, Frith Street, Soho. I have no doubt they were subsequently neglected and destroyed. I took up a document, which was an affidavit made at Marlborough Street, that a post-mortem examination had been made of the Chevalier, and he was certified to be a male. This paper was then given to me by a son of M. De Chenart; and at the intercession of M. Donadieu, who found a large collection of autographs (which were afterwards disposed of by public auction), I gave it to him in an exchange.

I think M. De Chenart, who was a refugee from the first French revolution, made D'Eon a set of artificial teeth. He obtained a patent in England for his teeth, which were very celebrated, and he received very extensive patronage. Frith Street at the time he resided there was one of the most fashionable localities. F. S. A.

Twickenham.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Memoirs of the Earls of Granard.* By Admiral the Hon. John Forbes. Edited by George Arthur Hastings, Earl of Granard, K.P. (Longmans.)

The author of these interesting Memoirs, the Hon. John Forbes, who having at an early age entered the navy, attained in 1743 to the rank of Admiral of the Fleet and General of the Fleet, is honourably remembered for the manner in which he, as a Lord of the Admiralty, protested against the cruel execution of Admiral Byng. The whole tone of the Memoirs before us is indeed distinguished by the same chivalrous spirit. Indeed the book itself springs from the feeling avowed by him, that being descended from progenitors ("parents" is the phrase used by him) "distinguished for their valour and probity, and who were ennobled for their loyalty and good actions to their king and country, and indebted to them for the credit of their good reputation, it was only a debt of gratitude to collect, in the best manner he was able, some particulars relating to them." Admiral Forbes seems to have been the worthy son of a mother whom he describes

\* Sir Thomas, no doubt, intended his figures to represent 1792; but unfortunately both compositor and reader thought they resembled 1742.—Ed.]

as "pious, charitable, generous, social, who delighted in pleasing and doing good;" and of a father, the third Earl of Granard, "whose character, if justly drawn, would add lustre to any family, and dignify the noblest blood." Making every allowance for natural prejudice, it must be admitted that the Earls of Granard appear to have fairly deserved the eulogies passed upon them by their faithful chronicler; and the readers of the work will, we are sure, not only share the interest which we have felt in its perusal, but agree with us that much credit is due to the present head of the family for giving to the press a record of his progenitors, which does so much credit to the high-spirited men whose active lives are recorded in it; and at the same time throws a good deal of occasional light on the busy scenes of national and continental politics in which it was their fate to be engaged.

*A Memoir of the Rev. Nathaniel Ward, A.M., Author of "The Simple Cobbler of Agawam, in America." With Notices of his Family. By John Ward Dean. (Munsell, Albany.)*

It cannot be laid to the charge of our literary brethren on the other side of the Atlantic, that when they undertake an investigation they spare either time, labour, or expense in working it out. Nathaniel Ward was a brother of Samuel Ward of Ipswich, the celebrated preacher—and we should perhaps add, caricaturist—and seems to have shared his brother's gift as a pulpit orator. He was originally intended for the law, and indeed followed that profession for some years before he entered the ministry. His first church preferment was at Stondon Massey, Essex; but his strong Puritanism having brought him under the censure of Laud, he removed to New England in 1634; and being invited to settle at Agawam (afterwards called Ipswich, in acknowledgment of the kindness shown at Ipswich to the emigrants who took shipping from that place), he commenced officiating there in the same year. He returned to London about January, 1646-7, in which month it is believed the first edition of his best-known work, *The Simple Cobbler of Agawam*, was published. Before leaving America, he had the chief hand—for which his legal education especially fitted him—in drawing up the code of laws known as the *Body of Liberties*; which was the first code of laws established in New England. Mr. Dean being anxious to know more than had yet appeared of the history of this learned divine—not only one of the earliest American authors, but also one whose services in compiling the laws of Massachusetts have made his name familiar to the readers of New England history—began many years ago to collect materials for a fuller account of him. This self-imposed task Mr. Dean has worked at with great perseverance and success; and in the handsome volume which he has published, the reader will find not only a very full account of Nathaniel Ward and his family, but incidentally much curious illustration of the social and political history of his time.

*Historical and Architectural Notes on the Parish Churches in and round Peterborough. By the Rev. W. D. Sweeting. Photographs by William Ball, Peterborough. (Whittaker & Co.)*

Between thirty and forty neat little photographs of ecclesiastical buildings in the neighbourhood of Peterborough, from the stately grandeur of Thorney and Crowland Abbeys to the barn-like plainness of Longthorpe Church, accompanied by illustrative notes, make a volume of considerable local interest; and not without interest, in its curious extracts from parochial and churchwardens' accounts, for the general reader, for the light thereby thrown on old-time customs and observances.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

KNOX'S HISTORY OF THE REFORMATION. A good edition.

Wanted by John Ras, Esq., 4, New Cavendish Street, Portland Place, W.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

WHEN DID THE NINETEENTH CENTURY BEGIN? With a vivid recollection of the fierce controversy which was waged upon this question about the year 1850, we decline the responsibility of giving judgment upon it, but refer our correspondents at Liverpool to an able pamphlet upon the subject. The Century Question examined, published by Bell & Daldy, at about the period to which we have referred.

R. F. W. S. The Baron's Little Daughter, and other Tales, is by Cecil Frances Humphreys, second daughter of John Humphreys, Esq., of Milton House, Tyrone, afterwards the wife of the Rev. Wm. Alexander, Dean of Ely.

E. W. Without casts of the medals (not counters) the queries cannot well be answered.

J. A. G. On the pronunciation of Artemus see "N. & Q." 3rd S. viii. 459.

W. H. C. Notices of Dr. Richard Rawlinson may be found in most biographical dictionaries, Nichols's Literary Anecdotes, and "N. & Q." 2nd and 3rd Series, passim.

OSPHAL. For information respecting Tarot Cards, consult "N. & Q." 2nd S. x. 398, and xii. 294-296.

W. H. L. The common acceptance of the remark of Lord Brougham, that "The Schoolmaster is abroad, armed with his primer," must be obvious to any one.

G. L. J. The origin of the saying, "A nine days' wonder," has been discussed in "N. & Q." 1st S. iv. 192; 2nd S. xi. 297, 478.

K. M. H. The ellipsis in a petition formula is explained in "N. & Q." 1st S. i. 43, 75; vii. 506; 3rd S. ii. 112, 148, 178.

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

"NOTES & QUERIES" is registered for transmission abroad.

## PAPER AND ENVELOPES.

THE PUBLIC SUPPLIED AT WHOLESALE PRICES AND CARRIAGE PAID to the Country on all orders exceeding 20s.

Good Cream-laid Note, 2s., 3s., and 4s. per ream.  
Super Thick Cream Note, 5s., 6d. and 7s. per ream.  
Super Thick Blue Note, 4s., 5s., and 6s. per ream.  
Outsides Hand-made Foolscap, 8s. 6d. per ream.  
Patent Straw Note, 2s. 6d. per ream.  
Manuscript Paper (letter size), ruled or plain, 4s., 5s., and 6s. per ream.  
Sermon Paper (various sizes), ruled or plain, 4s., 5s., and 6s. per ream.  
Cream or Blue Envelope, 4s., 6s., 6d., and 7s. 6d. per 1000.  
The "Temple" Envelope, new shape, high inner flap, 1s. per 100.  
Polished Steel Crest Dies, engraved by the first Artists, from 5s.; Monogram, two letters from 5s. 6d.; Ditto, three letters, from 8s. 6d.; Address Dies, from 4s. 6d. Preliminary Pencil Sketch, 1s. each.  
Colour Stamping (Relief), reduced to 1s. per 100.

### PARTRIDGE & COOPER,

Manufacturing Stationers.

192, Fleet Street, Corner of Chancery Lane.—Price List Post Free.

MR. HOWARD, Surgeon-Dentist, 52, Fleet Street, has introduced an entirely new description of ARTIFICIAL TEETH, fixed without springs, wires, or ligatures; they so perfectly resemble the natural teeth as not to be distinguished from the original by the closest observer; they will never change colour or decay, and will be found superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication. Decayed teeth stopped and rendered sound and useful in mastication.—52, Fleet Street.

PIESSE and LUBIN'S HUNGARY WATER, delightfully cooling, refreshing, invigorating. "I am not surprised to learn (says Humboldt) that orators, clergymen, lecturers, authors, and poets give it the preference, for it refreshes the memory." Emphatically the scent for warm weather, for hot and depressive climates. A case of six bottles, 10s. 6d.; single samples, 2s.—2, New Bond Street, W.



LONDON, SATURDAY, SEPTEMBER 5, 1868.

CONTENTS.—N<sup>o</sup> 36.

NOTES:—"Of that ilk": Hunterstoun, 217—Transposition of Words, 218—Widish and Vidförlu, 219—Folk-Lore, 220—Jasper Mayne—Fairford Windows—The Signature of Columbus—A Year and a Day—Christmas Waits—Song, "Com hidder"—Descendants of Oliver Cromwell—Waldensian Colony near Monte-Video—Prince Rupert, Duke of Cumberland, K.G., 221.

QUERIES:—Anonymous—Seal of R. le Archer, Norfolk, circa 1366—Rectors of Beaconsfield, Bucks—Edmond Brydges and William Gregory, Sergeants-at-Law—Budhist Coinages of India—Caroline Matilda, Queen of Denmark—"Chronicle of the Abbey of Cirencester"—Coroners' Inquests—Court of France—Groom Castle—Flies—Inscription at Castlegough, Cornwall—Jewish Observance—John de Koeil: Pasquis—The Block Books—Pomeroy Family—The Popish Plots and State Trials in the Reign of Charles II.—Reculver—Sanskrit Inscriptions in England—Tinder-Boxes—"Up to Snuff," 224.

QUERIES WITH ANSWERS:—Francis Bancroft—Dr. Raffles's Autographs—The "Myrroure of our Lady"—Ivory, the Mathematician—Privileged Regiment, &c.—Blackburn—Bric-a-Brac, 227.

REPLIES:—Goldsmith's Epitaph, 228—How Cato was a Paynim and a Christian too, 229—Adverse and Averse, 230—Variation of Surnames, 231—St. Herefrid, 232—Daniel Defoe and John Dove, D.D.—Ingulph's "Chronicle"—Rough Piety—Pocket Sheriff—Cattern's Day—Double Tower—Disembowment—Sir Ambrose Crowley—Long Family Connection with Church Livings—Little Forsters, Egham, Surrey—Louth—Opopanax—Faith, Hope, and Charity—Parish Register—Matthew Bacon—Easter, Esther—Noble of Edward III., &c., 232.

Notes on Books, &amp;c.

## Notes.

## "OF THAT ILK": HUNTERSTOUN.

In a note enunciating some curious views which came under our observation recently, this is said to be an ancient and noble title, and peculiar to the Scots; and to denote, not the gentleman alone, but also "the chief of all the clan of his own surname." It is added, that it does not necessarily or essentially refer to the estate, because many chiefs parted with their original estates, and afterwards used that title long—as for example, Porterfield, Ralstoun, Whitefurd, &c. of that ilk. This title gives, as it is further stated, the party entitled to use it the right of supporters in his armorial arms, and is characterised as "a nobility really patriarchal, venerable, and ancient." It is also said, that the King of Great Britain at one time offered a title of nobility to the chief of the Grants, who declined to receive it; asking, as showing a reason for his refusal, "And wha would be the Laird of Grant?" in the event of his acceptance. Dr. Johnson, in his *Tour to the Hebrides* in 1773, mentions that the chief of a clan is addressed by his name simply, as the Laird of Dunvegan, who was called "Macloed"; while other gentlemen of the same surname and family were designated by the names of their estates or residences, as Raasa and Talisker. It is also mentioned regarding the Laird of Macfarlane, the antiquary and genealogist, that

when called "Mr. Macfarlane," he considered himself disrespectfully referred to: "Mr. Macfarlane (said he) may be applied to many; but I, and I only, am *Macfarlane*." "Dunlop of that ilk," as the writer adds, "or *The Dunlop*, are of the same import." (Note to a *History of the Counties of Ayr and Wigtou*, by James Paterson, 1866, vol. iii. p. 131, Cuninghame.)

The same note mentions that this title "has never been hitherto defined well"; and the first query we would humbly put, is—Is this title here truly well, or correctly defined? The second is, and it is more special: Has Dunlop of Dunlop, or "of that ilk," or, as Latinised by *De eodem* (loco), had quite the same meaning attached to it as "Dunlop," or "The Dunlop," in past times? These queries will, no doubt, be readily answered by some of your learned antiquarian contributors under whose notice the subject has come.

One may be made to understand how "The Dunlop" should denote the chief of a family or clan, in the same way as, The Macfarlane, The Macintosh, The Chisholm, The Macpherson, &c., do; but there is more doubt surely, whether "of that ilk" (*ilk* referring to a place, land, or an estate, of the same name as the owner,) ever did properly and certainly import chieftainship. At the same time, it may be doubtful whether the person in full right of the lands, say of Dunlop, although of the name of Dunlop, yet not being the representative of the ancient family, taking their name originally from these lands, could be properly designed "of that ilk," although virtually or legally the Laird.

We are told that some of the old Scottish lairds (*domini* or *barones*) were wont to subscribe even legal documents by writing their Christian name, and that of their estate, only; as Robert Hunter of Hunterston subscribed "R<sup>o</sup> Hunterston," and Patrick Hunter of Hunterston, "P<sup>a</sup> Hunterston"; as did Blair of Blair, an ancient family also in Ayrshire, subscribe "Blair of y<sup>t</sup> Ilk"—which last, in a court of law, was found a legal and binding mode of subscription. The present Laird of Hunterston (West Kylbride, Ayrshire) has, as it would appear by this *History of Ayr and Wigtou*, adopted a more doubtful course. He has changed the name of his estate from Hunterston to Hunter, and called himself "Hunter of Hunter," or "of that ilk," as if Hunter was the name of the land, while unquestionably it was not, but that of an employment or office—a hunter. An "Aylmere le Hunter" (not "de la Hunter," as we find it mentioned), who swore fealty to Edward I. in 1296, he assumes as one of his ancestors (*Ragman Rolls*, Ban. Club, p. 148); but whether he was so or not, does not satisfactorily appear, as his estate, or residence is not mentioned in the roll, and is not otherwise known; and the roll only bears that he was "del Counte de Are." This Aylmere

was "the hunter" ("le huntere"), the designation having no application whatever to land, and only to the party's calling or employment. At an after period, in 1375, when a William Hunter acquired the lands now called Hunterston, upon the resignation of Sir Andrew Campbell, they were called Arnele, as appears from a charter in favour of William granted by Robert II. Some time after this, they came to be called "Arnele-Hunter," in order to distinguish them probably from some part of Arnele owned by another party; and latterly they are called "Hunterston," that is, "the dwelling-place of Hunter"—from some successor of this William Hunter, or from William himself, fixing his seat thereon. Thereafter, the property was truthfully called "Hunterston"—a designation which it has borne invariably for some centuries; but to call it now Hunter, seems not less than a misapplication of language; and better it would seem to be for the laird to change his own surname to Hunterston, and then he would be "of that ilk." For this, he has the precedent of some of his own ancestors mentioned above; and there is Fowlertoun, and Hawkertoun, both "of that ilk," besides Eglintoun, and Ralphstoun (Ralstoun).

Appearing in the *Ragman Rolls*, besides Aylmere already mentioned, there were John Hunter, designed "de la Foreste de Passeley," "Huwe le Hunter de Stragrif," and "Richard le Hunter," also "de Stragrif"; and all "del Counte de Lanark," the barony of Renfrew not being in 1296, nor till about 1406, separated from Lanark and erected into a separate sheriffdom. Renfrew, of which Stragrif is part, at that time belonged to the High Stewarts of Scotland; and it is more than probable that all these three Hunters were, at the time of their submission, under the employment of James the sixth high steward; while as to "Aylmere le Huntere," whose residence was in Ayrshire, he was probably hunter to some of the successors of the De Morevilles, who possessed all Cuninghame, the northern division of Ayrshire, as the De Baliols or De Rosses; the latter of whom, a very potent family before the end of the thirteenth century, held Arnele, of which Hunterston is part, as well as Dunlop, Stewartoun, and various other large tracts in Cuninghame, until, being adherents of the Baliol-Cumyn faction, they were forfeited by "The Bruce," King Robert I., after Bannockburn, and their estates bestowed on others. Hunthall, shortened possibly from Hunter's hall, and called now Dunlop, on the territory of Dunlop, is said to have been the residence of the hunter of the famous Sir Godofred de Ros, Sheriff of Ayr (Ponts Cuninghame); and it is not at all improbable that there this Aylmere le Hunter may have dwelt in the exercise of his office; for there is no evidence whatever, let us say with some confidence, of a Hunter having had

any connection with Arnele until the year 1375, when part, if not the whole, of that property, was resigned by an Andrew Campbell, Knt., to be given out to William Hunter as before mentioned. The charter by Robert II., proceeding upon this resignation, is still in good preservation at Hunterston, and is the earliest which the family possess regarding these lands. The lands were to be held under the king, as the charter declares, in feu or in fee and heritage by William and the heirs male lawfully procreated, or to be, of his body, for payment annually of one penny of silver only, at the land of Arnele, at the Feast of Pentecost, in name of *bleuch ferm*; and that in satisfaction of all wards, reliefs, marriages, and other feudal services whatsoever. In consequence of this *bleuch ferm* return, reckoned a *base* holding, John, laird of Hunterston, produced this charter to the king's justices in Itinere or Eyre, sitting at Ayr in 1505, June 13, and was excused from giving further suit and service in their courts: a duty which then by law only devolved on those holding land by the then reckoned much more honourable service of ward and relief—otherwise called military service, and knight service. An instrument taken of the above decision, by the king's Justiciars, is also preserved at Hunterston.

The following statement, militating against the above view, and contained in the "Remarks on the Ragman Rolls," by Geo. Crawford, is unquestionably erroneous:—

"In an ancient bounding Charter, of lands, it [referring to Arnele] is bounded with *Terris Normani Venatoria*, which is plainly the lands of Arneil Hunter—which is the lands of Hunterston." (Nisbet's *Her.*, vol. ii. App. 40.)

For this so-called bounding charter, one by Robert I., confirming prior grants by his predecessors, Kings of Scotland, refers to the territory of Maner, or Mannor, Peeblesshire, of which it would appear this Norman hunter had received a part from King Malcolm IV., which was accepted. (Nisbet, i. 325; Hadd. *Collections Ad. Lib.*; and Innes' *Orig. Par.*, i. 239.)

ESPEARE.

*Wm Love.*

#### TRANSPPOSITION OF WORDS.

I regard transposition as the most legitimate and most certain form of emendation. I have, therefore, by means of it, restored the sense or the metric melody of between forty and fifty places in the plays of Shakespeare; and though I had declared my task of emendator as being terminated, I cannot refrain from a few more "last words," for the sake of removing a few more difficulties.

"O poverty in wit! kingly poor flout!"

*Love's Labour's Lost*, Act III. Sc. 2.

Here the corrector of Collier's folio read "kill'd by pure flout," and Mr. Singer, "stung by poor



flout," neither of them understanding the passage. Mr. Dyce says, "I am not convinced that any alteration is required." Now I think that an alteration—and that a very slight one—is required. I thereupon make a transposition and read—

"O poverty in wit! poor kingly flout!"

The Princess is alluding to the parting speech of the King, which contains a "poor flout," though a royal one. In my Edition I most heedlessly and reprehensibly adopted the text of Singer, from whose edition I was printing.

"Unhousell'd, disappointed, unaneal'd."

*Hamlet*, Act I. Sc. 5.

Here, again, I should be disposed to transpose and read—

"Unhousell'd, unanealed, disappointed ;"

for words beginning with *un* are, I believe, always consecutive; and "disappointed," same as "unappointed"—not furnished, not fitted out—evidently refers to the want of confession and absolution indicated in the following lines,—things of such vital importance in the religion of Rome, that in that horrid play of Calderon's, *La Devocion de la Cruz*, the hero is actually restored, for a short space, to life, that they may be performed.

"Ay, that incestuous, that adulterate beast."

*Hamlet*, Act I. Sc. 5.

Here, by transposition, we should get a climax, and thus make a great improvement, perhaps a restoration; but I should hesitate, for the poet at times puts the cart before the horse, as in—

"Leap to these arms, untalk'd of, and unseen!"

*Romeo and Juliet*, Act III. Sc. 2.

In the second line of Ben Jonson's *Every Man in his Humour*, we have—

"Call up your young master; bid him rise, sir,"

where we should surely read, "Call your" &c. I quote from the only edition I have access to (Moxon's), and it may be that it was in this that the printer made the transposition. I have, however, also observed the two following lines in *The Fox*, to which transposition alone will give metric melody—

"An opiate here, from my own doctor."

*The Fox*, Act I. Sc. 1.

"Corbaccio and Voltore brought of it."

*Ibid.* Act II. Sc. 3.

It is, by the way, very remarkable that the chief defects in the plays printed by Jonson himself are omissions. Gifford supplied some very well, but others escaped him. I finally would beg of those ingenious persons who undertake the task of emendation of Shakespeare and other poets to remember that emendation also has its laws, and that mere alteration is not correction.

THOMAS KEIGHTLEY.

## WIDSITH AND VIDFÖRULL.

The following notice is intended as a *key* to an Anglo-Saxon poem, which certainly requires one. As such, it must stand upon the amount of illustration it supplies, rather than upon any elaborate exposition of detail.

Appendix A. in the First Series of Mr. Baring-Gould's *Curious Myths of the Middle Ages* gives a quotation from the Bragda Mágus Saga, "an Icelandic version of the 'Romance of Maugis,' with considerable alterations in the story."

Mágus, having presented himself before Charlemagne, stated that he was called *Vidförull*; that he was very old; that he had been older, and might be younger; that he had twice cast his skin; and that he was about to do it for the third time within a few days: which he did, in a manner very strange, but not of much importance in the present notice.

The first time he did so was *anno ætatis* 130; the second time *anno ætatis* 215, at Rome, when Hermanric was reigning. "The king then asks him about the heroes of olden time, and *Vidförull* describes to him their personal appearance, the colour of their hair, eyes, and their stature."

So much for *Vidförull*. Now *Widsith*, as is well known to the readers of Anglo-Saxon poetry, is the first word of a very remarkable poem, which, sometimes called "The Traveller's," sometimes "The Gleeman's" Song, has nothing about it so definite as the fact of its beginning with the word under notice. Sometimes it has been *translated* (in which case it means something equivalent to the *wide-wayfarer*); and sometimes it is treated as a proper name, or as a name given to the bearer for the extent of his travels. It begins thus in Thorpe's translation:—

"Widsith spake,  
his word-hoard unlocked,  
he with a vast many tribes  
had met on earth,  
travel'd through many nations:  
oft he had in Court received  
a memorable present.  
From him to the Myrgings  
Nobles sprang;  
He with Ealhild;  
Faithful peace-weavers,  
At the first time,  
The Hreth-Kings  
Home had sought,  
East of Angeln,  
Eormanric's,

.....  
Hostile faith-breaker.  
Began then much to say:  
'Of many men I have heard,' &c.

Then comes a list of royal names, Hwala, Alexander, and, with a short notice of each, the following list:—

"Atla ruled the Huns,  
Eormanric the Goths,

Becca the Brondings,  
The Burgundians Gifca;

Cæsar ruled the Greeks,  
And Cælic the Finns,  
Hagena the Holmryes,  
And Henden the Gloms," &c.

On Offa, the King of the Angles, he pauses;  
indeed with the notice of him he passes from the  
kings to the peoples, from politics to geography:

"I was with the Huns  
And with the Hreth-Goths," &c.

When the king of any nation, however, made  
him a present, he stops to say so; and here (as in  
Vidförrull's tale) Gunther of the Burgundians is  
mentioned:—

"With the Thyrrings I was,  
And with the Throwends,  
And with the Burgundians,  
There I a ring received;  
There one Guthere gave  
A welcome present,  
In reward of song:  
That was no sluggish king."

In the praise of Queen Ealhild he had a  
partner, Skilling; and this is the nearest approach  
to a piece of personal history in the poem.

Whatever else this may be, it is no piece of  
real biography. Hermanric, Gunther, Attila, Theodor-  
ic (whether the Frank or the Ostrogoth),  
Audoin and Albion (? the Eadwine and Ælfwine  
of Italy in the poem), Offa and others being all  
seen by one person. Hence (though it is not de-  
nied that able men have treated the composition  
as so much actual experience of a wandering gleeman),  
it is here submitted—

1. That the likeness in form and import be-  
tween the words *Vidförrull* and *Widsith* is not  
accidental.

2. That the hypothesis that *Widsith's* narrative  
is essentially the same as *Vidförrull's* gives a better  
view of the nature of the poem than any one at  
present before the world.

This is what the present writer suggests. Mr.  
Baring-Gould's doctrine, however, that in the  
story of *Vidförrull* we have that of the Wandering  
Jew, is one which he wholly assents to.

R. G. LATHAM.

Disraeli Road, Putney.

#### FOLK LORE.

IRISH FOLK-LORE AND "YANKEE DOODLE."—  
In "N. & Q." (4th S. i. 262) MR. O'CAVANAGH  
has an interesting note on the *Dubh-dael* and  
*Dara-dael*—a creeper which I have seen boys and  
women kill in Ireland, with the imprecation:  
"Ma shoect paca agus ma paca morriv urth!" i. e.  
"My seven sins and my deadly sin upon you!"

The *Dubh-dael* is one of the most significant  
words in the glossary of the ancient world. It  
represents, or represented, what Rachel stole from

the tent of her father Laban. The etymology of  
it is (I must get over it rapidly) from the *Tau*=  
the *crux ansata* (*tuyau* in Fr.=*vagina* in Lat.),  
and *Tauth* (Heb.)="obscene image." *Tor* and  
*Tar*="generation" in Irish and all old languages.  
*Doodhal* and *Tardhal* have the same sacrosanct  
and execrated old meaning.

I must here say something which I believe has  
never yet been stated by any writer on the old  
worships and mythologies of men: Every known  
name for *temple* is taken from the human body.

*Doodhal*, in Irish, is "temple": so is *cearog*  
(*hearge*, Anglo-Saxon, "kirk"); so is "beetle"  
(*Bethel*, *Beitulla*, a name for the Caaba); so is  
*tordhal* (*Tor*=high place, tower; *Dairi* in Japan).  
*Cearog* is Irish for "beetle"—it is literally our  
words "earwig" and "cockroach." Every one of  
these quoted words means "woman" also.

But what has that poor creeper to do with  
those dreadful myths? I shall indicate briefly.  
All insects, as well as men, beasts, fishes, fowls,  
and reptiles, were named from the words for  
"birth" or "issue"; which words belong, in all  
their forms, to the human body. This fact I can  
only glance at.

The unhappy *cearogs*, *doodhals*, *tordhals*, *bethols*,  
&c. &c., were murdered by *paranomasia*—the  
Magi, Druids, and other reformed teachers of  
religion, cursing and covering up in them the  
gross nomenclature of men's original worship,  
which their posterity were slow to forget, and  
which, even yet, exists in some parts of India.  
The serpent, whose various names are also those  
of "woman," has had a treatment still worse than  
that of the *doodhal*—as everybody is aware.

These hasty observations are rather offered to  
the *epoets* and *aporretes* of "N. & Q." than to the  
general readers; who would laugh, I am afraid,  
at a notion of mine that there was once a *Kange*  
*doodhal* (temple-chorus or altar-dance) coeval with  
the Hyporchema, the Cordax, the Phallika, the  
Pyrrhic, the Sikennis, the Fescennine (*fesch*,  
Heb.=to dance), the Farandoul, and the Cambal,  
and that it is represented in our own age by the  
light anapestic "anthem" of the great republic,  
"Yankee Doodle." No doubt it sounds laughable  
enough, and incredible enough; but I believe the  
"guess" is a true one for all that. W. D.

New York.

FOLK LORE.—In this part of the country (Not-  
tinghamshire) young children are given three  
roasted mice as a cure for the whooping-cough.

There is an old woman who "strokes" for the  
same complaint.

When a donkey brays, the country people say  
it is the sign that an Irishman is just dead.

E. L.

DEVONSHIRE FOLK-LORE.—Some friends of mine  
sent a quantity of bacon to be dried to a farmer



residing in the parish of St. Giles, near Great Torrington, Devon. The farmer in question did a good deal of business in that line, but on this occasion the bacon was sent back when only half done, because, as the farmer said, the cow was after her time, and she could not calve so long as there was any bacon up the chimney. W. G.

EAST ANGLIAN FOLK-LORE.—1. A servant was standing in a kitchen with the windows open when in flew a humble-bee. "O see!" she said, "a stranger is coming! Has it a red tail or a white? Red for a man and white for a woman."

2. A stalk of the tea-leaf in your cup, if long, foreshows a tall stranger; if short, a little one.

3. "Take a cup o' tea in winter," quoth Goody Washall, "to make you hot; and take a cup o' tea in summer time, 'twill make you *cule*."

4. A coat was sent home from the tailor's, out of which he had not taken the basting-stitches. "Ah!" some one exclaimed, "that coat is not paid for; for here is some of the basting. And here's a pin left in, and that means the same."

5. "Will you be so good as to put some salt on my plate?" "No! not I; help yourself. Help to salt, help you to sorrow."

6. "My dear, what did you say?" "I dare say you'd like it again; but I'm not a parson to preach my sermon twice." W. H. S.

Yaxley.

ARMENIAN FOLK-LORE.—That ancient chronicler of the Armenian nation, Moses of-Khorene, has some samples of old folk-lore. In his first book, chap. xx., speaking of Ara, he says Ara was called Sos, or Plane, because he was devoted to priestly functions in the forests of plane trees of Aramaniag, near the city of Armavir. "The trembling of the plane leaves, according to the slight or strong breath of the wind, was an object of magic study in Armenia for a long time."

I offer another quotation as old folk-lore from Moses of Khorene. In his second book, ch. lxi., he says, speaking of King Ardasht, that the old women relate he is incarcerated in some cavern, laden with iron chains. Two dogs are ever gnawing the chains of Ardasht, who endeavours to escape, so as to bring about the end of the world, but under the sounding strokes of the smith and his strikers, the irons of the captive get stronger. That, says the writer, is why, even in our time, many smiths, following the teachings of the fable, strike the anvil three or four times on the first day of the week, to strengthen, say they, the chains of Ardasht.

HYDE CLARKE.

32, St. George's Square, S.W.

WEATHER PROPHECIES. — Written in an old copy of Virgil: —

"*Georgic* first, line 432: 'Sin ortu quarto,' &c. A monkish rhyme has an explanation or improvement of the above sentiment: —

'Quarta quinta qualis,  
Tota luna talis.'

English paraphrase,

'As is the fourth and fifth days' weather,  
So's that lunation altogether.'

"This observation is certain upon the Continent, and according to my experience here for the most part."

W. C. B.

ST. SWITHIN. — Apropos of the season, I send the following extract from Robertus de Graystanes, one of the three Durham historians published by the Surtees Society, together with Dr. Raine's allusion to it in the preface: —

"Plagam hanc insequuta est alia in translatione Sancti Swithuni proximo sequente, scilicet idus Julii: tanta videlicet aquarum inundatione, quod fluvii terminos solitos mirabiliter excesserunt, fruges et herbas proximas demerserunt, molendina et stagna asportarunt, et domus vicinas noctanter ingredientiæ diruerunt, et viros et mulieres cum parvulis submerserunt. Tantam inundationem nullas tunc superstes recoluit, nec tantam caritatem quantæ sit eam insequuta, nec tantam pestilenciam boum."—Cap. xxxvi. 96.

"The fearful deluge of rain on the day of St. Swithin, as it was general throughout the kingdom, and led to a dreadful famine, may, for anything at present known to the contrary, have given to that saint his watery name. It is exceedingly probable," he adds in a note, "that we have here the real origin of the popular belief on this subject. There is nothing in the life of Swithin to connect him with rainy weather, but there seems to be enough in the above inundation and its widely-extending consequences to make a general and lasting impression upon the nation."

E. H. A.

FOLK-RHYMES. — The following, taken from *L'Illustration* of Feb. 7, 1857, may perhaps be new to your readers: —

"A la Chandeléur

Grand froid, grande neige!

S'il fait beau l'ours sort de sa tanière,

Fait trois tours,

Et rentre pour quarante jours.

"A Sainte-Agathe

Prends ta petite bouteille,

Va t'en à ta vigne;

Si tu ne vas pas travailler,

Vas-y goûter."

ST. SWITHIN.

JASPER MAYNE. — With reference to a late note, I transcribe a short article from the *Theatrum Poetarum* of Edw. Phillips, London, 1675, 8°, p. 50: —

"Gaspar Main, a student of Christ-church Oxford, where he lived for many years in much credit and reputation for his florid wit, and ingenious vein in poetry, which produced two witty and well-approved comedies, the *City match* and the *Amorous war*; nor did he, since his application to theology, of which he was Dr., and his ecclesiastical preferment, totally relinquish those politer studies to which he was before addicted, having lately published Lucian's works, of his own translating into English [N. 1604; Ob. 1672]."

I believe the above outline will be new to many readers, as the name is misspelt and the article misplaced, i. e. under *G* instead of *J*.—the initial of the baptismal name being adopted as the ordinal word.

BOLTON CORNEY.

FAIRFORD WINDOWS.—Some time past (3rd S. x. 321) I called the attention of the readers of "N. & Q." to the incomparable excellence of the Fairford windows, and am not surprised at the notice they received from the Archaeological Congress assembled at Cirencester, especially when fresh evidence is produced in the able statement of Mr. Holt that they are probably the work of Albert Dürer. Whether they are so, I leave to the decision of others more conversant in artistic drawing than myself. The peculiar character of the architecture of Fairford church, differing in some respects from buildings of that date, seems to point out that it was specially erected for the purpose of receiving these works of art.

Are there any glass paintings in existence, in Germany or elsewhere, known or presumed to be the work of this great master, as those quoted by your correspondent from Lenoir are destroyed? Lysons, in his *Gloucestershire Antiquities*, has given elaborate coloured engravings of windows at Bristol, Gloucester, Tewkesbury, &c., but has omitted any mention of Fairford, though Rendcombe church, built by the Tame family, is represented. Perhaps he found it difficult to bring out the exquisite colouring of these windows in any engraving. So brilliant is it, that the old clerk informed me some bits had been surreptitiously cut out for the purpose of imitating precious stones. A. Dürer, if he was the painter, must have been a master in that art of colouring glass modern imitators have yet in vain endeavoured to effect.

THOMAS E. WINNINTON.

THE SIGNATURE OF COLUMBUS.—His ordinary signature was in this form:—

S.  
S. A. S.  
X. M. Y.  
XPO FERENS.

His official or titular signature was:—

S.  
S. A. S.  
X. M. Y.  
EL ALMIRANTE.

And he requires by his last will and testament that all his successors shall sign in this latter form only. They may, however, add any other titles granted to them.

The meaning of these letters not being yet quite cleared up by Washington Irving (*Columbus*, Ap. xxxvi.) and the authorities he quotes, I suggest that the letter S occurring three times, represents the trisagion—*Sanctus, Sanctus, Sanctus*—Holy, Holy, Holy; and the A is *alleluia*,

for so Hallelujah is written in the Greek as well as Latin church service, without the aspirate. All agree that X is Christ, and M Maria. The Y is thought by Spotorno to stand for Yosephus, by Irving for Yesus; but neither in Latin nor Spanish do these names commence with Y, but with J. I conclude, however, that r, the Greek letter,\* is the initial of *Tíos, son*—meaning, Jesus son of Mary. All are agreed as to XPO, the Greek contraction for Christ, and *ferens* in Latin, to represent the Greek name Christopher=Christ-bearing. St. Christopher is represented with a lamb (the type of Christ) over his shoulders, the legs of the lamb hanging over his breast. The term EL ALMIRANTE, "The Admiral," speaks for itself. The words in his will are:—

"Don Diego my son, or any other who may inherit this estate, on coming into possession of the inheritance, shall sign with the signature which I now make use of, which is an X with an S over it, and an M with a Roman A over it, and over that an S, and then a Greek r, with an S over it, with its lines and points as is my custom, as may be seen by my signatures, of which there are many, and it shall be seen by the present one. He shall only write 'The Admiral,' whatever other titles the king may have conferred on him. This is to be understood as respects his signature, but not the enumeration of his titles, which he can make at full length if agreeable, only the signature is to be 'The Admiral.'"

T. J. BUCKTON.

A YEAR AND A DAY.—Perhaps several of your readers, like myself, have felt inclined to smile at the expression, "a year and a day," occurring so frequently in old ballads. The words "and a day" seem so unnecessary. But I now feel inclined to smile at my own want of perception; there is very good reason for the phrase.

If, in a passage of a melody, we wish to rise from one C to the C above, we ascend by the seven notes of the scale, C to B, and by one more, i. e. we arrive at the octave. In the same way, Low Sunday is not said to be seven days after Easter, but is called the octave. The phrase "in a week's time" is felt to be vague; and therefore people say "this day week." But this is sometimes expressed in old books by "in eight days," and a fortnight is sometimes denoted by "in fifteen days"; cf. Fr. *quinzaine*. But the period of the octave might also be fairly called "a week and a day," as well as a period of eight days; and in the same way, a year and a day must mean on the 366th day from the present, i. e. on the same day of the month as the present, in next year. The intention of it is to show that not only has a year elapsed, but that the day now spoken of is the same day of the month as the day before mentioned. Cf. Exod. xii. 41.

Again, the present 25th of August being a

\* In his will he calls it a Greek r: the third line will then read—Χριστός, Μαρίας Τίος.



Tuesday, the 25th next year will be *Wednesday*; and by that time we shall have advanced not only by a year (reckoned by years), but by a day (reckoned by days of the week). Here is another reason for choosing the phrase.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

**CHRISTMAS WAITS.**—In Edinburgh many years ago, about Christmas time, the citizens after twelve o'clock were usually serenaded by the waits slowly perambulating the streets, and performing with considerable taste such airs as "The Yellow-haired Laddy," "The Flowers of the Forest," "The Bush aboon Traquair," and similar plaintive ditties. The effect was pleasant. The instruments were, so far as we can remember, clarionets, flutes, oboes, and sometimes a bassoon. Now-a-days a change has come over the dream, and the waits are less in number, and their musical performances inferior to what they were of old. There was no regular appointment by the magistrates of any particular persons, or any authority to levy money from the citizens: about New Year's time the performers usually came, and received a trifle from those who were disposed to patronise them.

In Westminster, so far back as December 1822, it appears from the following cutting from an old magazine, that the appointment of waits rested with the Court of Burgesses for the city and liberty of Westminster:—

"CHRISTMAS WAITS.—Charles Clapp, Benjamin Jackson, Denis Jelks, and Robert Prinset, were brought to Bow-street Office, by O. Bond the constable, charged with performing on several musical instruments in St. Martin's-lane, at half-past twelve o'clock this morning, by Mr. Munroe, the authorized principal Wait, appointed by the Court of Burgesses for the City and Liberty of Westminster, who alone considers himself entitled, by his appointment, to apply for Christmas-boxes. He also urged that the prisoners, acting as minstrels, came under the meaning of the Vagrant Act, alluded to in the 17th Geo. II.; however, on reference to the last Vagrant Act of the present King, the word 'minstrels' is omitted; consequently they are no longer cognizable under that Act of Parliament; and in addition to that, Mr. Charles Clapp, one of the prisoners, produced his indenture of having served seven years as an apprentice to the profession of a musician to Mr. Clay, who held the same appointment as Mr. Munroe does under the Court of Burgesses. The prisoners were discharged, after receiving an admonition from Mr. Halls, the sitting magistrate, not to collect Christmas-boxes."

What is the origin of the word *wait*? J. M.

[The term *waits*, or *waygites*, was used to signify a wind instrument, a kind of hautboy. Butler, in his *Principles of Music*, 1636, mentions the "waits or hobboys." Mr. Todd shows from the *Prompt. Parvulorum*, that *wait* anciently meant a watchman; and it has been conjectured that the word came to us from the old German *wacht*, a vigil or watching. — *Vide* "N. & Q." 2nd S. vii. 480, &c. —ED.]

SONG, "COM HIDDER."—The following old song is printed in the appendix to an essay on the

poets of Renfrewshire, written by William Motherwell, prefixed to the *Harp of Renfrewshire*—a collection of poems, original and selected, published at Paisley in 1819. Motherwell speaks of it in his essay as being the production of one of the early poets of Renfrewshire, whose name is now unknown.

He furthermore says that he thinks it is one of the songs mentioned by Gawin Douglass in his "Prologue to the XII Booke of Eneados," and promises to give an account of it in a publication to be issued on the following year—namely, 1820, to be entitled a *Gowpenfou of guidlie Conceits, or Ragment of Rosie Rondellis and Pleasant Meteris*. Was this book ever published? Can any of your readers give information concerning this song?

"Here follows ane litill Sang clepit 'Com hidder, com hidder, and let us woo':—

"Twa gentil birdis sat on ane tre,  
Twa bonnie burdis as e'er culd be,  
And as thay sat for ay thay sang,  
Quhyl wuddis and rochis wi' echois rang.  
Com hidder, com hidder, mi bonnie dow,  
Wi' honeyit halse and dew dabbit mou,  
And ay the ane sang to the uthir  
Com hidder, bot nae delay com hither,  
Com hidder, com hidder, and let us woo.

"The sun rase hie in the purpours east,  
And flichterit down in the glumie west,  
And nicht cam on befor thair dune,  
In singand of this gentil crune.  
Com hidder, com hidder, &c.

"Syne gaed thir birdis sua traist and free,  
Be nichtfal to thair herbourie,  
In suth to say, thair hertis wer licht,  
Sithens thay sang thorow the nicht.  
Com hidder, com hidder," &c.

D. MACPHAIL.

Paisley.

**DESCENDANTS OF OLIVER CROMWELL.**—If the following notices of the Cromwell family have not been published, I think they are worthy of a place in "N. & Q."—Spinney Priory, in the parish of Wicken, a little to the east of the Cambridge and Ely Road, was occupied by some of the immediate descendants of the Protector, and in the parish church within the altar rails are two slabs, one of dark marble, with this inscription:—

"Henricus Cromwell de Spinney, obiit xxiii Die Martii, Anno Christi MDCLXXIII. Annoq' ætatis XLVII.

"Elizabetha, uxor Henrici Cromwell, obiit 7th Die Aprilis, An<sup>o</sup> 1687, annoq' ætatis suæ 52.

"Henricus filius Hen<sup>i</sup> Crom<sup>i</sup> obiit 4<sup>o</sup> Jun<sup>i</sup> anno 1692, an<sup>o</sup> ætatis suæ 12."

On the slab by the side of this there are only some remains of an inscription:—

"... ar Cromwell ... obiit iii Ap. 1685 . .  
... usque ætatis suæ 2 . . ."

Another slab is mentioned, I believe, in *The Beauties of England and Wales*, inscribed—

"Elizabetha Cromwell de Ely, obiit xvi die Septembris Anno Christi MDCLXXII. Annoq' ætatis LXIII."

But this no longer exists.

The parish registers, which commence 1667, contain—

"Buried M<sup>rs</sup> Elizabeth Cromwell, Sep<sup>r</sup> 18, 1672."

"Buried Henry Cromwell, Esq., March 25, 1674."

"Buried Oliver Cromwell, Esq., Apr. 10, 1685."

"Buried the good lady Cromwell, Elizabeth Cromwell, Apr. 11<sup>th</sup>, 1687."

The lost slab and the first of these entries refer apparently to the wife of the Protector. None of the bones rest there now. The graves were rifled about 1830 by a neighbouring farmer, who was churchwarden. He appropriated the graves for himself and family, and the last of his race was buried there a few years ago. W. M. F. Cambridge.

WALDENSIAN COLONY NEAR MONTE-VIDEO.—In Zimmermann's *Theologisches Literaturblatt* (No. 65, 1868, p. 389), I find a review of a little tract which, from the place of its publication, might easily escape notice in England, and yet supplies interesting information respecting that martyr-church which, from the day of Milton, has been regarded amongst us with very friendly feelings. The title is:—

"The Waldenses in the West; or, the Italian Colony near Monte-Video, South America. Narrative of Facts, F. H. v. [sic. Qu. v(on) F. H.] Pendleton. Florence: Printed by G. Barbera, 1868," pp. 24, 8vo.

In 1857 the overflowing hive of the valleys sent out a hundred and fifty, followed in 1858 by one hundred more, of its inhabitants. They founded a colony at Florida, about six miles from Monte-Video, but were forced by persecution to remove to Rosario Oriental, more than double the distance. The advocacy of the English chaplain, Mr. Pendleton, and the banishment of the Jesuits in 1859, procured for them freedom of worship. Their numbers, by birth and immigration, have increased to a thousand, and their industry has made them a prosperous community. Mr. Pendleton, now chaplain at Florence, crossed the Atlantic to visit them in 1867, and has raised funds and procured leave from the government for the building of a church and school. In 1857 Mr. Pendleton received from the French government a gold medal for his exertions amongst the yellow-fever patients. JOHN E. B. MAYOR.

St. John's College, Cambridge.

PRINCE RUPERT, DUKE OF CUMBERLAND, K.G. The museum of the Louvre possesses two splendid portraits, in one frame, by Van Dyk, entitled in the catalogue "Prince Rupert and his Brother." These heads, however, are so bland, not to say effeminate, notwithstanding their rich armour, that it is impossible to recognise in either the habitually harsh expression of this young Hotspur, as described in A. Hamilton's admirable *Mémoires de Grammont*:—

"Il étoit brave et vaillant jusqu'à la témérité. Son esprit étoit sujet à quelques travers, dont il eut été bien

fâché de se corriger. Il avoit le génie fécond en expériences de mathématiques et quelque talens pour la chymie. Poli jusqu'à l'excès quand l'occasion ne le demandoit pas, fier et même brutal quand il étoit question de s'humaniser. Il étoit grand, et n'avoit que trop mauvais air. Son visage étoit sec et dur, lorsqu'il vouloit le radoucir: mais dans ses mauvaises humeurs, c'étoit une vraie physionomie de reprouvé."

An engraving by Moncornet, now before me, with evidently the same head as the one in full-face (in the above-mentioned picture) bears the name, it is true, of "Robert de Bavières, Prince et Conte Palatin, Chev<sup>r</sup> de l'Ordre de S. George," but in another—an English engraving—where he is styled "The most illustrious Prince Rupert, Elector Palatine of the Rhine," he has a bad expression of the mouth, which coincides with the "vraie physionomie de reprouvé" Grammont speaks of.

The Queen of Bohemia—Princess Elizabeth Stuart, sister of Charles I.—had three sons, of whom Rupert was the youngest. In January, 1644, he was honoured with the Garter. Was Prince Maurice (who likewise entered his uncle's service), knighted as well? If so, might not the two portraits in the Louvre—one of which has the order of St. George—be those of the King of Bohemia's two eldest sons? P. A. L.

### Queries.

ANONYMOUS.—Who are authors of—1. *Twelve Dialogues between Timothy, Titus, and Archippus*, 1801; 2. *History of the Patriarchal Age and Jewish Nation*, in dialogues, 1812? R. INGLIS.

Who is the author of the following work?

"The Classical Collector's Vade Mecum: being an Introduction to the Knowledge of the best Editions of the Greek and Roman Classics." . . . London, 1822, 18mo, pp. xiv. 163.

It is, "with his kind permission," dedicated to Archdeacon Wingham.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

SEAL OF R. LE ARCHER, NORFOLK, circa 1366. Should not the arms on this seal be described as "semée of oak leaves" instead of ermine? The former would be allusive to the privilege which pertained to this family of carrying the royal bow once a year through the forests of England.

Sp.

RECTORS OF BEACONSFIELD, BUCKS.—Robert Stebbing, D.D., instituted in 1768; died Dec. 22, 1800. George Hirst, D.D., instituted in 1801; died 1802. William Lord, D.D., instituted in 1803; died 1819. I should be glad to ascertain, through your columns, whether any lineal descendants or near relatives of any of the above rectors are still living.

Beaconsfield.

RECTOR.



EDMOND BRYDGES AND WILLIAM GREGORY, SERJEANTS-AT-LAW.—Can Mr. WOOLRYCH or any other correspondent favour me with information as to these gentlemen, who were connected by marriage, and attained the same eminence in the legal profession?

Edmond Brydges was of Lincoln's Inn, and was fourth son of William Brydges of Tiberton, Herefordshire, and born about 1640. His great-niece married William Gregory, great-grandson of Sir William Gregory, puisne judge in the reign of William III.; and another great-niece was wife of William Wynne, Serjeant-at-Law, son of Owen Wynne, LL.D., Warden of the Mint, &c.\*

CHARLES J. ROBINSON.

#### BUDDHIST COINAGES OF INDIA.—

"Tamerlan attaqua ses voisins, sans rien lui pût résister, et en peu de temps il soumit les Parthes, força les murailles de la Chine, subjuguâ divers provinces des Indes, avec la Mésopotamie et l'Égypte, et se vanta enfin d'avoir sous sa puissance les trois parties du monde; et pour cette raison il porta pour armoirie trois OOO."—*Dictionnaire Historique*, Morel, La Haye, 1702.

Which of the Buddhist coinages belong to Jangis Khân, the great Mogul conqueror of the thirteenth, and which of them to Timur Lariq the lame, his successor, of the fifteenth century?

R. R. W. ELLIS.

Starcross, near Exeter.

#### CAROLINE MATILDA, QUEEN OF DENMARK.—

Any *authentic* information of the "Apologie" (Defence) of her conduct, written by this unfortunate queen whilst imprisoned at Kronberg, and addressed either to her brother George the Third or to the Earl of Suffolk, then in fact Minister for Foreign Affairs, would be very gratefully received. It is said to have been translated into French, German, and Dutch; but the English original is wanting.

W.

#### "CHRONICLE OF THE ABBEY OF CIRENCESTER."

In *The Standard* of August 18 there is an excellent account of the British Archæological Association's meeting at Cirencester, and at the end of the article is the following note showing that a manuscript chronicle of the abbey was in existence during the last century, but at present its whereabouts cannot be ascertained:—

"We now only desire to make the following note—that there is or was existing at the end of the last century a MS. chronicle of the Abbey of Cirencester. Leland says—'There was afore the Conquest a fair and riche college of Prebendaries in this Tounne, but of what Saxon's foundation, no man knoweth.' But Collinson, in his *History of Somersetshire*, vol. ii. 191, mentioning Rembaldus, Dean of the Prebendal College at Cirencester, says that the college was founded by Alwyn, a Saxon, in the time of King Egbert, and in a note gives as his authority *Chronicon Abbat. Cirencest. Penes. Edit.* It would be very desirable to know whether this valuable document is still

in existence, or whether any traces of its contents are to be met with."

For obtaining the desired information there is no better place than the pages of "N. & Q.," for I feel sure all lovers of archæology will assist in endeavouring to procure some account of the missing "Chronicle."

EDWARD C. DAVIES.

Cavendish Club.

CORONERS' INQUESTS.—I have been reminded by the mention made by your correspondent DANIEL WILSON (4th S. ii. 156) of the coroner's inquest on the poet Chatterton of a question which I have long wished to ask. What becomes of the records of coroners' inquests? When an inquest is held the coroner writes down in the spaces left in a printed form the verdict of the jury, and this document is signed by the coroner and the jurors. I always imagined that these records were given up to the clerk of the peace and filed among the records of the county. I find, however, that in some places this is not the case. As the records of coroners' inquests are valuable for many reasons, it is to be wished that there might be some means taken for their permanent preservation.

A. O. V. P.

COURT OF FRANCE.—I have recently met with two octavo volumes, published by Saunders and Otley in 1832, entitled *Memoirs of Louis the Eighteenth, written by Himself*, and read them through with much interest. I am desirous to know the history of the work—whether more than these two volumes were published, how far they are genuine, and by whom really written. There is much piquancy and quiet humour in the narrative, but, in fact, very little in point of style or feeling that one would naturally associate with the character of Louis XVIII. The editor's preface conveys no name, and gives no account of the MS. from which the translation was made. What was the motive of the publication at that period?

G. S.

CROOM CASTLE, Croom, co. of Limerick, a *quo* Crom-a-boo. Can any of your readers supply references which would show the architectural details of this celebrated stronghold at any period down to its occupancy by the Duke and Duchess of Richmond, A.D. 1695-1705? It is thus described by the Marquis of Kildare, and in Lewis's *Topographical Dictionary*:—

"The keep of the castle, surrounded by a high wall, and flanked by four round towers, still remains, now in ruins."

An exquisitely situated and most picturesque but perfectly comfortable modern residence is now in occupation on the site, with one venerable tower, and some not well-defined ruins. Any information will be accepted with thanks by the present owners.

R. D. LYONS.

8, Merrion Square West, Dublin.

[\* Edmond Brydges was inquired after in our 2nd S. v. 514.—ED.]

**FLIES.**—Can any one speak experimentally of any effectual means of keeping off flies? Never were they so tormenting as they have been this season. I have tried every remedy recommended, elder leaves, walnut leaves, rosemary, fly-paper, and white pepper with sugar and cream, but all to no purpose. A real defence against these tormentors would be a very valuable acquisition.

F. C. H.

**INSCRIPTION AT CASTLEGOUGH, CORNWALL.**—At Castlegough farm, in the parish of Llanteglos-juxta-Camelford, Cornwall, there is an inscribed stone, eight feet one inch by one foot four inches. The lower end is cut away, as if to fit a socket: it serves to support the wall of a barn. The letters are much worn, and two, in the second word of the second line, quite gone. The inscription appears to be this—

✱ ÆLSELD T SENES EU  
DOHTEY YC . . CVP  
FOR ÆLRYNEY.

The last letter of the first word appears to be a Saxon *ð*, like a delta; the cross of the *æ*, in the diphthong, does not cross the *a* too; the *æ* of *Ælryney* is scarcely legible. This inscription appears to be Saxon. Can any of your readers interpret it? *Ælscld* is a proper name—

(E) T SENES.

The difficulty is—

EU DOHTEY YC . . CVP FOR.

*Ælryney*, I should think, is also a proper name. E. T. GIBBONS.  
Parsonage, Laneast, Launceston, Cornwall.

[This inscription is engraved in *Ancient Crosses and other Antiquities in the East of Cornwall*, by J. T. Blight, 1858, 4to, p. 126.—ED.]

**JEWISH OBSERVANCE.**—It was stated in the newspapers that the form of prayer composed by the chief rabbi on the occasion of the thanksgiving for the escape of the Duke of Edinburgh and the success of the Abyssinian expedition was recited in all the synagogues on a certain *Sunday*. Was this service on *Sunday* something special, or do the Jews now generally assemble for worship on the first day of the week? \* E. H. A.

**JOHN DE KOEL: PASQUILS.**—In some satirical verses by the poet Drummond, on the Scottish bishops about 1638, there are these lines:—

"Because my foster and my amorous quill  
Is not yet heard proud pasquils to distill,  
I doe entreat that droll John de Koel  
To sting them with satyres hatch'd in hell."

Who was John de Koel, and what satires or pasquils did he write? What is the origin of the word *pasquil*, which was much used in Scotland at the commencement of last century, and during the

[\* We are informed that all special prayers are generally read on Saturdays.—ED.]

whole of the preceding one? In England there is a very amusing poem called "*Pasquil's Palinode*," of which, some years since, a few copies were reprinted.

J. M.

**THE BLOCK BOOKS.**—The *Canticum Cantorum*, the *Biblia Pauperum*, and the *Speculum Humane Salvationis*, were all published without name of artist, publisher, printer, place, or date. Will any of your numerous correspondents kindly explain why such an unusual and extraordinary course should have been adopted?

HENRY F. HOLT.

6, King's Road, Clapham Park.

**POMEROY FAMILY.**—Can any of your readers inform me who is at the present time the male heir of the ancient family of Pomeroy, of Berry Pomeroy, in Devonshire? The direct descendants of Sir Thomas Pomeroy, who sold Berry Pomeroy to the Protector Duke of Somerset, continued at Sandridge, when Gilbert Pomeroy of Sandridge, Esq. (whose will was proved April 8, 1719), died, leaving all his lands to his kinsman Daniel Pomeroy, son of Paul Pomeroy of Brixham.

W. S.

44, Bedford Square, W.C.

**THE POPIISH PLOTS AND STATE TRIALS IN THE REIGN OF CHARLES II.**—I have a volume of about 400 pages, very closely printed, type long primer (exactly the size of "N. & Q."), which appears to be made up of eight or nine distinct pamphlets, differing in date, but uniform as to printing. (Dublin, 1678-9.)

Could any reader inform me who the printer was? Was he also the publisher? At what price the separate tracts, and at what the whole volume was sold? My copy is in very good preservation, but I would like to know if anyone has a better.

AGATHOS.

Portadown.

**RECUVER.**—I am desirous of knowing whether, on the demolition of the old church at Reculver, the monuments and brasses were removed to the building which superseded it; and if the parish registers, from the year 1650 to 1730, are complete and in fair condition.

L. X.

**SANSKRIT INSCRIPTIONS IN ENGLAND.**—There are reasons for believing that there exists in England, apart from public museums and such like depositories, several Sanskrit inscriptions on stone and copper. It would be very desirable to Oriental investigators to have a clue to their whereabouts.

J. H. P.

**TINDER-BOXES.**—What works contain the earliest and most authentic accounts of tinder-boxes?

A. K. G.

**"UP TO SNUFF."**—What is the origin of this common expression? I heard it lately applied very amusingly. A very old lady was bent upon marrying quite a young man, who kept a tobacco



and snuff-shop. A friend, after long remonstrating, succeeded in turning her from her foolish project. But, in giving it up, she feared she might be reproached with acting dishonourably. Her friend, however, removed her difficulty, and exceedingly diverted her by saying: "Not at all, madame; he took you *at a pinch*, but found you were *up to snuff*." F. C. H.

### Queries with Answers.

FRANCIS BANCROFT.—I should feel obliged if any of the readers of your valuable work could afford me some particulars of the above remarkable man. Fifty-eight years ago I was a resident in Great St. Helen's, Bishopsgate. Upon one occasion I witnessed the whole of the school, officers, and others attached to it, attend at St. Helen's church, where a sermon was preached by the vicar, the Rev. W. Blenkarne. Afterwards Bancroft's vault above ground was unlocked, and his remains were viewed. In the *Clerkenwell News*, November 28, 1866, are full particulars of what then transpired. About twelve months ago I passed some very handsome public buildings in the Bow road, and was told they were Bancroft's School and Hospital. I well remember the old establishment: it was very plain, miserable, and rather insignificant. There was also a small burial ground for those who died there, as in the case where I now reside.

In the *Clerkenwell News* for 13th April last, under the head of the "Bancroft Sermon, preached at the Church of St. Peter-le-Poor," are some interesting particulars relative to the pious deeds and munificent benefactions of Francis Bancroft and others, who in their lifetime made provision for the poor that should follow them in times to come, &c.

ELFIN.

[Francis Bancroft, grandson of Archbishop Bancroft, was for many years one of the Lord Mayor's officers. In the execution of his office he not only levied black mail on the poor, but on many of the wealthy citizens, who, rather than lose time in appearing in court, gave money to silence him, which, together with his numerous quarterings from brokers and others, amounted to a considerable sum of money. He so successfully played the part of Sir Giles Overreach that he died worth 28,000*l.*—a sum equivalent to 50,000*l.* in the present day. Owing to his mercenary practices, he so incurred the hatred and ill-will of the citizens, that the persons who attended his funeral with some difficulty saved his corpse from being jostled off the shoulders of its bearers to the church.

By his will, dated March 18, 1727, he directs: "That my body may be embalmed within six days after my death, and my entrails to be put into a leaden box and included in my coffin, or placed in my vault, next the same, as shall be most convenient; and that my coffin be made of oak, lined with lead, and the top or lid

thereof be hung with strong hinges, neither to be nailed, screwed, locked down, nor fastened any other way, but to open freely and without trouble, like to the top of a trunk. And I desire to be buried in a vault which I have made and purchased for that purpose, under my tomb, in the parish church of St. Helen's, London, within ten days after my decease, between the hours of nine and ten o'clock at night; and I do direct that the whole expenses of my funeral shall not exceed the sum of two hundred pounds."

After numerous small legacies and annuities, he bequeathed the whole of his real and personal property, "as I compute the same to the value of 28,000*l.*, to the Master and Wardens of the Company of Drapers, directing them to lay out and expend the sum of four or five thousand pounds in the purchase of a piece of freehold ground for the building thereon Almshouses for twenty-four old freemen of that Company, with a convenient chapel and school-room for one hundred poor boys, with such other buildings as may be necessary, &c., &c. And whereas I have been at considerable expense in erecting my tomb in the church of St. Helen's, I give and appoint the sum of 2*l.* per annum, and more whenever needful, for cleaning, preserving, taking care of, and repairing my said vault and tomb. It being my express intention and desire to have the same kept in good order and repair for ever, *whether the church be standing or not*. And to that end I hereby subject and charge all my estates with the payment and support thereof before any of the charities hereinbefore mentioned. And in case hereafter there shall appear any considerable overplus of my estate, then I desire it may be applied to the improving of this charity.

"I give to the said fraternity of Drapers the sum of thirty-five pounds to buy six or more silver plates, to be by them used and kept in remembrance of me; and to the Master, Wardens, and Clerk that shall be in such office at the time of my decease, to each of them, a ring of twenty shillings in value, whom I desire to be present at my funeral and hold up my pall."

Hefurther directs "That two sermons shall be preached annually on a Sunday, in the forenoon yearly, for ever in commemoration of these my charities—the one in April, in the church of St. Helen's, and the other in the church of St. Michael's, Cornhill; and that the children and old men be present, and the children publicly catechised." At St. Helen's church this anniversary is held on the last Sunday in April, when the Master and Wardens of the Drapers' Company attend.

Bancroft's extensive almshouses, school, and chapel, on the north side of the Mile End road, in the parish of Stepney, were erected in 1735.]

DR. RAFFLES'S AUTOGRAPHS.—Is there a catalogue of this collection, and if so, where can I see one? Q. Q.

[Dr. Thomas Raffles's collection of autographs are now in the library of his son, Thomas Stamford Raffles, Esq., Stipendiary Magistrate for the Borough of Liverpool. In

the *Memoirs* of his father (Lond. 1864, p. 402), this remarkable collection is thus noticed: "The collection of autographs, which Dr. Raffles had been gradually but steadily accumulating, had now become very extensive and interesting. He had for some years past been engaged, during the few spare hours which he could devote to the purpose, in arranging and illustrating them. In this task the editor had been his chief assistant, and among the happiest reminiscences of the past is the memory of the evenings which he was now and then privileged to spend with his father, surrounded by his MSS., and agreeably occupied in investigating the past history of those whose autographs were, from time to time, before them, for the purpose of illustration and arrangement. The editor soon became inoculated with the taste for biographical and historic research, which such an occupation can scarcely fail to create, and which his father did all in his power to foster and develop by amusing and instructive anecdotes and remarks from his own large stores of information. To attempt a description of the contents of the collection would be quite impossible within the limits of this biography. One series alone consists of forty folio volumes with illustrations, and there are at least as many quarto volumes of various kinds, exclusive of an extremely rare and valuable collection, in seven volumes, of distinguished Americans. There are abundant materials for an interesting book exclusively devoted to the subject; and the editor may possibly, at some future time, select for publication some of the most interesting of the letters and other documents which, together with all the MSS. of various kinds, have come into his possession."]

THE "MYRROURE OF OUR LADY."—Can you furnish particulars of the above book, which was printed in 1530, "at the desyre and instance," as the colophon states, "of the worshipful and devout Lady Abbesse of the worshipful monastery of Syon, and the reverende fader in God, General Confessoure of the same." Are many copies known to be extant? If so, where do they exist? And has the book ever been reprinted?

SARISBURIENSIS.

[Copies of this very scarce work are in the British Museum, Bodleian, and Lambeth libraries. "Earl Spencer possesses a very beautiful copy of this rare book, from the Alchorne collection." (Dibdin's *Ames*, iii. 360.) This work is described in Herbert's *Ames*, i. 468, and quoted by Dr. Rock in "N. & Q." 2nd S. x. 51.]

IVORY, THE MATHEMATICIAN (4th S. ii. 57).—Was he the author of *Notes as to the Rights of the Burgesses of Scotland* (Edin. 1819), which I find attributed to "James Ivory, Lord Ivory," in the Catalogue of the British Museum; and if not, when did the latter die? R. T.

[James Ivory; a lord of session, under the judicial title of Lord Ivory, is a nephew of Sir James Ivory, the celebrated mathematician. Lord Ivory resigned his office a few years ago, and we believe is still living.]

PRIVILEGED REGIMENT, ETC.—1. Which is the only regiment that has the privilege of marching through the City of London with drums beating and colours flying, and why is it thus favoured? 2. Who desired in his will that his body should be devoted to the purpose of improving the science of anatomy, and where is the body preserved?

F. A. ESCOTT.

Greenwich.

[1. The privileged regiment is that of the Third Foot, or the Buffs, formerly designated "The Holland Regiment," and originally formed from the Trained Bands. In the month of March, 1572, the citizens of London, in obedience to the commands of Queen Elizabeth, selected from the several companies three thousand men, who were appointed and equipped as "men at arms" and "shot," in the usual manner, and instructed in the military exercises by experienced officers. The privilege of marching through the City of London with bayonets fixed and colours flying was exercised about 1821, and again in 1846, in the mayoralty of Mr. Alderman Johnson (when the city marshals had directions to receive and attend the regiment through the city); and again in 1863, during the mayoralty of Mr. Alderman Rose.

2. Among others, Jeremy Bentham left by will to Dr. Southwood Smith his body for dissection, which is now preserved in University College, London. *Vide* "N. & Q." 2nd S. iv. 51; 3rd S. x. 188.]

BLACKBURN.—What is the origin of the name of the town of Blackburn, in Lancashire, and when was that name first given it? I should also be glad of any other facts of an archæological nature respecting it.

WM. BLACKBURN.

Montcalm Terrace, Montreal.

["The Black-burn, or brook, sometimes called the Blackwater, or Yellow Stream, rising in the township of Oswaldtwistle, flows to the Darwen at Witton, past the town of Blackburn, and gives its name to the town, the hundred, and the deanery." Baines's *Lancaster*, iii. 310, where a description of this town is given.]

BRIC-A-BRAC.—What is the true meaning of *bric-a-brac*, and whence its origin? D.

[*Bric-a-brac* (Fr.), odds and ends. *Marchand de bric-à-brac* is a dealer in old iron, copper, brass, pictures, or what we call marine stores.]

### Replies.

GOLDSMITH'S EPITAPH.

(4th S. ii. 34, 109, 184.)

MR. T. J. BUCKTON is clearly "reckoning without his host" when he says that I "concur in the opinion that Johnson should have written 'nihil tetigit quod non *ornaret*,' instead of 'Nullum quod tetigit non *ornavit*.'" To the best of my knowledge and belief I have given no opinion at all on what Johnson *should* have written—only on what (upon, as I judged, good authority) he *did*



write; and had he so written, I believe still, that his Latinity would have been open to grave exception, and that the quotation from Pliny would be sound evidence in proof. MR. T. J. BUCKTON seems to think that he "has me on the hip," but I take leave to think that his criticism is far more ingenious than convincing. Pliny the younger had been adopted by his uncle, was admitted by him to the closest intercourse, and eventually inherited his estates and effects. Is it not reasonable to conclude, then, that whatever he records of him was rather from personal knowledge than report, and that when he says "*nihil legit quod non exciperet*" it was from as intimate an acquaintance with his habits and his writings as any which could have drawn from Johnson his eulogy of Goldsmith? So much being granted, the conclusion is obvious. Whence also the "*dicere enim solebat*" will refer to the many conversations which the uncle held with the nephew on his literary habits and pursuits. Pliny spoke of his relative no less from personal knowledge and observation than Johnson spoke of Goldsmith, so that I do not see how the *oratio obliqua* can be claimed for one, and the *oratio recta* for the other.

What MR. BUCKTON calls an "explanation" I should rather call the ground on which Pliny made his statement of his uncle's mode of study: "*Nihil legit, quod non exciperet*"—"*dicere enim solebat, nullum esse librum tam malum, ut non aliquo parte prodesset.*" EDMUND TEW, M.A.

The grammatical question here, as I conceive, depends partly on rather nice shades of distinction. I venture to think that "*nihil tetigit quod non ornavit*" is undoubtedly right; but I do not think that "*neque ullum tetigit quod non ornavit*" would be so, or, at least, it would be inelegant.

Again, the question whether "*nihil tetigit quod non ornaret*" means just the same, depends on which of the two senses of *tetigit* we adopt. The Latin language is wanting in the power of discriminating between the two past tenses, which the Greek has in the aorist and the perfect, and the English in the use of the auxiliary verb. If we mean "He touched, or did touch, nothing without adorning it," *ornaret* is right; but if it were "He has not touched anything that he has not adorned," I think it should be *ornaverit*.

"*Nihil tangebatur quod non ornaret*" would be clearly right; but here too, I believe, *ornabat* would not be wrong.

I greatly dissent from MR. BUCKTON's view that the potential can never be used in the dependent clause to convey a positive assertion. I have not Zumpt to refer to, but I shall be surprised if he goes to this length.

I cannot look out instances, but MR. TEW's quotation from Pliny is evidently a precise parallel. I cannot understand MR. BUCKTON's statement

that it is a conditional assertion: it is one of a string of positive statements, though they might be given on hearsay.

I do not think MR. TEW's quotation from Cicero will do. The rendering there is "Laws were invented which *were to speak*," or "of which the object was that they should speak," &c.

LYTTELTON.

#### HOW CATO WAS A PAYNIM AND A CHRISTIAN TOO.

(4th S. ii. 176.)

The quotation given under this title, from an old English translation of the *Cursor Mundi*, has set me speculating as to whether any light might hence be obtained upon a very obscure point of Dantesque criticism.

Dante, as is very well known, says in the plainest terms, in his *Commedia*, that no human being who did not believe in Christ ever did or ever will enter heaven; and he places in hell, in a condition of melancholy desire without torment, all the most virtuous and illustrious pagans—such as Socrates, Plato, Aristotle, and his own Virgil. And yet he tells us in the *Purgatorio* that Cato of Utica is not in hell, but is the guardian of purgatory. He had been redeemed out of hell (doubtless along with the other souls whom Christ, on his descent into limbo, rescued thence), is to have a surpassingly glorified body at the general resurrection, and, in short, is treated by the poet in all respects as a saved soul, and not even as an inmate of purgatory in any penal sense. How and why is this? Dante is so tenaciously consistent and logical throughout the *Commedia* that one must at once reject the idea that he has excepted Cato from the general fate of paganism merely because his character for moral virtue stood exceptionally high. Dante *must*, on some ground or other, have brought him within the one sole pale of salvation—belief in Christ; as he does (with justifying explanations) Trajan and Ripheus of Troy.

I have always regarded this Catonian mystery as a totally unsolved one. Commentators generally pass it by with the fewest words wasted, and the minimum of astonishment expressed; doubtless, because they are utterly at a loss for a reason. The nearest approach to a reason I have seen put forward is expressed thus, in the notes to Mr. Longfellow's translation:—

"In the description of the shield of Æneas (*Æneid*, 8), Cato is represented as presiding over the good in the Tartarean realms—'And the good apart, Cato dispensing laws to them.' This line of Virgil may have suggested to Dante the idea of making Cato the warden of purgatory."

Whoever puzzled out this explanation is entitled, I think, to very great credit for ingenuity;

and yet it seems to break down altogether when we consider it. "The good" to whom Virgil's Cato was dispensing laws are the very "good" whom Dante packs, along with Virgil himself, into the limbo of hell: such pagan "good" as Hector, Aeneas, Junius Brutus, Lucretia, &c. The Christian poet, revising the theology of the heathen poet, discovered that the good people of the latter were in fact in a state of eternal reprobation; and surely the same process of revision would have availed for showing that their presiding legislator, being amidst them, was also in a state of eternal reprobation. Virgil represents the eminently virtuous pagan Cato as dispensing laws to other pagans of approximate virtue. Dante represents him as having left all his virtuous fellow pagans in the lurch in hell, and dispensing laws (in a certain modified sense) to Christians, many of them of very imperfect virtue, but whose moral shortcomings were not such as to nullify their saving faith. This is a considerable difference. And moreover it can, I suppose, admit of no rational doubt that the Cato intended by Virgil was Cato the Censor; whereas the Cato plainly named by Dante is his great-grandson, surnamed of Utica.

Now I learn that the English translation of the *Cursor Mundi* speaks in noticeable terms of Cato, the author of certain moral precepts, whom he supposes, though erroneously, to be the same person as one of these pre-Christian Roman Catos. It is not quite clear whether he confounds his Cato (properly Dionysius Cato, a writer of uncertain faith and date), author of *Disticha de Moribus ad Filium*, with Cato the Censor, or with Cato of Utica. More probably, I apprehend, with the latter; who really is (in the opinion of some critics) the author of a certain *Carmen de Moribus*, from which Aulus Gellius has given several extracts. The likelihood is, indeed (or so it seems to me), that this translator of the *Cursor Mundi* knew quite as little of the distinction between Cato the Censor and Cato of Utica as of that between either of these and Dionysius Cato: he had but a single notion of a Cato "one and indivisible," who was all these "three gentlemen rolled into one."

What the translator of the *Cursor Mundi* says about his Cato is this (I put it into modern English for the sake of simplicity and brevity):—

"Cato, although a pagan, never either spoke or wrote aught contrary to the Christian faith. He is invariably in accord with holy writ: he who follows Cato's precepts follows those of the Bible. The Holy Ghost, 'by reason,' seemed to be in Cato. God grant us grace to follow Cato's precepts, and to be his [query, God's or Cato's?] companions where he dwells."

All this comes near to saying that Cato, though born before the advent of Christ, had an intuition of Christianity.

I would beg to ask a few questions, in the hope that some reader or readers of "N. & Q." may be able to enlighten me concerning them.

1. Is this passage a part of the *Cursor Mundi*, or is it merely added on by the translator?

2. What is the date of the *Cursor Mundi*, and also of the translation?

3. Was the confusion between the writings of Dionysius Cato and those of Cato of Utica (or Cato the Censor) frequent in the middle ages?

4. Can any other citations be produced, of a date earlier than the *Commedia* (say before 1302), intimating that Cato was literally or practically a Christian in his moral opinions and precepts?

If these questions can be answered in a sense favourable to that view, I shall be much inclined to conclude that a kind of mediæval tradition, or prepossession, existed to the effect that Cato of Utica was in some sort a Christian; and further, that this is the explanation of why Dante exempts him from hell.

W. M. ROSSETTI.

56, Euston Square, N.W.

#### ADVERSE AND AVERSE.

(4th S. ii. 178.)

Richardson endeavours, in his *Dictionary*, to supply the answer which SIR J. EMERSON TEN-NENT seeks:—

"Applied to the act, it is—averse or aversion *from*; immediately to the feeling, it is—averse or aversion to or towards."

As far as I can see, this rule is not worth much. You can scarcely draw a distinction between the act and the feeling in many cases. Campbell, in his *Rhetorick*, says *from* is the Latin idiom, but that to is more agreeable to the analogy of our language, for synonymous words are so construed. Writers before Clarendon use *from*, but subsequent writers use to more generally. Todd quotes Swift as using *to*. *Spectator* (No. 7) writes: "It is not difficult for a man to see that a person has conceived an aversion to him." Now this passage, though quoted by Richardson, does not establish his rule, I think: for here the preposition to stands as an abbreviation for "*in regard to him*." This is a case in which we ought to take no authority at all, but try to settle it by the exercise of our reason. Where no ellipsis can be understood, *from* and *for* (in the sense of *in respect of*, or *in regard to*) are the only prepositions I see that can follow *aversion*. In the passage cited from Macaulay, if the reader think for one moment on the original meaning of the word *averse*, it renders the employment of the preposition to absurd: "the majority were averse to despotism," i. e. "were turned *from* to despotism." No amount of usage can sanction this. There is no difficulty in regard to *adverse to*.



The etymological distinction embodied in the phrases is simple enough: *adverse*, as it means turned towards, represents necessarily the idea of opposition face to face—the position of opponents when engaging in conflict; whilst *averse* conveys the idea of withdrawal, from a sense of disgust. The one word signifies face *to*, the other face *from*. To reverse this, is to destroy all clearness of language. Custom, if it be in matters indifferent, the “*jus et norma loquendi*” must give way in cases where it stultifies the human reason to follow it. “The champions of popular rights were averse to anarchy” is nonsense, and would be so if even Milton had written it. C. A. W.  
May Fair.

Richardson, referring to the word *Avert*, explains:—

“The difference between the old verb ‘to adverse,’ and the still common verb ‘to advert,’ is in the application. ‘To advert,’ is to ‘turn to,’ to look at, to observe, &c. ‘To adverse,’ to turn to or against, with a design to oppose, resist, or contend against.  
‘Averse to, or from.’ Applied to the act, it is averse or aversion *from*: immediately, to the feeling—averse or aversion *to*, or *towards*.”

R. F. W. S.

#### VARIATION OF SURNAMES.

(4th S. ii. 91, 139, 167.)

In nearly all the instances adduced by your correspondents, the deviation in orthography or pronunciation of surnames has arisen from ignorance on the part of those named; but I would call attention to another class who, by accentuating the wrong syllable, or by the addition or omission of a letter, seek to remove some (in most cases) imaginary prejudice against, or evil association that clings to, the name.

Thus, at the time the name of Palmer gained such unenviable notoriety, an old lady, a neighbour of mine, of the same name as the homicide, commenced to sign her name Parmer, and continues to do so still.

Nothing is more common than to hear the Irish name Moran pronounced with the accent on the last syllable, Moràn, which might lead to its being spelled Morann.

I can easily excuse the old lady's whim; but think that those who, ashamed of their nationality, seek to hide it by such means, deserve to be, with Poe's “Lenore”—

“Nameless here for evermore.”

The Anglican Monie, I strongly suspect to be the Hibernian Mooney; but before I conclude, I must express my admiration of the ingenious gentleman who, upon the appearance of Tenny-

son's famous poem, altered his name from Idle to Idyll.

W. J. C.

12, Augustus Street, Manchester.

The variation in surnames assumes curious shapes in Ireland. Twaddle is a common name in the county of Clare. It is a variation, or rather a corruption of, the common name of Dowdale in the county of Louth. In the county of Kildare, I recently met the name Sugar: it is nothing more or less than a corruption of the old Kerry name, Sugrue, or ó Shugherough. There are many similar instances of such variations. The rather English name Mann, sometimes written *Man*, appears to be no other than the old Irish name *Meinshagh*, as I find by an old record in the Ecclesiastical Court of Killaloe.

MAURICE LENTHAN.

Limerick.

I have known a gentleman whose Christian name was Charles; but when Jean-Jacques Rousseau's *Émile* appeared, the parents of my friend gave their child that name, by which he has been known all his life, and his son after him.

The celebrated painter, Paul de la Roche, was christened Hippolyte; and, for abbreviation's sake, was called Pol, by which alone he has been known; and habitually signed Paul, excepting on legal documents. P. A. L.

One of the commonest names in this district is Hebron (sounded Héb-rün). An entry of burial of Anna Abram, in 1602, collated with another, Johannes Abron, in 1718, accounts for the modern name. The name Marsey is of very frequent occurrence in my registers. On its first appearance, it is Mercer. The not uncommon modern name, spelt Rhea in the district, is Rey in 1599, Ray (of the same person) in 1600. Danvers (from the name of the first Earl of Danby) was already Davers in 1598; as the pre-name in a family which still retains it writes it Danvers, but calls it Davers. Poskett, of frequent occurrence, was Postgaite in 1624, Poscat in 1639, Posket in 1650.

Some years since, I was asked for several certificates connected with a family long known by the name of Parsyble. In 1691 the name was Persiball; in 1598, the entry was in the form Persivallus. The name Balfour, in two different instances under my own notice, is almost invariably (in one of the two cases, always) shortened into Bell. I find the forms (of a surname) Arsam, Arsome, Airsome, Aresome, between 1613 and 1688, all due to a place which is now Airsome; in 1080 to 1200, was Arhusum, Harhusum, Aresum or Arusum (Aarhuus). A district in my parish is now Ainthorpe: in 1623, the register form is Armitthwaite; in 1751, it was Armthwaite; and in Graves's *Cleveland* (Carlisle, 1808), it is Armanthwaite. I give these instances, a few out of many,

and it would be easy to supplement them with a series of interesting transitions from old to mediæval or modern forms of names of places.

J. C. ATKINSON.

Danby in Cleveland.

I have several times met with persons amongst the poorer classes in the West of England whose names were generally mispronounced, and frequently mis-spelt. Here is an instance: a family named Crook, nine times out of ten, was called Crute; and as often as not, the name was written the same way. A number of Wingats, also, got transformed into Windeatts—the name of an old and respectable family in Devon: probably the latter name was substituted for their own through the carelessness in writing of members of the board of guardians, or relieving officers, when they had to apply to the parish. H. BOWER.

#### ST. HEREFRID.

(4th S. ii. 56, 113, 138, 164.)

Your correspondent F. C. H. says his account of St. Herefrid in connection with St. Cuthbert is "contained in the fourth book of St. Bede's *Church History*," and expresses himself as fairly puzzled that I have failed to discover it. If I could discover it there (my edition is that of Prof. Hussey, 1846), I should require a stronger pair of spectacles than I usually wear, as I think any of your readers will readily admit who will take the trouble to examine for themselves.

Turning to the index, they will find, "Cudberct Præf. iv. 26, 27, 28, 29, 30, 31, 32; v. i." On the perusal of which eight chapters, if they discover the name of *St. Herefrid* at all, or the peculiar circumstances attending St. Cuthbert's death, as given by F. C. H., why then there is an end of the matter between us.

Of that event I can only find this very brief notice (b. iv. ch. 29):—

"Obiit autem pater reverentissimus in insula Farne-mulum deprecatus fratres ut ibi quoque sepeliretur, ubi non parvo tempore pro Domino militarat. Attamen tandem eorum precibus victus assensum dedit, ut ad insulam Lindisfarneusium relatus, in ecclesia deponeretur. Quod dum factum esset, episcopatum ecclesie illius anno uno servabat venerabilis antistes Vilfrid, donec eligeretur qui pro Cudbereto antistes ordinari deberet."

The remaining three chapters of this book are mainly taken up with a narration of certain miracles wrought by Cuthbert's relics.

One word as to the chronology. F. C. H. asserts that "Herebert's visit to St. Cuthbert occurred in 686, and that he died the year following, on the same day as St. Cuthbert." Bede's account, according to Professor Hussey, is, that Cuthbert was consecrated Bishop of Lindisfarne on the 26th of March, 685; that after two years' occupancy of

the see he retired ("duobus autem annis in episcopatu peractis repetiit insulam ac monasterium suum") to a city which he calls Lugubalia, where he received this visit from Herebert, which must have been A.D. 687, the very same year of his death. If, then, Bede's statement be right, that of F. C. H. must be wrong, and one or the other be justly chargeable with a glaring and hopeless anachronism.

Unfortunately, I do not possess the work which Bede refers to (*Hist. b. iv. c. xxviii.*) as "de vita illius et virtutibus ante annos plures sufficienter, et versibus heroicis et simplici oratione, conscripsimus"; but as F. C. H. bases his authority on the *History* alone, this affects not the question in the least. In the *History*, as far as I can find, the name of *Herefrid* occurs but once, and that in the "Cont. Chron." p. 314.

As one not too old to learn, or too proud to be taught, I am quite open, if in error, to be corrected; if ignorant, to be instructed by F. C. H., or by any one better informed or wiser than myself; but I must have the *litera scripta*, not the *ipse dixit*. On terms less reasonable than these,

"Nullius addictus jurare in verba magistri."

EDMUND TEW, M.A.

DANIEL DEFOE AND JOHN DOVE, D.D. (4th S. ii. 177.)—No charge of plagiarism can be established on the ground of the parallel passages pointed out by the Rev. MR. GROSART. The phrase is common property, and is current as a proverb in Italy, Spain, and Germany, and is probably used as such by Dr. Dove. The first edition of the *True-born Englishman* appeared, not in 1701, but the year preceding. The lines occur at p. 4, with this footnote appended: "An English proverb, Where God has a church, the Devil has a chappell." This note is omitted in all the subsequent editions which I have seen. WILLIAM E. A. AXON.

Joynson Street, Strangeways.

I notice that the reference has been overlooked at p. 177: the quotation from Dove will be found at p. 117, the italics being mine. A. B. G.

The following extract from Richardson's *Clarissa* (I quote from Mr. Dallas's excellent edition, iii. 196), would seem to show that Defoe's couplet is a versification of a well-known proverb—probably that quoted by Dove:—

"But as Mr. Daniel Defoe (an ingenious man though a Dissenter) observeth (but indeed it is an old proverb, only I think he was the first that put it into verse) —

"God never had a house of prayer  
But Satan had a chapel there."

T.

INGULPH'S "CHRONICLE" (4th S. ii. 80.)—In the *Archæological Journal* for March, 1862, your correspondent will find an exhaustive article on the genuineness of this work, and treating of the



subject at much greater length than those named by MR. MACRAY in p. 141. The paper had been read at the Peterborough Meeting of the Archaeological Institute in the preceding year. P.

#### ROUGH PIET (4th S. ii. 200).—

"I will only add, by way of conclusion, the homely yet animated description of that blissful period *The Judgment Day*, as given by Mr. Ryland of Northampton:—

'What singing! what shouting! what heavenly greeting!

Shall be at that general triumphant church meeting.

Each shall tell his sweet story and need not be silent,  
It will never be night, there'll be time enough for't.

So pray for your brother, my dear friend, fail not,  
For, alas! you can't think what a heart I have got!

So stubborn, so stupid, so callous, so cold:  
One half of its wickedness cannot be told.

But, Lord! thou dost know it: thou only canst bend it,  
Oh, search it! and break it, and wash it, and mend it;

Russell's *Letters*."

"A Second Letter to the Rev. W. Marsh of Colchester, by the Rev. E. J. Burrow, M.A.," p. 55. London, 1819, 8vo, pp. 132.

Had the "dear friend" replied—"I have told my friends that your heart is 'so stubborn,' &c., and we have joined in prayer for its amendment as to the wickedness which you state, and also for the other half which from quantity or quality cannot be told,"—it is probable that the request would not have been repeated. FITZTHOPKINS.

POCKET SHERIFF (4th S. ii. 179).—Anciently, when the shrievalty was not of inheritance, the sheriff's were chosen by the inhabitants of the several counties. These popular elections, however, grew tumultuous; and by statutes of Edward III., Henry VI., Richard II., and Henry VIII., the judges and the other great officers and privy councillors are directed to meet in the Exchequer on the morrow of All Souls yearly, which day is now altered to the morrow of St. Martin, and then and there the judges propose three persons for each county to be reported to the king, who afterwards, about the end of Hilary Term, appoints one of them to be sheriff.

The king may, however, by his prerogative, make and appoint what are called pocket sheriffs without the usual ceremony.

J. FORTH MUNBY.

CATTEN'S DAY (4th S. ii. 201).—There can surely be no authority for saying that the lacemakers of Bedfordshire were accustomed to keep "Catten's Day" as a holiday of their craft, in memory of the good Queen Catherine. St. Catherine of Alexandria is the patroness of spinsters; and the craft of lacemaking being so nearly allied to that of spinning and working in thread, I have no doubt that the holiday was kept in honour of St. Catherine. Her feast is November 25; and

if that was the day kept by the lacemakers, there can, I think, remain no doubt of the object of the holiday. F. C. H.

DOUBLE TOWER (4th S. ii. 179).—There is an interesting architectural history of Cartmell Priory church written by Mr. Paley, and inserted in the Guide to the neighbouring watering-place of Grange, and printed in Cartmell. He states the lower tower was the original lantern of the church, and probably carried a wooden spire. The upper tower is set diagonally on the lower, and supported by throwing out immensely strong pointed arches across the angles of the original lantern. The effect I think far from pleasing, but probably unique. Its large coarse belfry windows have an unpleasant effect: otherwise the church, especially the interior, is of magnificent proportion, rare beauty, and exceeded by none in this part of the kingdom. THOMAS E. WINNINGTON.

DISEMBOWELMENT (4th S. ii. 9, 64, 116, 161).—It was the custom when bodies had to be carried far away for burial to deposit the intestines in consecrated ground near to the place where death had happened.

The Scottish poet Barbour gives a proof of this. I quote from an extract made by Sir Walter Scott in the introduction to *Castle Dangerous*.\*

The old bard is describing the events immediately succeeding the death of the good Sir James of Douglas:—

"Quhen his men lang had mad murnyn,  
Thai debowalyt him, and sine  
Gert sher him swa, that mycht be tane  
The flesch all haly frae the bane,  
And the carionne thar in haly place  
Erdyt with rycht gret worschip, was  
The banys haue thai with them tane;  
And syne ar to thair schippis gane;  
Syne toward Scotland held thair way,  
And thar ar cummyn in full gret hy  
And the banys honorabill  
In till the Kyrk of Douglas war  
Erdyt, with dule and mekill car.  
Schyrr Archebald his sone gert syn  
Off a'abastre, bath fair and fyne,  
Ordane a tumbie sa richly  
As it behowyt to swa worthy."

A. O. V. P.

SIR AMBROSE CROWLEY (4th S. ii. 159).—Alex. Chalmers appears to have fallen into an error in stating that Sir Ambrose Crowley changed his name to Crawley. In his will of June 10, 1713, proved Oct. 19 following at London (Leeds, 222), he calls himself Crowley, so does his monument; and his descendants so continued to spell their name till the family became, I believe, extinct by the death of John Crowley his grandson. This John's sister married the second Earl of Ashburnham, whose grandson, the present and fourth earl,

\* Abbotsford edition, vol. xii. p. 273.

is now the representative of Sir A. Crowley. (Vide *East Anglian*, iii. pp. 97, 121.)

G. W. M.

LONG FAMILY CONNECTION WITH CHURCH LIVING (4th S. ii. 54, 111, 179.)—The rectory of Shere, near Guildford, was held uninterruptedly by members of the Surrey branch of the Duncombe family from 1658, when the Rev. Dr. Duncombe was instituted rector, until 1843, when his great-great-grandson, the Rev. Thomas Duncombe, died; a period of one hundred and eighty-five years.

G. F. D.

LITTLE FORSTERS, EGHAM, SURREY (4th S. i. 580.) I cannot tell Mr. VERNON whether his family sold this estate to the next owner to theirs, whose name I have heard of, Mrs. Blathwaite, but I believe that they did. From Mrs. Blathwaite or her descendants, Little Forsters was bought by a Jamaica merchant, Richard Logan; and after his death it passed to his daughter, Mrs. Dobinson, the wife of Joseph Dobinson, a tea-merchant (I believe) and a magistrate, who, or whose family, sold it a few years ago to Mr. Henry Worms, a Jewish merchant, who now inhabits the place. It has been called Egham Lodge ever since I can remember it; and in my time also Mr. Dobinson severed the property still more from Great Forsters, by turning the road to Strood, which formerly ran all round the north boundary of Little Forsters, making a great curve into a nearly straight road between Little and Great Forsters. This was a decided convenience to the inhabitants of Egham and Strood, but threw both the houses above-named more open to the public view. The road would have been made quite straight had it not been for the objections of my father's partners to bringing the road so close to their asylum. Mr. Dobinson's offer of a corner of the Little Forsters' property on the south of the road, for leave to bring the road close to Great Forsters, was refused; and this corner, being of no possible use to the owner of Little Forsters, was planted with trees. It ought to form part of the Great Forsters' property; and general regret was expressed in the neighbourhood lately when it became known that the liberal offer of the owner of Great Forsters for this little corner was not met in the neighbourly spirit that it ought to have been.

F. J. FURNIVALL.

LOUTH (4th S. ii. 179.)—The Rev. R. S. Bayley, pastor of the Independent chapel, Louth, from 1830 to 1836, was the author of *Notitia Lude*.

JOS. PHILLIPS.

Stamford.

OPOPANAX (4th S. ii. 54.)—In Simmond's *Dictionary of Trade Products*, 1858, this gum is said to be from the Levant; Webster's *Dictionary* states that it is brought from Turkey, and the East Indies.

WILLIAM BLOOD.

FAITH, HOPE, AND CHARITY (4th S. ii. 190.)—The tract was sent to me by post. When I noticed it I supposed it to be on sale in the ordinary way. I believe it was circulated sufficiently in Birmingham to check the brutalities of those zealots who delighted in interrupting the services at Mr. Pollock's church. The title-page is—

"A Plea for Liberty of Conscience, with the History of Mrs. Fardingle and her Red Cloak. Birmingham: Printed by Richard L. Grew, 27, Temple Row."

FITZHOPKINS.

Garrick Club.

PARISH REGISTERS (4th S. ii. 114, 165.)—That some effort should be made for the better preservation of parish registers, all parties must admit. A few years ago I had occasion to refer to two registers, and went to their proper location, the two parish churches. At each place the clerk said the registers were at the incumbent's. I went thither, and in each case was most courteously permitted a free and unrestricted search, my object being historical and not personal. The registers were each lying in the incumbent's study, among Cambridge Calendars, old periodicals, and stray memoranda, and I considered the documents fortunate in being uninjured. The two reverend gentlemen appeared in no way disconcerted at my seeing the registers out of their place, and evidently regarded their custody as involving no more responsibility than the taking care of a volume of the *Record* or the *Guardian*. I fear the same feeling is too general.

D.

MATTHEW BACON (4th S. i. 43.)—Bacon's *Abridgment* is supposed to have been chiefly compiled from materials collected by Chief Baron Gilbert. In Viner's *Abridgment*, "Conusance of Pleas" C. pt. 3, this work is quoted by the title of Gilbert's *New Abridgment*, and in Blackstone's *Commentaries*, vol. ii. p. 323, it is ascribed to Sir Geoffrey Gilbert.

The library of Mr. Hargrave was bought by Parliament for the British Museum. Mr. Basil Montagu (the baby whom Miss Ray was suckling at the time of her murder by Hackman) died some years since,\* in extreme old age, at Boulogne, I think.

J. WILKINS, B.C.L.

EASTER, ESTHER (4th S. i. 481, 568.)—My own impression is, that the names have been synonymous. My wife's name is "Esther," yet some "country cousins" call her "Easter." Her mother's name is "Esther," yet in her native Cheshire she is styled "Easter" among her rural friends. Her grandmother's name was "Esther," but I have some ancient china ware with her name inscribed thereon, and there the Christian name is spelt "Easter."

D.

NOBLE OF EDWARD III. (4th S. ii. 105.)—In answer to P. A. L.'s question, I may state that the

[\* On November 27, 1851.]



depend on the obverse of the noble I mentioned is, "EDWARD . DEI . GRA . REX . ANGL . z . FRANC .  
D . HYB ." There is a small quatrefoil between each word. The ship has six ropes (as *Rud. i. 2*), and the cross-yard separates the B from the HY at the end of the legend.

The Mint-mark, if the Christian symbol can be considered as such, is the usual cross patée on both sides. On the reverse there is that minute fleur-de-lys which appears on a few of Edward III.'s nobles, the bottom of which touches the head of one of the lions leopards in the angles of the cross fleury. This coin weighs 119 grains, and would therefore appear to be of the fourth coinage, in Edward's twenty-seventh year, A. D. 1353. The gold seems to be of the standard purity, viz. 23 car. 3½ gr. fine, ½ gr. alloy.

The following rhyme, by some unknown versifier of Henry VI.'s time, supports the theory that the ship is commemorative of Edward's naval successes. (*Rud. i. p. 219*, 3rd ed.) The lines are—

"Four things our noble sheweth unto me—  
King, ship, and sword, and power of the sea,"

J. H. M.

TOADS AND LIZARDS BORN OF WOMEN (4th S. ii. 163.)—That arch humbug, Jean Baptiste Porta, in his *Natural Magic*, 1658, says: "Neither is it hard to generate toades of women, for women do breed this kind of cattell, together with their children"; and also mentions the case of a man "that brought forth scorpions after a strange manner, and those did beget other scorpions." He then goes on to speak of the women of Salernum and Lombardy bringing forth toads and lizards in almost the same words as Topsell, from whom he may have quoted.

Porta must be accepted as an undoubted authority on this, as on every other subject he treats of, for he says in his bombastic preface: "I never writ here nor elsewhere what is not contained within the bounds of nature," and, speaking of the incredulous, or "the superstitious," as he styles them, he says: "While they strive by arguments and vain disputes to overthrow the truth, they betray their own ignorance."

Before taking leave of the philosopher, allow me to present the following extract to our country friends, as an easy manner of stocking their beehives:—

"Choose a house ten cubits high, and square every way, but let there be but one entrance to it, and four windows, one on each side. Put into this room an ox about two or three years old, let him be fat and fleshy, then set to him a company of lusty fellows, to beat him so cruelly, that they kill him with their cudgels, and break his bones withal, but they must take great heed that they draw no blude of him, neither must they strike him too fiercely at first. . . . Then cast a great deal of honey under him, being laid with his face upwards, and let them all go forth and daube up the doors and the windows with thick loam, so that no wind nor air can get in:

about eleven daies after open it again, and you shall find the room full of bees clotted together, and nothing of the ox remaining besides the horns, the bones, and the hair. They say that the kings of the companies are generated of the brain, the others of the flesh, but the chief kings of all, of the marrow; yet those that come of the brain are most of them greater, handsomer, and better coloured than the rest."—*Natural Magic*, 1658, p. 30.

W. J. C.

WALLISH-BILL (4th S. i. 81.)—Since sending you the query respecting this word, I have had occasion to look into Nares' *Glossary*, 1822, and have discovered "*Welch-hook*—a sword made in a hooked form." Possibly the word used by Surtees in his ballad of "The Rector's Warning," may be the north-country corruption of Welch-hook or bill.

J. MANUEL.

MOTHER SHIPTON (4th S. ii. 83, 117.)—I learn from a book entitled *Rambles in an Old City* (Norwich), that there lived in the parish of Irstead, some twenty years ago, an old washer-woman named Lubbock, who told so many wise saws and good tales to the rector of that parish that he published them in the *Journal of the Norfolk Archaeological Society*. Mrs. Lubbock is stated to have remembered several of the historical prophecies of Mother Shipton and her sister Mother Bunch. Amongst others is the following, which I think quite explains the meaning of the picture in the old Crown and Woolpack Inn, near to Stilton:—

"The men are to be killed, so that one man shall be left to seven women; and the daughters shall come home, and say to their mothers: 'Lawk, mother! I have seen a man.' The women shall have to finish the harvest."

I regret that I cannot refer to the *Journal* myself, as I am away from all books; but some of your readers may be enabled to consult its pages, and find some interesting facts relating to Mother Shipton and Mrs. Lubbock. MORTIMER HUNT.

[The notices of Mrs. Lubbock's proverbs and prophecies appeared in the *Norfolk Archaeology*, ii. 291–308, 1849. The article is entitled "Proverbs, Adages, and Popular Superstitions, still preserved in the parish of Irstead. Communicated by the Rev. John Gunn, rector of the parish."—Ed.]

SIR WALTER RALEIGH'S DESCENDANTS (4th S. ii. 164.)—I can throw no light on the search of your correspondent MR. ELWES, but think that it may interest him and others to know that at The Priory, Bodmin, Cornwall, is what is said to be, and has all the appearance of being, an original portrait of Sir Walter Raleigh, hanging near another of his noble-hearted half-brother, Sir Humphry Gilbert. The present owner of The Priory, Colonel Walter Raleigh Gilbert, is a lineal descendant of the latter. A pedigree (of the truth of which I have no means of judging), from Thomas Gilbert (*temp.* Edw. II.), the common ancestor of Raleigh and Gilbert, is given in the *Complete Parochial History of Cornwall*, now in course of

publication by Lake of Truro, and Hotten of Piccadilly (vol. i. p. 110).

THOMAS Q. COUCH.

"THE STAMFORD MERCURY" (4<sup>th</sup> S. ii. 179.)—No perfect file of this newspaper is in existence; the most perfect is in the possession of the present publishers of the paper, but it is only complete for about one hundred and twenty years. Odd volumes and numbers of very early dates are in the hands of collectors, in different parts of Lincolnshire. The earliest I have met with is vol. vii., commencing January 6, 1715<sup>5</sup>/<sub>8</sub>; and as the volumes were then published half-yearly, it would give January 3, 1713, as the commencement of this newspaper.

JOS. PHILLIPS.

Stamford.

I have received the following information from a gentleman well acquainted with the history of this old and valuable paper.

The *Stamford Mercury* was first issued in 1695, not 1679. There is not a complete file at the office at Stamford. The series there begins in 1770, and is continued without break until the present year. Some earlier volumes are preserved there, but the dates are very irregular. A few early numbers are in the library at Rushall Hall, near Walsall. Several volumes—duplicates of which are not, I think, now in the office—were presented to the Waddington parish library by the Rev. Sir John Every, Bart. They have, I am sorry to add, disappeared from that collection; and their present place of deposit, if they exist, is unknown. If some reader could spare the time, when at the British Museum, to make out a list of the years of the *Stamford Mercury* that are there, and would send the same for publication to "N. & Q.," he would be doing a favour to more than one Lincolnshire antiquary.\* I have an impression that there are some early volumes of the *Stamford Mercury* in the Guild Hall library, but I am by no means sure that I am not mistaken.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BIOGRAPHY OF THE CHEVALIER D'EON (4<sup>th</sup> S. ii. 131.)—In the two or three last numbers of a French periodical, *L'Amateur d'Autographes*, published in Paris by Etienne Charavay, 26, Rue de Grands Augustins, your correspondent E. X. will find (not an answer to his query) but some curious letters of this modern Hermaphroditus. I have a good English print, representing a fencing-match before the Prince of Wales, between the Chevaliere d'Eon and Mons. de St. Georges; also several letters, and a book on "the Art of Letter-writing," with his signature.

In 1775, were published in London, *Les Loixirs du Chevalier d'Eon*, 13 vols., in 8vo; in 1779, appeared *La Vie militaire, politique, et privée de Demoiselle Eon, Chevalier, etc.*, by De la Fortelle; and in 1836, *Les Mémoires du Chevalier d'Eon, publiés sur les papiers fournis par la famille*. Later came out a curious volume, *Un Hermaphrodite*, by Louis Jourdan.

I have a *Mémoire*, wholly in his handwriting, dated July 27, 1757, from Compiègne, asking the minister for a brevet in some cavalry regiment, which was granted on August 2. In this memoir he gives his Christian names: Charles Geneviève Louis Auguste André Timothé D'Eon de Beaumont. There is no question, then, of his virility, nor was there any doubt about it either, at his death in London (1810), according to the Comte de Provence's surgeon and two English medical men. From all accounts, he evidently was a "gallant" Chevalier in both senses of the word. I also possess a long letter of his: "Au Camp de Northheim le 28, 9<sup>bre</sup>, 1762," to the Minister of War, signed "D'Eon de Beaumont, Capitaine au regiment D'Antichamp Dragons, Aide de Camp de M. Le Comte de Broglie." Another autograph letter of his, from Versailles, 1778, is signed "La Ch<sup>re</sup> D'Eon." On the seal, in a lozenge, a cock flapping its wings; meaning probably that, as a diplomatist and a soldier, he was *vigilans et audax*.

The fencing match at Carlton House, before the Prince of Wales, was published by Robinde in London. A portrait of the Chevalier D'Eon was engraved by Thos. Chambers after R. Cosway, R.A., in 1787; and another by Robt. Cooper, in 1810, for La Belle Assemblée.

P. A. L.

An autobiography by the Chevalier would most probably have been a mystification, as his life was. Recent discoveries, however, have thrown considerable light, if not the mystery of the disguise of his sex, upon the business in which he was employed. It seems that Louis XV. (considered the most listless and careless of voluptuaries), while apparently shrinking from any attention to the affairs of his kingdom, maintained a body of obscure agents, whose business it was to exercise a sort of espionage over his majesty's ministers, and in fact keep him privately informed from this point of view on all matters of diplomacy and other public business which his avowed ministers conceived that his majesty was made acquainted with only through them. It would appear that the Chevalier was one of these agents.

A friend of mine told me he had often met the Chevalier at his father's house at dinner, at the time when he chose to wear the female dress. He mentioned, however, that there was little of womanhood about him except the dress. His conversation was that of a man, and after dinner, when the ladies retired, he remained with the men.

J. H. C.

[\* The following papers are in the British Museum: *The Stamford Mercury* from May 22 to June 12, 1718; *The Lincoln, Rutland, and Stamford Mercury*, from 1789, &c.—Ed.]



STELLA'S BEQUEST TO STEEVENS' HOSPITAL (4<sup>th</sup> S. i. 410, 491).—The *Pall Mall* reviewer, after the fashion of the writers in that paper, favoured his readers with his version of what the law ought to be, instead of what the law is. An exact rule for the point in question occurs in Blackstone's *Commentaries*, ii. 256; see also vol. i. p. 484:—

"If a corporation comes by any accident to be dissolved, the donor or his heirs shall have the land again in reversion, and not the lord by escheat, which is perhaps the only instance where a reversion can be expectant on a grant in a fee simple absolute. But the law, we are told, doth tacitly annex a condition to every such gift or grant, that if the corporation be dissolved, the donor or grantor shall re-enter; for the cause of the gift or grant faileth."

I apprehend that if Stella's gift was void for perpetuity, the avoidance took place when it was created by the will, and not when it was diverted from its original purpose by the failure of the limitation upon which it was founded. Such an interest as the chaplain of the hospital had in Stella's legacy would, in the case of land, be a base or qualified fee, as—

"in the case of a grant to A. and his heirs, tenants of the manor of Dale. This estate is a fee, because by possibility it may endure for ever; yet, as that duration depends upon the concurrence of collateral circumstances which qualify and debase the purity of the donation, it is therefore a qualified or base fee."—*Blackstone*, vol. ii. p. 109.

The difficulty of finding out Stella's nearest relative living has nothing to do with the merits of the case. Possibly the law would consider that these words referred to the next of kin at the time of Stella's death, when the task would be comparatively easy. But the nearest relative now living would be found with certainty, if the estate could stand the costs of an inquiry in Chancery.

J. WILKINS, B.C.L.

PORCELAIN (4<sup>th</sup> S. ii. 155).—Richardson suggests the derivation of this word from "*Procellanea*," because it was believed that this ware was buried for many years in cells; and quotes in support of his opinion:—

"True fame, like porcelain earth, for years must lay  
Bury'd and mixed with elemental clay."

Hart, *The Confessor*.

R. F. W. S.

JACKDAW OF RHEIMS (4<sup>th</sup> S. i. 577; ii. 21).—I observe in *About in the World*, London, 1866, p. 286, the following statement: "The wretched bird had stolen some spoons." This does not accord either with the paragraph quoted by your correspondent WILLIAM E. A. AXON or with the well-known Ingoldsby legend. J. MANUEL.

Newcastle-on-Tyne.

FOUR AISLES (4<sup>th</sup> S. ii. 178).—The parish of Church Dove (Dove Abbey), in the county of

Hereford, supplies a remarkable example of four aisles. This church comprises a portion of a fine Cistercian abbey of the fourteenth century, stated to have been built by Robert de Ewias, youngest son of Harold, Lord of Ewias, to both of whom are tombs in the Lady Chapel. The church is in the pointed style, of which the transept, tower, choir, choir aisles, and Lady Chapel now alone remain. The nave and monastic buildings are unfortunately destroyed. The transept (separated from the chancel by an oak screen) is used for divine service. The chancel, east of the transept, contains a massive altar-table of stone, and is flanked on either side by two aisles, the exterior one gradually descending about eighteen inches below the floor of the chancels, connecting itself with the Lady Chapel, having a dwarfed roof. The latter is supported at the east by fluted pillars sustaining five arches and an elegantly groined roof, with two lateral arches in the north and south, the exterior windows (nine) corresponding with them. Further details of this very interesting church may be found in a pamphlet by Mr. J. H. James (*An Account of Abbey Dove Church, &c.*), published at the Journal Office, Hereford, price 1s. 3d.

ALPHA.

Chichester is the only English cathedral possessing four aisles. The parish churches of Kendal, Westmoreland; S. Michael's, Coventry; and S. Mary Magdalene, Taunton, are, I think, the only ones with four aisles. The churches named by JOHN PIGGOT, JUN. Ottery, Yelvertoft, and Collumpton, are instanced in Parker's *Glossary*, along with those at Bloxam, Oxfordshire; S. Mary Magdalene, Oxford; and Higham Ferrars, Northamptonshire, as having "two aisles on one side, and one on the other"—the nave, of course, not being counted.

P. E. MASEY.

Manchester Cathedral, and Christ Church, Oxford, have each five aisles. I think Great Yarmouth church, Norfolk, has four.

THOMAS E. WINNINGTON.

OLD BALLAD: "KING ARTHUR HAD THREE SONS" (4<sup>th</sup> S. i. 389).—The following lines have been familiar to me since boyhood. Do they comprise the ballad referred to by your correspondent?

"King Arthur had three sons,  
As merry little dogs as e'er you'd see;  
And he kicked them all three out of doors,  
Because they could not sing.

"The first he was a miller,  
The second he was a weaver,  
The third he was a little tailor boy  
With the broad-cloth under his arm.

"The miller he stole corn,  
The weaver he stole yarn,  
And the Devil ran away with the little tailor boy  
And the broad-cloth under his arm."

J. MANUEL.

Newcastle-on-Tyne.

ISIAC TABLE (4th S. ii. 178.)—Montfaucon's *Antiquité Expliquée* (ii. 340) supplies the best representation of this table. T. J. BUCKTON.

FRENCH DROVE, WHITTLESEY (4th S. ii. 177.)—In Burn's *Foreign Refugees*, p. 48, we read of a French minister belonging to this parish:—

"It appears by the records of the colloque held in London in 1646, that Le Sieur Du Perrier, soy-disant pasteur, of Whittlesey, presented letters," &c.

This congregation of exiles existed for a short time only, when it doubtless became absorbed in that of Thorney, the adjoining parish. The dyke called French Drove is in Thorney parish: it is possible there may be another in Whittlesey, but I never heard of it. The Thorney settlers came over from North Holland to drain the "marsh and drowned lands" that had been granted to Sir William Russell and had formerly belonged to the monastery. The settlers stipulated for freedom in their religious offices. They used to meet for worship at the toll-gate towards Wisbeach. For seventy-five years they existed independently, and then conformed to the English church. A great many names in Peterborough and the neighbourhood still give ample evidence of a French origin. The following names I have observed in Thorney churchyard:—Flahau, Leahair, Delenoy, Durance, Egar, Le Pla, Usill, Beharrell, Mange, Sigeo. And Burn gives some names from the Thorney French register, of which the following are a sample, which are still to be found in the neighbourhood:—Provost, Gaches, Fovargne (this is how the labourer named by your correspondent would probably write his name), Le Tall, Ainger, Le Fevre, Descamps, Deboo, Harley, Guerin, Massingarb. W. D. SWEETING.

Peterborough.

ORIGIN OF ENVELOPES (4th S. ii. 56.)—That this custom obtained in France so far back as 1706, I have authentic proof in an autograph letter of Louis XIV., dated Versailles, 29 April, 1706, addressed to his son by Madame de Montespan, the Count de Toulouse, admiral of the fleet at the siege of Barcelona.

Being of private, as well as political import, the king evidently wrote, sealed, and addressed the letter with his own hand: "A mon fils le Conte de Toulouse."

"A Versailles le 29<sup>me</sup> Aupil, 1706.

"Jay receu toutes nos lettres aux quelle je nay point fait de responses de ma main nous aiant mandé mes intentions par celles que Pontchartrain nous a adressées. Il me paroist que tout est en bon train et quil ne manquera plus rien au siege; vous estes assés fort en mer pour demarer deuant barcelonne; on a porté tant que les ennemis ne seront pas plus forts quilis sont au destroit ou dans la Mediterranée. Les lettres que lon escrit de ma flotte me font beaucoup de peine il paroist que lon craint trop et que lon troune que tout va mal. Je me flatte que vous ne feres aucune fausse demarche et que linquietudes des autres ne vous fera pas tomber dans aucun inconuenient.

Jen aurois beaucoup de peine pour uous et pour moy par rapport au bien des affaires. Je vous ay ordonné de faire desbarquer et de renuoir a toulon un officier condanné a mort et uous ne lavés pas fait. Jen ay esté fâché car je uenx estre obey. Sil est encore sur mes vaisseaux faites le sortir car je uenx quil se justifie deuant que de seruir. Empeschés uos escriuans demander tant de sottises car leurs lettres plaines de craintes ne leur font pas honneur et donnent des inquietudes quil est bon déuiter. Jespere que tout finira heureusement et promptement a barcelonne et que vous uous reuerrons bien tost.

"LOUIS."

P. A. L.

UGO FOSCOLO (3rd S. xi. 437.)—In answer to an inquiry some months ago about letters from Ugo Foscolo, I have eleven letters which your correspondent may see. G. F. W.

1, Verulam Buildings, Gray's Inn.

SLAPPING THE THIGHS (4th S. ii. 160.)—

"On the French stage, tragical effect is understood to be given by slapping the thighs, a practice not yet introduced on the English stage. Elizabeth did not hesitate to do this in swearing some of her father's oaths, and to give emphasis to the expression of her will."

This practice is of great antiquity, for we find it in Homer. The emotion of Patroclus on the Trojans invading the Grecian camp is thus described:—

Ἐμωξέν τ' ἄρ' ἔπειτα, καὶ ὦ πεπλήγητο μηρὼ  
Χερσὶ καταπρηνέσσ' ὀλοφυρόμενος δ' ἔπος ηὔδα.

II. ο'. 397.

which Pope translates—

"With bitter groans his sorrows he express'd,  
He wrings his hands, he beats his manly breast."

xv. 458.

So again Achilles,—

αἰτᾶρ' Ἀχιλλεύς  
Μηρὼ πλῆξάμενος Πάτροκλῃ προσέειπε.

II. π'. 124.

"Divine Achilles view'd the rising flames,  
And smote his thigh, and thus aloud exclaims."

xvi. 153.

And Mars himself,—

Ἄς ἔφαν'· αὐτὰρ Ἄρης θαλερὼ πεπλήγητο μηρὼ  
Χερσὶ καταπρηνέσσ' ὀλοφυρόμενος δὲ προσήδα.

II. ο'. 113.

"Stern Mars, with anguish for his slaughter'd son,  
Smote his rebelling breast, and fierce begun."

xv. 126.

This certainly is not Homer; but Pope, with his usual judgment, has substituted for an action almost ridiculous to English feelings that which expresses to them sorrow and emotion. It is to be observed that both thighs are represented to be smitten; *μηρὼ* is always in the dual number. The most ancient form of oath of which we read was by putting the hand under the thigh of the person imposing it, which was used both by Abraham and by Jacob (see Genesis xxiv. 2 and xlvii. 29). And in speaking of the parts of the body, it is remarkable that the ancients appear to have entertained a more correct idea of the seat of



he tender affections than we do; for of Joseph it is said that "his bowels did yern upon his brother" (Gen. xliii. 30), whereas we speak of beating the breast, and moving the heart, a thing too often morally insensible, and found by modern discoveries to be altogether physically so also.

W.

ANCIENT AND MODERN SANSKRIT (4th S. ii. 93, 165.)—The Sanscrit was introduced into India fifteen centuries before Christ (Eichhoff, *Parallèle des Langues*, p. 21), having driven out the languages of the aborigines of India, which are now only spoken in the southern Deccan, as the Telinga, Tamul, and others (Gildemeister, *Penny Cyc.*, xx. 397). Besides the religious Veds, consisting of a hundred thousand strophes of four lines each, composed in the thirteenth century B.C., it includes many works in poetry, romance, philosophy, law, and science (Adelung, *Mithridates*, i. 135). The classical Sanscrit has for about three thousand years, partly as a living language and partly as a learned one, retained the same general structure. It was the language of the court of Cashmere as late as the twelfth century A.D., and was probably in use in the courts of Rajpootana even in the fourteenth and fifteenth centuries. The Mahomedan conquest, however, gave the final blow to the language, and it is now used only in learned disputations in the colleges of the Brahmins (Gildemeister, *id.*, p. 398). The words asked for, as given by Williams, are—RUM, *s.* (the spirit),

गोडी -डिकं, गुडलं, शीधुः -धु *m. n.*

आसवः, हीलुकं, मैरमं. BRANDY, *s.*

मद्यशुण्डा मद्यासवं सुरा आसवं शीधुः

*m.* वारुणी. GIN, *s.* (spirit) शुण्डा, सुरा

-रो, वारुणी, शीधुः *m.* -धु *n.*, मदिरा,

दाला, आसवं.

The line of demarcation between ancient and modern Sanscrit may be thus stated:—Whatever is found in genuine works prior to the twelfth century A.D. may be considered ancient, whilst the meaning of European words of invention subsequent to that date, although expressed in Sanscrit terms, must be deemed modern; as telegram, telegraph, telescope, microscope, photograph, &c., are modern, although expressed in ancient Greek terms.

T. J. BUCKTON.

ROYSTON CLUB (4th S. ii. 179.)—I can inform TEWARS that the MS. list of members of the above club is to be found among the MS. additions to Salmon's *Bedfordshire*, numbered Gough

Herts, 18, in the Bodleian. It is, however, rendered *verbatim* in the letter-press of the *Gent. Mag.* for October, 1783. L. K.

CEREMONIES AT INDUCTION (4th S. i. 484, 565; ii. 20.)—I venture to think the following note, in reference to the service in the American Prayer Book, referred to *antè* p. 20, deserving of a place in "N. & Q." :—

"The Rev. W. Smith is worthy of memory for his influence over the learning of the Episcopal clergy, at a period when scholarship was at a low ebb in this country; for his having left a lasting monument of himself in the American Book of Common Prayer, in the *Office for the Induction of Ministers*, of which he was the sole author and compiler; and also, especially, for his works in Church Music."—See Sprague's *Annals of the American Pulpit*, v. 345-349; and Duyckinck's *American Literature*, Supplement, p. 58.

This contribution of Dr. Smith to the Prayer Book was prepared at the request of the Diocesan Convention of Connecticut, and accepted by the General Convention in 1804. JUXTA TURRIM.

#### NOTES ON BOOKS, ETC.

*A Handbook of Pictorial Art.* By the Rev. R. S. St. John Tyrwhitt, M.A. With a Chapter on Perspective by A. Macdonald, School of Art, Oxford. Clarendon Series. (Macmillan.)

This is a well-timed book on a subject to which public attention is day by day more earnestly directed,—the value and importance of art education, and the form which that education should assume. It is divided into two parts; the first, Theory, treats of art as a branch of liberal education,—what the careful amateur gains by practising it, and what it will be worth to him to have learned more or less about Art. Mr. Tyrwhitt declares it will "do him good mentally, morally, and physically. Mentally, it will train his mind to grasp at ideas of beauty; morally, it will make him thankful for them, save him from lower desires, and open to him the way of aspiration; physically, it will teach him how to make the hand obey the eye with a perfect service, and give him a vast advantage in accomplishments, or sports, or serious works of accuracy and skill which depend for success on perfect union in action of eye and hand." Mr. Tyrwhitt next proceeds to the Practice, and in this division frankly acknowledges his indebtedness to the writings and advice of Mr. Ruskin, and more especially to the assistance of Mr. Alexander Macdonald, Master of the Oxford Art School, the greater part of the chapters on Perspective and Water-colour being the work of that gentleman. In this division of the work Mr. Tyrwhitt has laboured, as it appears to us, successfully to give a progressive and coherent system of instruction, in which one step may lead properly into another, and the earlier processes or exercises be a consistent preparation for a later and more elaborate one. If gentlemen both in and out of the House of Commons, who at one time preach up the superiority of French and other continental workmen over the workmen of this country in all constructive and ornamental trades, and at another, attack the authorities of South Kensington for their endeavours to give our working-men the art training which their continental rivals receive, would reflect that, while such superiority exists, trade, work, and bread must and will

go from England to France and Germany, they would themselves be better patriots and sounder political economists. Mr. Tyrwhitt takes a wider and more patriotic view of the matter, and his *Handbook of Pictorial Art* is well calculated to promote the study of art as a branch of general education; as his directions, if carefully studied and diligently followed, are to promote among English artisans a readier eye, a firmer hand, and greater taste and facility in the production of works of decorative and ornamental character.

*Half Hours with the Best Letter-writers and Autobiographers; forming a Collection of Memoirs and Anecdotes of Eminent Persons. Second Series.* By Charles Knight. (Routledge & Sons.)

Few men have written more books for the instruction and amusement of the reading world than Mr. Charles Knight,—none have written better. Every work that he produces is distinguished by a kindly and intelligent spirit of criticism, and a thorough love of the good and the beautiful. The object which Mr. Knight proposed to himself in the First Series of the present work (which is no exception to this rule) was, "to supply brief memoirs, or characteristic traits, of many distinguished persons, in connection with the records of their own thoughts and feelings, as preserved in autobiographies, in diaries, and in familiar letters"; and this is well carried out in the volume before us, which differs, however, in one respect from its predecessor; for while it was no part of Mr. Knight's original plan to include unpublished letters, yet having permission to print for the first time some interesting letters of Robert Southey and of George Canning, he has very wisely availed himself of such permission, and thereby added fresh interest to a work already sufficiently attractive. In the present volume there is abundant variety, as a glance at its contents will show; for in addition to the documents to which we have already referred, we have pleasant papers on the Paston Letters, the Percy Correspondence, on Cowper's Autobiography, Junius and Woodfall, Edmund Gibbon, Thomas De Quincey, and many essays of the like agreeable character illustrative of the lives and letters of persons who have won for themselves names which we love to keep in remembrance.

*Scigraphy, or Radial Projection of Shadows.* By R. Campbell Puckett, Ph.D., Head Master of the Bath School of Art. (Longman.)

The science that teaches the correct projection of shadows, as a means of expression of form, should be comprised in the essential subjects of study for Students of Art; and as we believe no progressive text-book upon Scigraphy has yet been published, Dr. Puckett has done good service by the preparation of this carefully prepared and profusely illustrated little volume.

*Reliquiæ Aquitanicæ: being a Contribution to the Archaeology and Palæontology of Périgord and the Adjoining Provinces of Southern France.* By Edouard Lartet and Henry Christy. Edited by Thomas Rupert Jones, Professor of Geology, &c., Royal Military College, Sandhurst. Part VI. (Baillière.)

This important series of illustrations of the weapons, tools, and ornamental work, in stone, bone, and horn, of the pre-historic cave-dwellers of Périgord, and of the osseous remains of the contemporaneous animals, increases in interest as it proceeds. The present Part contains an account of the human remains found in the caves, and plates of the crania, &c. &c.

THE LEIGH HUNT MEMORIAL.—About three years ago Mr. S. C. Hall, in a "Memory of Leigh Hunt" that appeared in the *Art Journal*, drew attention to the fact

that no suitable monument marked the grave of Leigh Hunt in Kensal Green Cemetery, and he suggested that one should be erected by private subscription. He consulted Mr. Joseph Durham, A.R.A., on the subject, and that gentleman kindly consented to execute a bust and pedestal for the mere cost of the work. Mr. Hall then applied by letter to friends and admirers of the poet, and about 70l. were paid or promised. The estimated cost of the entire work is 150l., and it has been determined to raise the requisite 80l. by public appeal. Contributions may be paid to Mr. S. C. Hall, at the *Art Journal* office; to Mr. Edmund Ollier, 10, Victoria Grove, Kensington, W., the Hon. Secretaries; or to S. R. Townshend Mayer, F.R.S.L., Hon. Treasurer, 25, Norfolk Street, Strand, W.C. Cheques and Post-office orders should be crossed "Ransom, Bouverie, & Co.," that firm having kindly consented to act as bankers of the fund.

JACOB VAN LENNEP.—Mr. Jacob van Lennep, one of our foremost poets, historians, and philologists, is dead. The Dutch literature loses a man in him whose capabilities were acknowledged and valued even beyond the boundaries of the Low German language. Most of his novels—widely circulated in his own country—have been translated into French, English, and German. He was born at Amsterdam in the year 1802, and died at his country residence at Oosterbeek, near Arnheim, on August 25. At the Low German Philological and Literary Congress, the Tenth Session of which was opened to-day in this city, a proposal was made and carried *nem. con.* to erect a monument on his grave, the expenses to be defrayed by means of public subscription.—H. TIEDEMAN.

The Hague, August 31, 1868.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

KIRBY'S BRIDGEWATER TREATISE. Vol. I. 8vo, orig. cloth. Pickering. RICHARDSON'S CLARISSE. Vol. I. 12mo, calf, 1768. HUTTON'S (G.) TREATISE ON MENSURATION. 4to. Newcastle-on-Tyne. 1770.

HASLAK'S (REV. W.) PERRANABULOR. 12mo, 1844. TRANSACTIONS OF THE ROYAL GEOGRAPHICAL SOCIETY OF CORNWALL. Any volumes.

BLIGHT'S (J. T.) CHURCHES OF WEST CORNWALL. 8vo, 1865. Wanted by *Bookworm*, 14, Market-Jew Terrace, Penzance.

MÉMOIRES DE LA SOCIÉTÉ ROYALE DES ANTIQVAIRES DU NORD. Copenhagen, 1840-1813, pages 1-176; and 1818, 1849, pages 145 to end of volume.

Wanted by Mr. Brabrook, 23, Willes Road, N.W. London.

## NOTICES TO CORRESPONDENTS.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

OWALED. The quotation, "Time shakes the stable tyranny of thrones," occurs in Armstrong's *Art of Preserving Health*, li. 842.

M. G. (Newry.) For the supposed origin of the phrase "Paying through the nose," see "N. & Q." 1st S. i. 421, li. 348.

W. C. (Richmond) must apply to the publisher for the information. H. W. will find the song, "Hark! hark! the lark at heaven's gate sings," in Shakespeare's *Cymbeline*, Act II. Sc. 3.

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 12s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS for the Editor should be addressed.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, SEPTEMBER 12, 1868.

## CONTENTS.—No 37.

NOTES:—On the Epitaph ascribed to Milton, 241—Chronology of Chaucer's "Knight's Tale," 243—Ancient Manor Courts, 244—Presentation by Charles I. to Edward Millar in 1633, *Id.*—Milton's "Comus," 245—Chaucer's "Canterbury Tales," &c., *Id.*—Illustrations of Bishop Percy's Folio Manuscript, No. III., 248—Sir James Mackintosh—Æschines on Demosthenes—Sir Edward Howard, K.B., Lord Howard of Escrick—Thackeray's "Battle of Limerick"—The "Ancore" Hotel at Ouchy, Switzerland—Old Latin Song, 248.

QUERIES:—"Dictionary of Artists of the English School," &c., 250—Bibliotheca Northantonensis—Dr. George Bright, Dean of St. Asaph—Creature, a Baptismal Name—Drogheda Parish Register—Sir Patrick Drummond—Francis I.—Harvey's Dog—"A Mirror for Saints and Sinners"—Peer's Christian Names—Anonymous Portrait—Provincial Use of Possessive Pronouns—Rāmanuja Achārya of Perumbar—Richard Seaborne, Sergeant-at-Law—London Statues—Tubb Family—"Wigaro," 253.

QUERIES WITH ANSWERS:—Craven: Clifford Brasses—The Political Economy Club, 253.

REPLIES:—Hogarth Family, 254—Hall, 256—William Tansur, 257—St. Herefrid, 258—Dolly Pentreath, 259—Lacus Ampsanctus, 260—Illegitimate Children of King Charles II.—Smiting the Thighs—"The Victim"—Curious Orthographic Fact—Bummer—"Songs of Shepherds"—Swift's Marriage—Parish Registers—Ambergis—Drydeniana—Hessey—Whit-Sunday Decorations—Tavern Sign—Mask of Cromwell—Medal of Cromwell: the Dasser Medals—Raymond Lully—Joshua Sylvester—Local Terminations, &c., 260.

Notes on Books, &amp;c.

## Notes.

## ON THE EPITAPH ASCRIBED TO MILTON.\*

The obscurity of the signature affixed to the *Epitaph* so confidently ascribed to Milton is a vexatious circumstance. It extends the field of conjecture, but it diminishes the chance of a safe conclusion.

I shall therefore, without a jot of concession as to the argument which rests on its non-appearance in 1673, decline further controversy on the main question; but—accepting the opinion of those who are in favour of J. M.—I submit specimens of the notes made for my own use, as they may prove acceptable both to experts and novices.

1. On the handwriting and signature of the MS.—The engraved specimens of the handwriting of Milton in my own possession are, 1. A signature and scrap dated in 1631. 2. A portion of a letter to Carlo Dati, dated in 1647. 3. A signature dated in 1667. When I compare the second specimen with the fac-simile of the poem as published by professor Morley, I find it impossible to admit his hypothesis. But I attach no importance to my own conclusion. The testimony of Mr. Aldis Wright, whose qualifications and opportunities of comparison are beyond dispute, will no doubt prevail as to that portion of the assumed evidence.—Of the existing manuscripts of Milton,

as preserved at Oxford and Cambridge, some interesting particulars have been recorded by the rev. Thomas Warton and the rev. Henry John Todd.

2. On Helicon.—The line which contains the word Helicon is objectionable, because it conveys no distinct idea. It is an enigma. I shall content myself with two illustrative extracts:—

"Helicon, mons in Aonia, non longe à Parnasso, musis dicatus. Nam in eo est fons caballinus quem Pegasus fecit."—Torrentinus, *Elucidarius carminum et historiae* etc. *Dacentrie*, M.CCCC.I., 4<sup>o</sup> Sig. E. ii.

"Helicon, a well consecrated to the Muses."—Henry Cockeram, *The English dictionary*, London, 1658, Sm. 8<sup>o</sup>.

The *Elucidarius* of Torrentinus is about as inaccessible as was Helicon itself when seen by Dodwell in 1801. Its information is correct. "Ce n'est jamais impunément qu'on renonce à ses pères." As the volume of master Cockeram, which was published as early as 1632, had reached its *eleventh* edition in 1658, I can give no estimate of the number of readers whom it may have misled.

3. On Parnassus.—I assume that "the two-topt mount divine" means Parnassus. Dodwell describes it as "towering above the clouds." He denies its right to be called *Parnassus biceps*, and affirms that its summit is "divided into many points." But it is not a question of fact: what said the ancient poets? Ovid, Persius, and Lucan describe it as *two-topt*.—When I first read the poem, I considered the epithet as trite and commonplace, and now learn, to my utter dismay, that a very reverend and much admired writer pronounces it to be "*Milton all over*." I have since found some small relief from a line in the *Lucan* of Thomas May esquire, printed A.D. 1627. Prose or verse, thus it stands—

"Parnassus with two topps reaching the sky."

4. On the word *its*.—This short word has given rise to more than its share of discussion. I shall therefore aim at brevity. The earliest *English grammar* which I have ever examined is that of Charles Butler, M.A.—*Oxford*, 1634, 4<sup>o</sup>. He gives the possessive pronoun *his*, *her*, *its*; and remarks that *some refined wit* had turned the Teutonic termination *s* into *his*. He thus exemplifies the word in his preface:—

"For copiousness, no marvel if it [the English] exceed the Greek, so happy in composition; seeing it hath words enow of its own, to express any conceit." Sig. \*3.

I can safely recommend this learned work to all students of early English literature. There is, however, one serious objection to it. The author injudiciously adopted a reformed alphabet and orthography. Now, reform and improvement are not synonymous terms.

5. On the insertion of the manuscript poem in a printed volume.—Why was the epitaph transcribed into the volume of 1645? Was paper so

scarce at a period which produced a *legion of lying pamphlets*? Was there no special motive to such an effort of micrographic ingenuity? I am persuaded that the poem refers to some person dear to Milton himself. The conclusion is inevitable. I can also believe that a noted writer of occasional verses—the *presumed* eulogist of Shakspeare, the eulogist of Donne in 1633, of Ben. Jonson in 1638, of lord Bayning in 1638, and of sir Bevil Grenvill in 1643—I can believe that the energetic and fluent penman who in the course of 1647, besides four publications in prose, commemorated the popular dramatists Beaumont and Fletcher, the accomplished lord Falkland, and the angelic lady Letice, might be heartily disposed—albeit, as an *ardent royalist*, he had never named the author of *Comus*—to eulogise the father of the poet, who had been a member of his own college at Oxford! This notable circumstance, with its wonted influence, united to the admiration which our royalist must have felt for the poems of Milton, but could not venture to express, was a sufficient motive to the noble *out-burst*—noble in spite of its defects—which has called forth so much animated controversy.

It is now the fit time to renounce mystery. The noted writer of occasional verses, the *ardent royalist*, the energetic and fluent penman, the generous eulogist whose claims to the authorship of the epitaph I presume to advance, is JASPER MAYNE, S.T.P. Student of Christ-church, Oxford.

Mayne and Milton must have been well-acquainted with the career of each other. Mayne was born in 1604: Milton, in 1608. Mayne entered himself at Oxford in 1623: Milton, at Cambridge in 1625. The first printed poem of Mayne appeared in 1631—that of Milton, in 1632—and they both became famous as prose-writers, as poets, and as dramatists. Mayne died in 1672, and Milton in 1674.

On other points, the parallelism quite fails. Mayne was a royalist and a churchman: Milton was a republican and a puritan. Nevertheless, the handsome terms in which Philips, the nephew of Milton, has noticed Mayne, is very forcible evidence that he was not held to entertain any other than friendly feelings for the Miltons.

I shall conclude this section with some general reflections, which would admit of much extension.

The insertion of the epitaph in the *Poems* of Milton, in combination with its date, leaves but scant room to doubt that it relates to the father of the poet; and its internal evidence, not seen by the verbal critics, is of the same tendency. We are assured that the subject of it sported with the muses—

“ere the day  
Budded forth its tender ray.”

Now, the elder Milton was “an ingeniose man, delighted in musique, composed many songs”—

but as his vocation was that of a *scrivener*, he must have pursued his favourite studies early in the day, or late. Aubrey assures us that the son was “an early riser, sc. at 4 o’clock manè, yea, after he lost his sight.” It is easy to believe that such was the custom of the family.

If Milton had written the epitaph, would he have concealed his name? It is not very credible. Assume that Mayne wrote it, and the very circumstance tends to confirm the assumption. In 1643 Mayne contributed one hundred and twenty lines to a collection of Oxford verses. He signed I. M. Other students, twelve in number, adopted the same precaution. In 1647 the affairs of the royalists were in a worse state; and a word from Mayne in favour of a Milton might have raised suspicions of his fidelity.

I have chiefly relied on external evidence, because it is the true basis of such arguments; and if no further evidence turns up, I shall confidently ascribe the epitaph to Mayne, but not as written with a view to publication.

G. Sampson Low & Co. and professor Morley.—In *The king and the commons* we are favoured with a very handsome volume at a very moderate price, but the editor should have omitted the controversial portion of it, or—but perhaps the circumstances were unfavourable to impartiality. Moreover, the publishers and the editor do not trumpet in unison, witness what follows:—

“The whole of the evidence pro and con, will be given in the prefatory matter, so that the scholar can form his own conclusion.”—S. Low & Co., 1 Aug.

“And whoever may be the transcriber of this Epitaph, the author of it is John Milton.”—Henry Morley, 4 Aug.

Professor Morley must permit me to remind him that the announcement of a mere opinion as an established fact is inconsistent with the rules of criticism and controversy.

BOLTON CORNEY.

Barnes, S.W., 29 August.

The similitude to this poem of the epigrams of Thomas May, cited by Mr. W. D. CHRISTIE, is doubtless the closest that has been as yet discovered; and had they been May’s own ideas, and not translations from Martial, the identity would have been almost resistless: as it is, the presumption is very strong, far greater than that presented by certain extracts from Crashaw cited by Mr. G. Massey in the *Pall Mall Gazette* of the 11th August, and assumed to be so conclusive by the editor of that journal that he declares:

“We have waived our decision not to insert any more correspondence on this subject in favour of Mr. Massey’s letter, in the hope that it may remove any lingering doubts of the real character of the epitaphs so absurdly ascribed to Milton, and put an end to a childish controversy.”

Notwithstanding this, the similitude was very flimsy, consisting of a few words in common, and



even these requiring as much straining to fit as Fluellen's "comparisons between Macedon and Monmouth."

But why should MR. CHRISTIE be so sarcastic upon poor Thomas May as to write:—

"The scholar-poet who has turned Phaetontis into Phæton would very likely have made Helicon a fountain."

May's expression is not Phaeton, but Phaeton's (in the possessive case), and it would be rather difficult to find any possible translation of *Phaetontis* more literal than that.

But it so happens that Phaetontis is not the original word of Martial at all—it is *Phaetontea umbra*, which is freely translated by May "Phaeton's branches"; and as the meaning of *Phaetontea* is "ad Phaetontem pertinens," there is surely nothing to cavil at.

This "Helicon a fountain" has been made a stalking-horse by both sides: even Spenser has been called up for reprimand respecting it. A writer in *The Times*, W. V. H., says of him:—

"When Spenser wrote—

'And eke yon virgins that on Parnasse dwell,

Whence floweth Helicon the learned well,'—

it is useless to pretend that he was not guilty of a blunder," &c.

But it was no blunder: right or wrong, Spenser appears to have written it designedly, and not from inadvertence.

It is strange that no one should have referred to the glosse of Spenser's text, wherein this presumed blunder occurs. That glosse was contemporary with the text itself, and was written by E. K., who was either an intimate confidant of Spenser, or, as some have supposed, actually Spenser himself. Here, then, is the glosse to Helicon:—

"Helicon is both the name of a fontaine at the foot of Parnassus, and also of a mountaine in Boeotia, out of which floweth the famous spring Castalius dedicate to the Muses."

And then follows a further description, which shows that the writer, whoever he was, was well acquainted with the whole myth.

Now what the authority may have been, or whether there was any for this glosse, is quite a different question from the present concern, which is to show that "Helicon a fountain" was gravely and publicly asserted long before the now notorious "Epitaph ascribed to Milton" was ostensibly written.

OLIM.

#### CHRONOLOGY OF CHAUCER'S "KNIGHTES TALE."

After some little trouble, I have arrived at the conclusion that Chaucer has given us sufficient data for ascertaining both the days of the month and of the week of many of the principal events of the "Knightes Tale." The following scheme

will explain many things hitherto unnoticed. I refer to the lines of the Aldine edition, ed. Morris, 1866.

On Friday, May 4, before 1 A.M., Palamon breaks out of prison. For (l. 605) it was during the "third night of May, but (l. 609) a little after midnight." That it was Friday is evident also, from observing that Palamon hides himself at day's approach, whilst Arcite rises "for to doon his observance to May, remembryng of the *poynnt of his desire*." To do this best, he would go into the fields at sunrise (l. 633), during the hour dedicated to *Venus*, i. e. during the hour after sunrise on a *Friday*. If however this seem for a moment doubtful, all doubt is removed by the following lines:—

"Right as the *Friday*, sothly for to telle,  
Now it schyneth, now it reyneth faste,  
Right so gan gery *Venus* overcaste  
The herthes of hire folke, right as *hir day*  
Is gerful, right so chaungeth hire aray.  
Selde is the *Fryday* al the wyke alike."

All this is very little to the point unless we suppose Friday to be the day. Or, if the reader have still any doubt about this, let him observe the curious accumulation of evidence which is to follow.

Palamon and Arcite meet, and a duel is arranged for an early hour on the *day following*. That is, they meet on Saturday, May 5. But, as Saturday is presided over by the inauspicious planet Saturn, it is no wonder that they are both unfortunate enough to have their duel interrupted by Theseus, and to find themselves threatened with death. Still, at the intercession of the queen and Emily, a day of assembly for a tournament is fixed for "*this day fifty wekes*" (l. 992). Now we must understand "*fifty wekes*" to be a poetical expression for a *year*. This is not mere supposition, however, but a *certainty*: because the appointed day was in the month of *May*, whereas fifty weeks and no more would land us in *April*. Then "*this day fifty wekes*" means "*this day year*," viz. on May 5.

Now, in the year following (supposed not a leap-year), the 5th of May would be *Sunday*. But this we are expressly told in l. 1330. It must be noted, however, that this is not the day of the *tournament*, but of the *muster* for it, as may be gleaned from ll. 992-995 and 1238. The tenth hour "*inequal*" of Sunday night, or the second hour before sunrise of Monday, is dedicated to *Venus*, as explained by Tyrwhitt (l. 1359); and therefore Palamon then goes to the temple of Venus. The third hour after this, the first after sunrise on Monday, is dedicated to Luna or Diana, and during this Emily goes to Diana's temple. The third hour after this again, the fourth after sunrise, is dedicated to Mars, and therefore Arcite then goes to the temple of Mars. But the

rest of the day is spent merely in jousting and preparations—

"Al the *Monday* jousten they and danche." (1628.)

The tournament therefore takes place on Tuesday, May 7, on the day of the week presided over by *Mars*, as was very fitting; and this perhaps helps to explain Saturn's exclamation in l. 1811, "*Mars* hath his wille."

Thus far all the principal days, with their events, are exactly accounted for. In what follows I merely throw out a suggestion for what it is worth.

It is clear that Chaucer would have been assisted in arranging all these matters thus exactly, if he had chosen to calculate them according to the year then current. Now the years (not bissextile) in which May 5 is on a Sunday, during the last half of the fourteenth century, are these: 1350, 1370, 1381, 1387, 1398. Of these five, it is at least curious that the date 1387 exactly coincides with this sentence in Sir H. Nicolas's *Life of Chaucer*:—"From internal evidence it appears that the "*Canterbury Pilgrimage*" was written after the year 1386." WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

#### ANCIENT MANOR COURTS.

The original document, of which we here give a transcript with a literal translation, is now *penes* Mr. Greaves, Q.C., and is believed to be a record of one of the very earliest trials in a manor-court.

JOHN SLEIGH.

Thornbridge, Bakewell.

"A.D. 1307.—Curia de afforciamensis tentā apud Leek die Lune proximā post festum Sancti Dunstani Episcopi, Anno Regis Edwardi xxxv<sup>o</sup> Ricardus de Wollop, de com<sup>o</sup> Southampton, captus cum manu opere, et detentus apud Leek, ad sectam Adæ de Prestwode, qui appellat dictum Ricardum quod ipse contra pacem Domini Regis, ut latro catalla sua ad valenciam unius marce, viz. unum equum faleratum, de hospicio suo die Veneris ante festum prox<sup>o</sup> Sancti Dunstani apud Prestwode, felonice furatus fuit. Plegii de prosecutione, Adm<sup>o</sup> Bate, Hugo Ball. Et dictus Ricardus requisitus qualiter velit se acquietar<sup>o</sup>, dicit quod non est in aliquo culpabilis de dictā felonía, et ponit se super patriam de bono et malo. Ideo fiat inquisitio. Jurati, Johannes del Wal, Henricus de Heton, Radulphus Pistor, Henricus del Heth, Radulphus Browne, Johannes de Schirley, Henricus Bal, Adm<sup>o</sup> del Hey, Johannes de Merbroke, Adm<sup>o</sup> le Harper, Thomas Swift et Henricus del Hegg. Qui dicunt super sacramentum suum quod dictus Ricardus est culpabilis de dictā felonía. Ideo consideratum est quod suspendatur. Requisite de catallis, dicunt quod nulla habet infra libertatem de Leek. Super hoc venit Vicarius ecclesie de Leke, Thomas del Hal nomine, et tulit commissionem a domino Episcopo Lichfieldensi ei commissam, et petit dictum Ricardum de Wollop ut clericum et membrum ecclesie; et inventus est clericus. Ideo liberatus est dicto Vicario et ad gaolam Episcopi."

At a court of afforcements held at Leek on Monday next

after the feast of St. Dunstan the bishop (18th May), in the 35th year of the reign of King Edward, Richard de Wollop, of the co. of South-Hamps, taken in the mainour and detained at Leek, at the suit of Adam de Prestwode, who charges the said Richard, that he against the peace of the Lord our King as a thief feloniously stole his chattels to the value of one mark, viz. one horse with its caparisons from his inn, on Wednesday before the last feast of St. Dunstan, at Prestwode. Pledges for the prosecution, Adam Bate and Hugh Ball.

And the said Richard being asked how he will acquit himself thereof, says that he is nowise guilty of the said felony, and puts himself on his country for good and evil. Therefore let an inquisition be taken. (Whereupon) were sworn, John del Wal, Henry de Heton, Ralph Pistor, Henry del Heth, Ralph Brown, John de Schirley, Henry-Bal, Adam del Hay, John de Merbroke, Adam le Harper, Thomas Swift, and Henry del Hegg. Who say on their oath that the said Richard is guilty of the said felony. Therefore it is considered that he be *hanged*. The jurors being asked concerning his chattels, say that he hath none within the liberty of Leek.

Whereupon came the vicar of the church of Leke, Thomas del Hal by name, and brought a commission from the lord bishop of Lichfield, committed to him, and claimed the said Richard de Wollop as a clerk and member of the church; and he is found to be a clerk. Therefore he is delivered to the said vicar and to the gaol of the Bishop.

#### PRESENTATION BY CHARLES I. TO EDWARD MILLAR IN 1633.

The following notice of the existence of a "skilled musician" in Edinburgh of the name of Millar is worth preserving. It is a presentation by Charles I. in the year 1634, before the extinction of episcopacy in Scotland, which was the result of the injudicious attempt of Archbishop Laud to introduce the Service Book there, contrary to the wishes of the people, whose horror at anything like popery was very different from what it is at present.

Not unfrequently interesting literary information may be gleaned from deeds produced before the Court of Session in law suits, and the document which we give may be taken as one instance of the verity of our assertion. The original is in the Register of Presentations to Benefices, and of Acts of Caution for Presentees, vol. vii. folio 24, 1633:—

"OUR SOVERAINE Lord, Ordainis ane letter to be maid vnder his hienes Privie Seall in dew forme makand mention That his Majesty being crediblie informed of the qualificatiounes and abilitie of Maister Edward Millar musitiane induellur in Edinburgh To undergoe the functione and charge of ane Prebendar within his hienes Chappell royall of Stirling and of the said Maister Edward his experience and skill in the airt of musick Theirfor nominating and presenting Lykas be the tenno<sup>r</sup> heirof nominatis and presentis the said Maister Edward Millar dureing all the days of his lyfetime In and to the personage and vicarage of the Kirk and parochine of Sanct Maries Kirk of the Lowis lyand in Atrik Forrest quhole fruttis, rentis, emolumentis, and duties of the same, as being ane of the Kirkes belonging to his hienes said Chappell royall of Strivling, and prebendaries of the samyn now vacant in his Majestys handis and at his hienes presentatione, be



deprivatioune of Edward Kellie last prebendar thair of, or be demissionne, deprivationne, inhabilitie, non residence, or any other cause done or committit be any prebendar provydit to the said prebendarie of befor, And hes maid constitute and ordainit the said Maister Edward Millar vndoubted prebendare of the said prebendarie; Gevand and grantand to him the hail personage and vicarage teyndis, fruittis, rentis and emoluments of the said Kirk and parochine, called St Marie Kirk of the Lowis, dureing all the dayes of his lyftyme, with all power casualties, profeittis, duties, dignities and commodities belonging to the samyn prebendarie, sicklyk and als frillie in all respectis as euer any prebendar heirtfoir bruiked and possessed the samyn."

The Lowis is a continuation of St. Mary's Loch in the county of Selkirk, now belonging to Lord Napier of Merchiston. The remains of the church still exist. As episcopacy was in a manner abolished by the celebrated Glasgow Assembly of 1638, it is not likely that the beneficiary would retain his "teinds" and "fruits" very long. J. M.

### MILTON'S "COMUS."

Archbishop Trench, in his recent *Household Book of English Poetry*, has (p. 399) noticed two cases of lines omitted in poems, by their authors, of which many more might probably be found. The one is by Gray in the *Elegy*, and for that he himself gave the reason, that it would make too long a parenthesis. The other is the sixteen lines omitted by Milton after the fourth line of *Comus*. The MS. of these is extant, and they are given in Dr. Newton's notes and elsewhere. The reason for their omission is not stated, but it seems clear from the lines themselves that they were left out as delaying too much the opening of the action of the drama. They are, however, as beautiful as any in the poem; and being thus reminded of them, I have attempted to complete my Greek version of *Comus* by translating them.

As the said version may probably never be reprinted, or not for a very long time, I will ask that these lines may be preserved, with other fies, in the amber of "N. & Q."

"Amidst th' Hesperian gardens, on whose banks,  
Bedewed with nectar and celestial songs,  
Eternal roses grow, and hyacinth,  
And fruits of golden rind, on whose fair tree  
The scaly-harnessed dragon ever keeps  
His unenchanted eye: around the verge  
And sacred limits of this blissful isle,  
The jealous ocean, that old river, winds  
His far extended arms, till with steep fall  
Half his waste flood the wide Atlantic fills,  
And half the slow unfathomed Stygian pool.  
But soft, I was not sent to court your wonder  
With distant worlds and strange removed climes;  
Yet thence I come, and oft from thence behold  
The smoke and stir of this dim narrow spot," &c.

κήπων ἑνοικος τῶν καθ' ἡλίου δύσεις,  
ἔπου παρ' ὄχθας νέκταρος βεβρηγμένας

δίας τε μολῆς, πρὶ ῥόδων ἀειθαλῇ  
νάκυνθινον τ' αἶματ' ὀρχάτων · ἐκεῖ  
κάριοις χρυσοφειγγὲς ἔρνος εὐχάρι,  
δ καὶ δράκοντος ὄμμα τραχυστράκον  
τηρεῖ δόλων ἕκπτον · ἀμφὶ δ' ὀλβίας  
εὐσεπτα νήσον τέρματ', ὠλένων δίκην  
τείνει τὸ νῆμ' Ὀκέανος, ἀρχαῖος φύλαξ  
κατ' ὁρίζους · πρηνεὶ δὲ διαχυθεὶς ῥοπῇ,  
μέρος μὲν Ἀτλάντειον ὀχρεται σάλον  
πληρῶν, μέρος δὲ ναθρὸν ἄγνωτον βάθος  
τὸ Στόγιον · ἀλλὰ τῶνδε παύσασθαι με δεῖ  
οὐ γὰρ πρὸς θῆας θαύματ' ἔρχομαι λέγων  
ἔθνων τ' ἀθῶν χωρίων τ' ἀπροσβάτων,  
ἐν οἷσι ναῖα, πολλάκις θεώμενος  
πολὺν σκοτεινοῦ τοῦδε τοῦ στένου τόπου  
θόρυβον καπνὸν θ', κ.τ.λ.

LYTTELTON.

Hagley, Stourbridge.

P.S.—Dr. Newton well quotes the lines of Waller:—

"Poets lose half the praise they should have got,  
Were it but known what they discreetly blot."

The word "discreetly" seems ironical.

### CHAUCER'S "CANTERBURY TALES":

THE GROUPS AND ORDER OF THEM.

#### TABLE II.

This second Table contains a sketch of the Oxford MSS., the Additional 5140 in the British Museum,—Tyrwhitt's Askew 2, omitted by an oversight from the first Table,—Lord Leicester's MS. at Holkham—sent by the Rev. Robert Collyer of Warham St. Mary's,—and the printed editions of Caxton, of 1542, 1561 (Ihon Kyngston), 1598 (Speght), 1721 (Urry). To these I hope to be able to add in a future Table sketches of Lord Ashburnham's three MSS., of the best of which the late Mr. Garnett gave a good character; Sir Thomas Phillipps's MS. at Middlehill; Sir Morton Peto's at Chipstead Place; the Lincoln Cathedral MS.; and the Litchfield Cathedral one, which the Chancellor and Librarian, Mr. J. G. Lonsdale, has promised me. Of the MSS. mentioned by Tyrwhitt (i. xxiii.), the following are still to seek:—Askew 1, the Haistwell—both classed by Tyrwhitt among those to which "the most credit is certainly due"—the MS. belonging to Charles Cholmondeley, Esq., of Vale Royal in Cheshire, and the other to Mr. Norton of Southwick in Hampshire. The two latter are, I suppose, the same two as Todd says are "now (1810) in the collection of John P. Kemble, Esq., and in that belonging to the late Duke of Roxburghe, the latter of which is remarkably beautiful."—(*Illustrations*, p. 127.) Tidings of some of these I trust that some readers of "N. & Q." will be able to send me.

Groups.	Additional MS. 5140.	Bodley 686.	Barlow 20.	Laud 739.	New Coll.	Corpus 198.	Rawl. MS. Poet. 149.	Hatton 1.	Rawl. MS. Poet. 141.
I.	1. Prologue 2. Knight 3. Miller 4. Reeve 5. Cook	I. (Cook ended by some one else)	(Prol. imp.)  I.  Gamelyn	I.  Gamelyn	(Prol. imp.)  I.	(Prol. imp.)  I.  Gamelyn	I. (imp.)  (no Cook)	I. {1 (imp.) 2 3 4}	I. {2 3 4 5 (ended by some one else)
	[Misplaced Tales]								
II.	Man of Law	II.	II.	II.	II.	II.	II.	II.	II.
	[Misplaced Tales]		V. 1  IV. 2	V. 1  IV. 2	V. 1  IV. 2	V. 1  IV. 2 (imp.) Gamelyn (imp.)	V. 1  IV. 2 (imp.) Gamelyn (imp.)	I. 5 Gamelyn V. 1 IV. 2 V. 2	V. 1 IV. 1 VII. 1-5 (imp.)
III.	1. Wife of Bath 2. Friar 3. Sompnoir	III.	III.	III.	III.	III. (1 imp.)	III. (1 imp.)	III.	III. (imp.)
	[Misplaced Tales]								
IV.	1. Clerk 2. Merchant	IV.	IV. 1	IV. 1	IV. 1	IV. (imp.)	IV. 1		
	[Misplaced Tales]								
V.	1. Squire 2. Franklin	V. (imp.)	V. 2	V. 2	V. 2	V. 2 (imp.)			
	[Misplaced Tales]		VIII. (1 imp.)	VIII.	VIII.	VIII. (1 imp.)	VIII. (1 imp.)	VIII.	
VI.	1. Doctor 2. Pardoner	VI. (1. no Prol.)	VI.	VI.	VI.	VI.	VI.	VI.	
	[Misplaced Tales]							IV. 1	
VII.	1. Shipman 2. Prioress 3. Thopas 4. Melibe 5. Monk 6. Nun's Priest	VII. {1 (no Prol.) 2 3 4 of 4}	VII. (imp.)	VII. {1 2 3}	VII.	VII. (5, 6, imp.)	VII. (imp.)	VII. (imp.)	VII. 6
	[Misplaced Tales]	IX. 1							
VIII.	1. Second Nun 2. Chanon's Yeman	VIII. 1 (2 out)							
	[Misplaced Tales]								
IX.	1. Manciple 2. Parson		IX. 1		IX.	IX. (imp.)	IX.	IX.	IX. 1



Rawl. MS. Misc. 1133.	Laud 600.	Arch. Seld. B. 14.	Holkham MS.	Trin. Coll. 49.	Caxton.	Ed. of 1542.	I. Kyngston, ed. 1561; and Speight 1598.	Urry 1721.	Christ Church, Oxford, 152.
I. $\begin{Bmatrix} 1 \\ 2 \\ 3 \\ 4 \end{Bmatrix}$ (imp.)	I. (3 imperf.) Gamelyn	I.	I. $\begin{Bmatrix} 2 \\ 3 \\ 4 \end{Bmatrix}$ (imp.)	I.  Gamelyn.	I.	I.	I.	I.  Gamelyn.	I.  Gamelyn.
	III. IV. 1. (imp.)	IV. 1 III. IV. 2 V. 1	VIII. (imp.) IX. 1 V. 2 V. 1 (imp.)						
II.	II.	II.	II.		II.	II.	II.	II.	
V. 1					V. 1	V. 1	V. 1	V. 1	
IV. 2 IV. 1					IV. 2	IV. 2	IV. 2	IV. 2	
III.			III. 1	III.	III.	III.	III.	III.	III.
VIII. 1 VI. 2 IX. 1 VII. 3, 4, 6 (imp.)									
	IV. 2		IV. (imp.)	IV.	IV. 1	IV. 1	IV. 1	IV. 1	IV. 1.
			III. $\begin{Bmatrix} 2 \\ 3 \end{Bmatrix}$ (imp.)						
	V.			V. 1	V. 2	V. 2	V. 2	V. 2	
	VIII.				VIII.	VIII.	VIII.	VIII.	
VI. 1	VI. (imp.)			VI. 1.	VI.	VI.	VI.	VI.	VI.
				V. 2					
VII. $\begin{Bmatrix} 1 \\ 2 \end{Bmatrix}$	VII. (imp.)	VII. (6 imp.)	VII. $\begin{Bmatrix} 1 \\ 2 \\ 3 \\ 4 \end{Bmatrix}$ (imp.)	VII. $\begin{Bmatrix} 1 \\ 2 \end{Bmatrix}$ VI. 2 Misplaced. VII. $\begin{Bmatrix} 3 \\ 4 \\ 5 \\ 6 \end{Bmatrix}$	VII.	VII.	VII.	VII.	VII. 1 mispld. V $\begin{Bmatrix} 3 \\ 4 \\ 5 \\ 6 \end{Bmatrix}$
									IX. 1 II. V. 2 IV. 2 V. 1 new Plowman VII. 2
		VIII.		VIII.					VIII. 2.
V. 2 (called Merchant)		VI. V. 2 (imp.)							
IX. 2	IX. (1 Prol. imp.)	IX. (2 imp.)		IX.	IX.	IX.  Plowman	IX. 1 Plowman IX. 2	IX. 1 Plowman IX. 2	IX. 2 (imp.)

The Oxford MSS. are a disappointing lot. Mr. Richard Morris pointed out to me the Corpus one as the oldest and best (as it certainly is), though very imperfect. The Barlow 20, which another friend thought the best, turns out to be so carelessly written in many places—having letters left out, and such readings as cracchyng of “chekenys,” (chickens) for the scratching of “cheeks” by the mourners for Arcite’s death—that after three tries at collation in different places, I gave it up in disgust. The best MS. in the Bodleian I consider to be Arch. Seld. B. 14, part in careless writing, the careful in a hand like the best of the British Museum Sloane MSS. (1685), if my memory serve me rightly. This Arch. Seld. B. 14 may perhaps go into the second class of “Canterbury Tales” MSS. All the other Oxford ones I should put in the third and fourth classes, or lower, if lower ones are made. The Ashmole MS. 45 is a late paper one, and contains only the Cook’s Tale and Gamelyn (with the Erle of Tolous, &c.) The two MS. copies of John Lane’s dull continuation of the Squire’s Tale contain copies of Chaucer’s part of the tale: the date is 1630.

The Hatton, Rawlinson, Holkham, Christ Church, and Trinity MSS. are the ones that play most tricks with the order of the Tales in this Table; and again the set of MSS. that misplace the Squire (V. 1), Merchant (IV. 2), and Group VIII. (Second Nun and Canon’s Yeoman), is by far the largest.

F. J. FURNIVALL.

3, Old Square, Lincoln’s Inn, W.C., August 6, 1868.

P.S.—The MS. which Sir Morton Peto now holds for a time with Chipstead Place, he has kindly allowed me to examine. It proves to be the Haistwell MS. marked by Tyrwhitt H A, and lent to him “by Edward Haistwell, Esq.” An extract from a sale catalogue pasted in the MS. leads one to the conclusion that the MS. was sold by auction after Mr. Haistwell’s death, and then probably bought by Mr. Perkins, the father of the present owner of Chipstead Place (near Sevenoaks), which father formed the family library, and made the MSS. and books heirlooms. The order of the Tales in this MS. is, as Tyrwhitt notes, the one which he settled as the right order, and which I have followed in these Tables. The MS. has not the tale of Gamelyn, but a copy of it on vellum, from MS. Laud K. 50, has been inserted between the two leaves of the Cook’s Tale. The MS. has lost its last leaf, containing part of Chaucer’s Retraction, and is of rather late date—say 1440–50—going into the third (or perhaps second) class of MSS. of the Tales.

\* \* \* Corrections for Table I.:—Add *Gamelyn* in I. of Harl. 1758, Royal 18 C II. and Lansdowne 851; and dele “(no ProL.)” in Harl. 7333 I.

# ILLUSTRATIONS OF BISHOP PERCY’S FOLIO MANUSCRIPT.—No. III.

“Shall never a man take my *matter* [or *hatter*] in hond  
Till I bee able to auenge my-selfe in Lond.”

*Eger and Grime*, l. 370, l. 497.

Is it not possible that “*hatter*” is the right word after all?

In the *Promptorium Parvulorum* the word “*hatyr*” or “*hetere*” is given as an equivalent to “rent clothes” [and is the Anglo-Saxon *hæter*, clothing, apparel (Bosworth), in no way connected with the next word—F.]; but in the charming little poem, “How the goode wif thought hir doughter,” l. 23, the phrase occurs, “Mekely hym answer and noght to *haterlynge*,” where the word plainly means “worrying”; and in Bedfordshire at the present day, “*hattering*” is used for “*harrassing*,” “*tiring*.” The people talk of a “*hattering* life.” Might not then the original *hatter* of the MS. mean “care,” “trouble,” or “worry”?  
W. F. ROSE.

SIR JAMES MACKINTOSH.—The following letter affords so amusing a picture of a boy-philosopher, and is so characteristic of its author, that it seems worthy of publication. It was written by Sir James Mackintosh in his sixteenth year, when residing with his grandmother at Clune, on the banks of Loch Ness. His father, Captain Mackintosh, was abroad with his regiment, and a relative in Inverness (to whom the letter is addressed) took charge of the boy, and superintended the management of the small paternal estate which Sir James was afterwards obliged to sell.

“Clune, 18th Sept. 1781.

“Dear Sir,—Tho’ I have not ventured to express my sentiments to you on anything of consequence that regards myself, yet the condescension with which you have treated my correspondence hitherto encourages me to hope that you will not be offended at my proposing some observations which have occur’d to me with respect to the economy of my education next winter at Aberdeen. I am induced to this the more readily by the reflection that the facts which I intend to urge are of such a nature that they cannot be known to any person but those who have experienced them. You doubtless remember, as I do with great contrition, the share which I had in the disturbance among the students. When the Professors at that time express’d their opinion in their public sentence of the motives which actuated me, they did it with such remarkable bitterness as sufficiently indicated that the impressions which they had received were not the most favorable. If this were a place to enquire how they came to form so extraordinary an opinion of one instance rather of thoughtless than of deliberate criminality, perhaps it might be shown that it was entirely owing to a misconception of the nature of the case in general, and the circumstances that gave rise to this mistake might with equal ease be pointed out. But, at any rate, whe-

\* The reading of the Lambeth and Trinity MSS. is, “And not as an attirling.” See *Babes Book*, E.E.T.S. p. 38.



ther just or unjust, it is submitted whether it may not prove consequently prejudicial to be under the tuition of persons who entertain such sentiments, and whether it may not be of more advantage to me to change to the other college, where the effects which a proper behaviour on my part might have on the minds of the Professors are not clogged by so disagreeable a circumstance, where the teachers are at least upon a footing, and where the convenience and cheapness of boarding are obviously and considerably greater, to all which it may be added that there are several students who are in the same predicament as me, who have this design. These facts I have presumed to state, not in support of any opinion of mine, but merely for your information. Meantime I wait with patience for your directions, which will meet the most implicit deference and obedience on this as well as on every other subject, from one who is happy to subscribe himself, dear Sir,

Your most grateful hu<sup>o</sup> serv<sup>t</sup>,  
"JAS. M'INTOSH."

Addressed, "Baillie John M'Intosh, Inverness."  
The Baillie indorses it, "Jamie Mackintosh, 18 September, 1781." C.

**ÆSCHINES ON DEMOSTHENES.**—The following is from an article in *The Times* of August 21, on sermons generally, and especially on those of Massillon:—

"Massillon hits right and left; whoever were the smaller victims, and whether they could or would resent the chastisement, he spared not the chief, but still he rebuked him as a chief, and as an erring divinity. The Almighty had condescended and the course of the world had been changed, armies had retraced their steps and hostile States had recovered their old borders, in order to administer a salutary check to the ambition, the worldliness, and even the erring thoughts of one man. The sinner rose in dignity at every step of the reproof; and when that reproof is extended to all around, it is at least a great Court that appears, the functionaries are respected even in their crimes, and the noble ladies, whatever is imputed or suspected, are at least worthy of the well-turned rebuke. In its fiercest extreme, the invective, if pointed, is still complimentary; and the object of it might delight to read the discourse to others, adding, like the victim of Demosthenes' most famous harangue, 'Oh, had you but heard the monster himself deliver the speech!'"

I have looked into what are supposed to be the best authorities for this story, and I do not find that Æschines called Demosthenes a "monster" on that occasion. Cicero says:—

"Quo mihi etiam melius illud ab Æschine dictum videri solet, qui cum propter ignominiam judicii cessisset Athenis et se Rhodum contulisset, rogatus a Rhodiis, legisse fertur orationem illam egregiam, quam in Ctesiphontem contra Demosthenem dixerat, quæ perfecta petitum est ab eo postridie, ut legeret illam etiam quæ erat contra a Demosthene pro Ctesiphonte edita; quam cum suavissima et maxima voce legisset, admirantibus omnibus, 'Quanto,' inquit, 'magis admiramini, si audissetis ipsum.'—*De Oratore*, l. iii. c. 56, ed. Geneva, 1743, t. i. p. 313.

Quintilian:—

"Ideoque ipse tam diligenter apud Andronicum hypocriten studuit, ut, admirantibus ejus orationem Rhodiis, non immerito Æschines dixisse videtur, 'Quid si ipsum audivisses.'—*Instit. Orat.* l. xi. c. 3.

Pliny:—

"Mirantibus, tum magis fuisse miratores dixit, ei ipsum orantem audivisse: in calamitate testis ingens factus inimici."—*Hist. Nat.* l. vii. c. 30, ed. Paris, 1771, t. iii. p. 124.

Philostratus:—

Τοῦ δὲ ἡθικοῦ καὶ ῥοδίου καλλιστὴν ἐπέδειξεν ἐπιθήσαντο. ἀναγνοὺς γὰρ ποτὲ δημοσίᾳ τὸν κατὰ Κτησιφῶντος, οἱ μὲν θαυμάζον ὕψος ἐπὶ τοιοῦτῳ λόγῳ ἡγηθήθη, καὶ καθήκοντο τὸν Ἀθηναίων ὡς παρανομούντων. ὁ δὲ, Οὐκ ἔν, ἔφη, θαυμάζετε, εἰ Δημοσθένος λέγοντος πρὸς ταῦτα ἠκούσατε; οὐ μόνον ἐξέπαινον ἐχθροὺ καθιστάμενος, ἀλλὰ καὶ τοὺς δικαστὰς ἀφίεσι αἰτίας.

*De Vitis Sophistarum*, i. 19, (p. 510, ed. Lips. 1709).

Plutarch, *De Vitis Septem Oratorum*, c. vi., is to the same effect.

No doubt there are other versions, but does any warrant the word "monster"? Greek orators, when opposed to each other, cared little for good manners, and, I believe, not much for truth; but on this occasion Æschines, having read the speech in his best style, seems to have paid a generous tribute to the greatness of his adversary.

FITZTHOPKINS.

Garrick Club.

SIR EDWARD HOWARD, K.B., LORD HOWARD OF ESCRICK.—In the catalogue of "Yorkshire Worthies," whose portraits are now being exhibited in the National Exhibition of Works of Art at Leeds, No. 3057 is described as—

"HOWARD, LORD, K.B. Married the heiress of Lord Knevitt of Escrick. Created Baron Howard of Escrick, 1628. Acquired an infamous immortality by his betrayal of the patriots Lord Russell and Algernon Sidney. D. 1675."

"(Contributed by) SIR REGINALD H. GRAHAM, Bart."

Now, if this portrait represents the first Lord Howard of Escrick, who was so created in 1628, and who died in 1675, it is clearly not that of the Lord Howard who bore testimony at the trials of Russell and Sidney in 1683. The Lord Howard of that day was his younger son William, who succeeded his brother Thomas as the third Lord Howard of Escrick in 1678, and died in 1694.

The error is more note-worthy, because it has evidently been derived from Sir B. Burke's *Dormant and Extinct Peerages*, in which, at p. 288, it is said of Edward, first Lord Howard of Escrick: "This nobleman acquired an infamous immortality by his betrayal of the celebrated patriots, Lord Russell and Algernon Sidney." But all the Peerages agree that he died in 1675. J. G. N.

THACKERAY'S "BATTLE OF LIMERICK."—There is a very comprehensive, and in the main a very meritorious, selection of English poems published at New York under the title of *The Household Book of English Poetry*, and edited by Mr. C. A. Dana—I presume the Under-secretary of the War Department. In the eleventh edition (it is not

in the third, which is the only other I have seen), Thackeray's "Battle of Limerick" is reprinted with the trifling alteration I am about to set forth. This humorous effusion, as most people are aware, was prompted by a riot which took place in Limerick on occasion of a public entertainment given to the chiefs of the Young Ireland party—Smith O'Brien, John Mitchel, and Meagher "of the sword." The behaviour of Meagher "of the sword" is thus adverted to:—

"Cut down the bloody horde!"  
Says Meagher of the sword;  
'This conduct would disgrace any blackamore.'  
But the best use Tommy made  
Of his famous battle-blade

Was to cut his own stick from the Shannon shore."

"Tommy," however, subsequently took up his abode in the United States, where he became a general of volunteers; and Mr. Dana, preferring his reputation to Thackeray's, coolly alters the obnoxious stanza as follows:—

*But millions were arrayed,  
So he shaythed his battle-blade,  
Rethrayting undismayed from the Shannon shore."*

I think this emendation is sufficiently remarkable to be embalmed in "N. & Q." R. GARNETT.

THE "ANCRE" HOTEL AT OUCHY, SWITZERLAND.—This ancient hostelry, where Byron used to resort, and where he wrote "The Prisoner of Chillon," is undergoing a complete restoration, or rather destruction. When it was the abode of Byron, and in later times of Shelley and Eugène Sue, it was held by the Rouget family; but it has lately passed into other hands. The rooms that Byron always occupied were carefully kept in their original state by the Rougets, and the late M. Louis Rouget used to have a pride in pointing out where Byron was in the habit of writing, and also in telling of mountain and lake adventures when he, a mere boy, used to be the poet's domestic. Byron's rooms have been *all* swept away, and even a cut inscription made by Byron himself on the stone window-sill has been erased by the chisel of the mason. Shelley occupied the same suite of rooms, he always refusing other apartments; they were also the choice of Eugène Sue.

The exterior as well as the interior of the Ancre has been changed. The house is no longer a Swiss chateau, but a flashy-looking modern hotel. The new proprietor was cautioned against destroying the Byron and Shelley rooms, and told how thousands of pilgrims from all countries had visited the Ancre expressly to see them. It was of no avail; he had never heard of the gentlemen, and he should do as his architect advised! The Guide-books state that "Byron wrote 'The Prisoner of Chillon' at the Anchor, and that his rooms are carefully preserved." They may now state that the *old* Ancre and Byron's rooms no longer exist. S. JACKSON.

#### OLD LATIN SONG.—

"Gaudemus igitur, juvenes dum sumus,  
Gaudemus igitur, juvenes dum sumus;  
Absoluta juventute, in molesta senectute,  
Nos habebit humus.  
Nos habebit humus.

"Ubi sunt qui ante nos in mundo fuere?  
Ubi sunt, etc.  
Transeas ad superos, abeas ad inferos,  
Hos si vis videre.  
Hos, etc.

"Vita nostra brevis est, brevi finietur.  
Vita nostra, etc.  
Mors venit velociter, rapit nos atrociter,  
Neminem veretur.  
Neminem, etc.

"Accipe vitreolum boni Bacchi, bibe.  
Accipe, etc.  
Bibe saluterium, bibe plenum poculum,  
Ad sanitatem vite.  
Ad sanitatem vite."

F. C. H.

#### Queries.

"DICTIONARY OF ARTISTS OF THE ENGLISH SCHOOL: PAINTERS, SCULPTORS, ARCHITECTS, ENGRAVERS, AND ORNAMENTISTS."

I have been for several years occupied in collecting materials for this work, and the MSS. are ready to put into the printer's hands. My researches have reached all the ordinary sources of information on the subject of art and artists, and in many out-of-the-way places I have picked up valuable facts, and have also received some useful help from my friends.

But much more might be done; much more gleaned from a nearly-forgotten past with the assistance of "N. & Q.": and I would willingly revise my laborious work if I could be spared from time to time a corner to consult its readers. The chief facts I am anxious to supply are the correct Christian names (so necessary for identification); the exact places and dates of birth and death; the parentage and pupillage, with any matters essentially identified with the artist and his art, or any hints where information not ordinarily accessible may be found.

To begin with the beginning, I should be grateful for any help in respect to—

ALKEN, S.—An aqua-tint engraver, whose works were popular at the commencement of the present century, and who carried the art to great perfection.

ALLEN, ANDREW.—Portrait-painter. He practised with some repute in Edinburgh about 1780.

ALLEN, J., of Manchester and later of Birmingham.—Had a local reputation as a portrait-painter, and was an occasional exhibitor in London from 1802 to 1820. He also produced some genre subjects.

ALLEN, THOMAS.—Marine-painter. Several of his works about the middle of the last century are engraved by Canot.

ANDERSON, WILLIAM.—Born in Scotland. A shipwright. Practised in London. Painted river-scenes, calms, shipping, and boats. He died some time early in



the present century. His works are well known, and are esteemed for their simple quiet truth.

ANSELL, CHARLES.—An animal-painter, who drew the horse well, and painted domestic subjects with much excellence. His "Death of a Race-horse" was published in six plates, and several of his works are engraved. He was an exhibitor at the Royal Academy soon after its foundation.

ANNESLEY, MRS.—A clever amateur, who about 1820 exhibited some good subject pictures at the British Institution.

ARNOLD, SAMUEL JAMES.—Painted some of the early panoramas with much skill.

ARNTAUD, WILLIAM.—Gained the gold medal of the Royal Academy for a painting from *Paradise Lost* in 1786, and was an exhibitor of portraits, with occasionally history, from that year up to 1822. The vigorously painted characteristic portrait of Dr. Kippis, now exhibited without the artist's name at the South Kensington Museum, is by his hand.

ASHBY, H.—Portrait-painter. In 1794 and up to 1821 he exhibited portraits, with some genre pictures, at the Academy, and in the latter year was living at Mitcham.

ASHFORD, WILLIAM.—Landscape-painter. Practised at Dublin, where his works were much esteemed; but in the latter part of his life he had retired from practice. In 1821 he was chosen President of the Royal Hibernian Academy, which was then incorporated, and died about 1830 near Dublin.

ATKINSON, JOHN AUGUSTUS.—A clever draftsman and painter, who passed many years of his life in Russia, and published several works in illustration of the victories, customs, and costume of the Russians. He was living in 1829.

ATTWOLD, R.—A draftsman and engraver of the middle of the last century, of whom no particulars appear to be known, and whose work has been attributed to Hogarth.

AUSTIN, PAUL.—Engraved landscape, after several masters. Practised in London about 1765–80.

SAM. REDGRAVE.

17, Hyde Park Gate, Kensington, W.

[Those of our correspondents who can supply the information required by MR. REDGRAVE will be kind enough to address their replies to that gentleman.—ED.]

BIBLIOTHECA NORTHANTONENSIS.—Can any of the readers of "N. & Q." refer me to a copy in any public or private library, or furnish me with further particulars, of the exceedingly rare and curious poetical broadside as quoted below:—

"An answer to a Papistical Byll cast in the streets of Northampton and brought before the Judges at the last Sysses, 1570. Imprinted at London by John Awdeley, 1570."

According to Ritson it was written by T. Knell, jun., who was perhaps no other than the celebrated comic actor contemporary with Tarlton. The entry in the "Registers of the Stationers' Company" is as follows:—

"1570. R<sup>d</sup> of John awdelay, for his lyceense for pryntinge of a ballett, an answer to a papest byll in Northampton . . . . . iij<sup>d</sup>."

A copy was sold in Heber's Library, Part IV., No. 385.

Northampton.

JOHN TAYLOR.

DR. GEORGE BRIGHT, DEAN OF ST. ASAPH, 1689–1696.—I am preparing to print for private circulation—

"Dixon Notes; or, Authentic particulars of the several Families of Dixon who have borne a chief ermine, and are presumed to have derived from a common ancestor."

In furtherance of this object I will be obliged if any reader of "N. & Q." will kindly point out the immediate lineage of Dean Bright, whose daughter and granddaughter were respectively the wife of the Rev. Samuel Wright and Mr. John Dixon, both of the parish of Leeds, co. York. Dean Bright was probably related to the Rev. John Bright, M.A., Vicar of Sheffield (uncle to Sir John Bright of Badsworth, Bart.), whose daughter Ruth was the second wife of Mr. Thomas Dixon, mayor of Leeds in 1671 and 1693, but I have failed to find out the family connection.

R. W. DIXON.

Seaton-Carew, co. Durham.

CREATURE, A BAPTISMAL NAME.—Dearn, in his *Weald of Kent*, says that in the registers of Staplehurst parish occur entries of the baptisms of infants before birth by the appellations of *Creatures*. He adds that it is probable that this name was changed either at or before confirmation, although there is an instance in 1578 of a woman being married by her baptismal name of *Creature*. Was the Christian or first name of *Creature* generally bestowed upon the baptism of an unborn child?

EDWARD J. WOOD.

DROGHEDA PARISH REGISTER.—One of the registers of St. Peter's parish, Drogheda, in the diocese of Armagh, has been for some years past, and is at present, in the Office of Arms, Dublin Castle. It contains many entries of baptisms, marriages, and burials, from 1747 to 1772, and though safe, is certainly not (as the law stands) in the right depository. May I ask why it has not been claimed by, and restored to, its lawful custodian, the vicar of St. Peter's? I am interested in the matter as a member of a family connected with Drogheda for several generations.

ABHBA.

SIR PATRICK DRUMMOND.—I am desirous to obtain any particulars of Sir Patrick Drummond, who was "Conservator in Holland" about the year 1645, as stated in the *Autobiography of Lady Halkett*. And what was the nature of the post which is designated as "Conservator in Holland"? J. G. N.

FRANCIS I.—I purchased in London, many years ago, a curious French print representing Le Roi Chevalier with the attributes of some of the heathen deities enumerated in the following verses:—

"Francoys en guerre est vn Mars furieux,  
En paix Minerve & Diane à la chasse,  
A bien parler Mercure copieux,  
A bien aymer vray Amour plein de grâce.

"O France heureuse, honore donc la face  
De ton grand Roy qui surpasse nature,  
Car l'honorant tu sers en mesme place  
Minerve, Mars, Diane, Amour, Mercure."

The king is standing, with plumed helmet on his head; the right arm, covered with armour and a lion's head on shoulder, is stretched out holding a sword. So much for Mars. Minerva and Diana are represented by a female dress adorned with Medusa's head on the chest, a bow, arrows, and a horn; the left arm is naked, holding the caduceus, which, with the wings to the feet, are the emblems of Mercury. I should like to know who this engraving is by, when it was made, and whether it is scarce. I have never met with it anywhere.

P. A. L.

**HARVEY'S DOG.**—I should feel greatly obliged by any of your readers kindly informing me the name of the author of the poem in which the sufferings of Lycisca (Harvey's dog) are referred to. The late W. Newnham, Esq., in his *Essay on Man in his Physical, Intellectual, and Moral Relations*, refers to this poem, p. 71:—

"This discovery, i. e. of the circulation of the blood, in 1620, is attributable to our countryman Harvey, ascertained by experiments on a dog, whose name, Lycisca, and whose sufferings and whose usefulness to mankind, have been immortalized and handed down to posterity in some beautiful touching lines."

PHYS.

"A MIRROR FOR SAINTS AND SINNERS."—Can any of your correspondents inform me who was the author of a treatise addressed "To his dearly beloved Friends and Neighbours, Members of the Church of Christ, that met in Bennet Fink, London," and entitled *A Mirror or Looking-Glass both for Saints and Sinners*? It is a mere fragment that I possess in the shape of a gold-book, and I am deeply interested in any particulars relative to that quarter of our old city—viz. the ward of Broad Street.

HENRY GWYN, Arms Painter.

13, Great Pulteney Street.

**PEERS' CHRISTIAN NAMES.**—I find in correspondence *temp.* Queen Elizabeth and James I., that frequently peers prefixed their Christian names to their titles. I should be glad to know when that was entirely relinquished. W. M. M.

**ANONYMOUS PORTRAIT.**—Can any correspondent give me information respecting an old portrait that has lately come into my possession, so as to lead to its identification? The figure is three-quarters, life size; and represents some one who has held high office in the state, as in the top corner, on the right-hand side, there is a bag or satchel, and a truncheon; over the bag is a motto, "So then"; on the same side, a little lower down, another motto, "Now Thus." The portrait is that of a noble-looking old man, with a sandy beard and moustache: on his head he

wears a dark velvet cap, edged with beautiful filagree lace two inches deep, also large collar and cuffs to correspond. He is seated in a chair, his right hand resting on a table, on which there are a bottle and two small silver jars, one with the lid off; his left hand is resting on a red morocco-bound book; whilst his walking-staff, a round-headed one and carved, rests in the hollow of his right arm. His dress is dark-coloured, with two rows of fur down the front.

In the top corner of the canvas, to the left, is the following—"Do: Anno: 1626"; underneath that, "Aet. 67"; and then underneath that again the following prayer:—

"Omnipotent Father, I humbly render thanks for thy manifold blessings here on earth to mee, my children's children's children and Familie. Beseeching that by thy grace and mercy wee may bee to glorify thy holy name in heauen for thy sonne Jesus Christ's sake."

Having described the portrait to the best of my ability, I may just say that parties to whom I have shown it think it to be the portrait of the great "Lord Bacon, Lord High Chancellor of England"; but that I leave to your correspondents to dispute or confirm.

JOHN WILKINSON.

Holbeck, Leeds.

P. S. The picture, although dilapidated, is easily capable of renovation.

**PROVINCIAL USE OF POSSESSIVE PRONOUNS.**—Lately, whilst in Norwich with the British Association, I had frequent occasion to observe that the Norwichers, both high and low, use the possessive pronouns in a—to me at least—somewhat peculiar, though perfectly intelligible, and, I may say, logical (or analogical) manner. They use, namely, *mine, his, ours, yours, theirs* = *my house, his house, &c.*; or, sometimes, when people generally would use the corresponding personal pronoun. Thus they say "He is coming to *ours*" (= to our house, to us), "She went past *mine*," "Were they at *yours*?" I heard the possessive pronouns especially so used after prepositions of *motion* (*to, past, &c.*), and I am not sure whether I heard them so used with prepositions of *rest* (*as at*); still I have but little doubt that they are so used with *at*, though very likely not with *in, on, upon*. There must be some limits to the practice—much such limits, perhaps, as to the use of *chez* in French. Probably you number more than one Norfolk man amongst your readers, and they will be able to correct me if I am wrong, and to give additional information. The practice, moreover, is very likely not confined to Norwich and Norfolk.

Christian names and surnames are commonly

\* I myself heard only *mine* and *ours* so used, but no doubt the practice also extends to *his, hers, yours*, and *theirs*.



used in the genitive with the ellipsis of *house*, as when I say "I am going to Robert's," "He is at Thompson's"; so that the Norwich use of the possessive pronouns would seem to be merely an extension of this practice, and probably has much the same limits.

The proper names in *s* where the *s* probably implies the ellipsis of *son*, as *Williams, Richards, &c.* = William's son, Richard's son, are also somewhat analogous.

Cf. also *mine, yours* = my letter, your letter, as in "In reply to mine" "I have received yours of the 18th," &c. And, again, *ours* = our regiment, as in "Tom Burke of ours." F. CHANCE.

RÂMĀNUJA, ÂCHĀRYA OF PERUMBER.—According to a copper grant of land, given (p. 114) in Taylor's *Analysis of the McKenzie Manuscripts*, the Mahā Rājā Sada Siva made the grant in question to Rāmānuja, Âchārya at Perumber, in Śaka Śālivāhana, 1478, corresponding with A.D. 1556.

Rāmānuja, Âchārya, the great Vaishnava reformer, was born at Perumber: upon what grounds then, can he be referred back to the twelfth century, as has been done, p. 36, Wilson's *Religious Sects of the Hindus*? R. R. W. ELLIS.

Starcross, near Exeter.

RICHARD SEABORNE, SERJEANT-AT-LAW.—Information is requested concerning this gentleman, whose family was seated for several generations at Sutton, co. Hereford. He seems to have been suspected in Queen Elizabeth's reign of harbouring popish priests. CHARLES J. ROBINSON.

LEADEN STATUES.—I have some leaden statues in my garden, old things clogged and spoiled with twenty coats or more of paint. I can get this off by potash from the bleach-works, but the question is, will it injure the lead to do so? Perhaps some chemically-informed correspondent will kindly tell me. P. P.

TUBB FAMILY.—I see by Edmondson's *Heraldry* that the arms of Tubb family (of Trengoff, Cornwall, granted 1571) are a chev. sa. between three gurnards hauriant gu. On reference to Webster's *English Dictionary* I find "tubfish" described as a gurnard, so I presume that the gurnard in the arms above described is a kind of pun on the name of Tubb. Will any of your numerous readers kindly inform me, through your columns, whether the word *tubb* is still used in the locality of Cornwall as applied to that fish? F. A. WAYTE.

3, Gordon Place, W.C.

"WLGARO."—In the *Domesday Survey of Dorset*, tit. i., under the head of "Rex tenet Melcome," there is an interpolation over the word *Wlgaro*, which looks like *uiti*.\* Can any of your readers interpret it for C. W. BINGHAM?

[\* Query, *uiti*.—ED.]

## Queries with Answers.

Craven: Clifford Brasses.—What is the derivation of the name "Craven," as applied to a district in Yorkshire? Has it any reference to the geological character of the country?

What are the dates of the fine Clifford brasses in Skipton church, which have been recently so well restored at the cost of the Duke of Devonshire? I believe they are described in Whitaker's *Craven*, but I have no access to that book at present. THOMAS E. WINNINGTON.

[1. "With respect to the etymology of the word Craven," says Dr. Whitaker, "I cannot acquiesce in Camden's conjecture that it is simply derived from the British Cragen or Rocks; but Craigvaen, or the Stony Crag, would be gradually softened by pronunciation into Crayvain, and next into Craven. A rocky village in Longstrothdale still retains the name of Cray. On this supposition, Staincliffe, the name of the wapentake, will appear to be a Saxon translation of the word."—*History of Craven*, edit. 1812, 4to, p. 8.

2. Whitaker states, that all the brasses of the Clifford family in Skipton church were stolen in the Civil Wars. The vault beneath the altar contained the bodies of Henry, the first Earl of Cumberland (ob. Ap. 22, 1542); Margaret Percy, his second wife; Eleanor Brandon, buried Nov. 27, 1547; Henry, the second Earl, ob. Jan. 8, 1569; Francis, Lord Clifford, a boy; George, third Earl, ob. Oct. 30, 1605; and Henry, fifth Earl, ob. 1643. We have not met with any account of these brasses as restored by the Duke of Devonshire. On June 7, 1850, Mr. Robert Sedgwick of Skipton exhibited at the meeting of the Archaeological Institute four engraved brass plates, portions of memorials of the Clifford family, discovered about twenty-five years since, in pulling down the walls of an old house at Thorby, near Skipton, Yorkshire. They are now in the possession of Mr. Tufton at Skipton Castle. Mr. Sedgwick stated that at the foot of the tomb of Henry, Earl of Cumberland, in Skipton church, bearing the inscription given by Dr. Whitaker (*History of Craven*, p. 315, ed. 1806), a slab was placed by the Lady Anne Pembroke, to the memory of Henry, second Earl of Cumberland, very similar to that at the foot of the tomb of her father George, third Earl of Cumberland. This slab fell down in 1844, and another stone was disclosed to view, to which certain brass plates had been originally affixed; the indents or matrices being still apparent, but the plates had been removed. Portions of the plates were amongst the fragments found at Thorby; they consist of a representation of the Trinity, which had been inserted at the top of the slab, and part of the first figure, in the group of sons, which was placed beneath. It is a figure in armour, kneeling; on his tabard are the arms of Clifford: Chequy, or and az., a fess gu. charged with an annulet. Under the figure of the Trinity there had been two scrolls, each over a group; that on one side appeared by the indents to have consisted of three male figures, whilst the other portrayed

four females. It is, however, difficult to ascertain the number with precision.

Beneath these groups of kneeling figures there had been affixed a plate, doubtless bearing an inscription, and at each corner of the slab a circular ornament had been affixed; these may have been heraldic, but more probably were the Evangelistic symbols. It has been conjectured that this concealed slab, the existence of which appears to have been unknown to Dugdale and Dr. Whitaker,\* may have been the original memorial of Henry, second Earl, who died in 1569, and of his second wife Anne, daughter of Lord Daeres, bearing their portraits, with those of their two sons, George and Francis, successively Earls of Cumberland; and three daughters, Frances, wife of Lord Wharton, and two who died in childhood. The other two plates found at Thorlby are armorial escutcheons. Over each is placed an earl's coronet; one of them exhibits the coat of Clifford, with seven quarterings; the other that of Russell, with the like number, being the bearings of Margaret, daughter of the second Earl of Bedford, and wife of George, third Earl of Cumberland. Vide *The Archaeological Journal* of the Institute, 1850, vii. 304; and Haines's *Manual of Monumental Brasses*, 1861, Part II. p. 235.]

THE POLITICAL ECONOMY CLUB.—Can you direct me to an account of "The Political Economy Club," established by Mr. Tooke (author of the *History of Prices*) in 1831? They published, edited by the late Mr. J. R. Mac Culloch, *A Select Collection of Early English Tracts on Commerce, &c.*, of scarce and valuable tracts on money, in 1856. A. B. C.

[The Political Economy Club, founded in 1821, met at the Thatched House Tavern, St. James's Street. We have not met with any of its transactions since the death of Mr. Thomas Tooke on Feb. 26, 1858.]

### Replies.

#### HOGARTH FAMILY.

Of the origin of this surname there are many and conflicting accounts.† It belongs exclusively to the Borders, and is very uncommon elsewhere. I have found it occurring in the following forms in parish registers, tombstones, &c., in that district, viz. Hogert, Hogart, Hogard, Hoggerd, Hoggart, Hoggarth, and Hogarth. It occurs nearly as early on the Scotch as on the English side of the Border, so it is difficult to say where it first originated.

The following are some of the derivations which have been suggested, some of them in these pages. Lower, in his *Patronymica Britannica*, assigns a foreign origin to the name. Arthurs, an Ameri-

can writer on family names, derives it from the Dutch, but his authority does not carry much weight. Bailey's *Dictionary* has two derivations, neither of them good.

It has been suggested that it is merely the common Norwegian name *Augaard*, slightly metamorphosed; or, again, that it is derived from the Swedish *Hostgard*, Norman-French *Haugard*, a stackyard; or thirdly, that it is pure Norman, and that our Hogarts are of the same stock as the Hocarts or Hocquards, Seigneurs of Vaux in Champagne and La Motte in Bretagne, of whom there is a pedigree in D'Hozier; or at least identical with the modern French Hogards who still flourish. Etymologists, on the other hand, assert that it is derived from the German, and that the termination *ard* or *arth* is either *hart*, *fortis*, *valde*, or *ard*, *hardt*, a patronymic: the name meaning, in the first case, "very thoughtful, careful, or prudent"; in the latter, "son of Hoog or Huhg"!

Leaving the Dutch, Norwegian, Swedish, Norman, French, and German, and coming nearer home, we find that the historians of Westmoreland and Cumberland (Nicholson and Burn, *History and Antiquities of Westmoreland and Cumberland*) maintain that it is only an improved version of Hog-herd. They state that the family from which the painter sprung wrote themselves Hoggerd, which is manifestly Hog-herd; and that the painter's father, after settling in London, invented the form now in common use as a more graceful and easily pronounced one. But that form was in use a hundred years before he was born. In the *Calendar of Proceedings in Chancery in the Reign of Queen Elizabeth* (vol. ii. pp. 9, 35), a George Hogarth (sic) appears as a party in a case.

A somewhat more probable origin has been assigned to it, viz. that it is merely a variation of the Norfolk surname Ogard. Sir Andrew Ogard, of Buckenham Castle, was a famous general temp. Henry VI., whose descendants have never been properly traced. As some corroboration of this view, it may be stated that the arms of Ogard—"Azure, a mullet of six points argent"—are very similar to those assigned to the surname of Hogarth in Burke's *Armory*, viz. "Azure, a star of six points, or; on a chief of the last, three spears' heads of the first." But, until the authority for these latter arms is discovered, it would be idle to speculate too much on this.

After all, there is little doubt that the common form of the name, as now used, correctly describes its etymology, which may be found in two north-country words—*hog*, a year-old sheep, and *garth*, a yard or enclosure. Worsane (*The Danes and Northmen*, p. 67) states, that "a common termination of names and places in North England is *garth*, from the Scandinavian *garðr*, a large farm." It occurs very frequently in buildings connected

\* See Dugdale's *Baron*, i. 345; Whitaker's *Craven*, p. 314, ed. 1805.

† Vide "N. & Q." 2nd S. ii. 149, 249, 198; ix. 445; x. 258, 319; 3rd S. v. 418, 507; x. 444; xi. 231.]



with farm-houses, as cow-garths, goose-garths, hemp-garths, stack-garths, &c. Even kirk-garth is occasionally used for the churchyard on the Western Borders. Taking the locale of the surname in connection with these facts, there is scarcely any doubt that the founder of the family was a sturdy yeoman—whether Ancient Briton, Dane, Northman, or Anglo-Saxon, can hardly now be decided—who dwelt at the *hog-garth* of some Cumberland or Westmoreland clearing.

Yet there were Hogerts on the Scotch side of the Border very early. In 1494 a complaint was made to the Lords of Council by "William Hogert, duelland in Stitchell (in Roxburghshire), faider to umquhile Thomas Hogert," against Nicholas Piersons and others, "for the cruel slauchter of the said Thomas," and against Sir Robert Ker for harbouring the murderers in his house of Cessford. (*Acta Dominorum Concilii*, p. 324.) About a hundred years later some Hogards flourished in the old parish of Fishwick, which now forms part of the parish of Hutton, in Berwickshire. In Fishwick churchyard is an old flat tombstone bearing this inscription:—

"Heir was buried JOHN HOGARD, who dyed anno 1640."

And near it another, with these words:—

"Here lyes the corps of ELIZABETH HOGARD, who departed this life May 10th, anno 1721, her age 28 years."

At this latter date there were several of the name in the parish, who make anything but a creditable appearance in the records of the Session. Thus, in 1701, John Hogard, though one of the elders, is brought up for quarrelling and fighting with one John Nesbit, and for assaulting him with a drawn sword; and in the following year, George Hogard is summoned for drawing his net in the Tweed at unlawful times.

There are three families of the name of which anything like a distinct history can be made out: one in Westmoreland, one in Cumberland, and one in Berwickshire. Though in all probability derived from a common ancestor, they appear to be distinct. The first—that of which he who made the name for ever famous was a scion—may be dismissed with a reference to Mr. Sala's entertaining work, *William Hogarth, Painter, Engraver, and Philosopher*; and to an excellent little work—

"Remnants of Rhyme. By Thomas Hoggart, of Troutbeck, Uncle to the Great Painter. Selected from an old MS. Collection of his Writings preserved by his Descendants. Kendal: George Lee, 1853." 12mo, pp. 77,—

which contains a sketch of the Bampton and Troutbeck Hoggarts.

The second family, represented by Mr. William Hogarth of Clifton, is one of long standing in the barony of Greystoke. Their estate has descended in direct succession from before the year 1397; and Mr. Hogarth, having devoted his leisure to

genealogical studies, has been enabled—from his title deeds, from admittances in the court rolls of the barony and settlement, and from the parish registers, which fortunately are in the finest state of preservation from the first of Elizabeth—to trace fully and completely the main line of the family, and most of its collateral branches.

It is to be hoped that Mr. Hogarth's valuable MS. collections, which are very extensive, may some day see the light, or, at least, that copies of them may be secured for our national library for the benefit of all Hogarth collectors.

The third family, the first mention of which occurs in the parish of Gordon, Berwickshire, about the beginning of the seventeenth century, is now large and flourishing. There is a large group of tombstones of the family in Gordon churchyard, and the registers of the parish and records of the commissariat of Lauder supply a good deal of information about the earlier branches of it. Without going too much into particulars, the following outline of their descent may be worth preserving:—

I. John Hogart, tenant in Greenknowe, born *circa* 1648; died June 6, 1728, aged eighty, and is buried at Gordon. By his wife Margaret Gibson (died 1739, aged eighty-one; buried at Gordon,) he left four sons:—1. John, at Rumbleton Law, born *circa* 1683; died 1753. 2. George, at Byrewalls, born 1691; died 1733: who left a son John, also at Byrewalls, born 1723; died 1765. 3. William, born 1694. 4. James, born 1695. Daughters.

II. John, the eldest, left three sons:—1. George, at Lennelhill, born *circa* 1710; died 1791. 2. John, born 1711 (no information). 3. James, at Newtown, born *circa* 1717; died 1792, buried at Gordon, who married, first, Elizabeth Hogarth (born 1725, died 1765), probably a relative, and by her had fourteen children; second, Sarah Ogilvie, born 1722; died 1806. John had also a daughter Elizabeth, born 1710.

III. George, at Lennelhill, by his wife Christian Paterson (born 1709; died 1782, buried at Gordon—these Patersons had a place called Fernyside, near Berwick) had five sons, who all married, and left issue and two daughters. The sons were:—1. John, at Hilton. 2. James, at Berwick. 3. George, at Eccles Tofts. 4. Robert, at Carfrae, born 1741; died 1819. 5. David, at Lennelhill, who afterwards acquired the estate of Hilton.

IV. John, the eldest, married a Miss Ker living near Whitekirk, and left two sons: (1) George, who settled in America; and (2) Thomas, a colonel in the army.

James, the second son, married Miss Thomson, and left four sons, viz.: (1) George, a merchant in Aberdeen, who married a daughter of Forbes of Echt, and left George, late colonel of the 26th

Regiment; (2) Joseph, in Aberdeen; (3) John, in the army; (4) James, in London (the three latter all died without issue); and three daughters.

George, the third son, married his cousin . . . Hogarth, daughter of James at Newtown above, and left: (1) George, at Haymount, married Miss Jane Archibald, and left issue; (2) John, married . . . . . Waldie, and left issue; (3) David (Rev.), minister of the parish of Mackerston, married . . . . . Nicol, and left daughters; (4) Robert, of Marfield, married, and has issue.

Robert, the fourth son, married Mary Scott, and left: (1) Robert, at Scremerston, who married . . . Purvis, and left issue; (2) George, the distinguished musical writer and critic, who married, and has issue; and three daughters.

David, the fifth son, purchased the estate of Hilton; married Beatrix Pringle (born 1765), and leaves (with two sons who died young, and an only daughter Jane, who married and has issue): (1) John, married; (2) David (Rev.), Rector of Portland, married, and has issue; (3) Andrew, married; (4) George, married, and has issue.

F. M. S.

#### HALL.

(4th S. ii. 103.)

DR. ROGERS is surely under some illusion in saying that *anciently* in Scotland this term was applied to the *kitchen* of farmers, and of small traders having two or three apartments; and that *latterly* (in modern times) only, it had been applied by the Scottish peasantry to the mansion of the district landowner. On what foundation this opinion is rested we cannot divine. The correct view is apparently the reverse. *Anciently*, it was given to the seats of the barons or gentry—those more especially having local or baronial jurisdiction; and the term was applicable more properly to the apartment—the *covering*—generally large, in which courts were assembled composed of servants, dependants, tenants, vassals, and others owing suit and service there as assizers and otherwise. Halls were also used for dining in, the laird and his dependants, with his guests, eating generally together in the olden time. (Selden's *Table Talk*, voce "Hall".) They probably came into use as early as the time when the convening of assemblies in the open air, upon the artificial green mounts, called courthills, lawhills, or motehills, and within the monolithic circles or temples, for judicial and other purposes, was abandoned.

In the parish of Alva, Banffshire, on a farm called Auchenbadie, is an apparently artificial mound of earth nearly fifty feet high, which is called *The Ha' Hill*. (Robertson, *Antiq. of Aberdeen and Banff*, vol. ii. 310.) In the parish of Paisley, or of Lochwinnoch, Renfrewshire, too, is

a farm called *The Ha' Hill*, or *Hallhill*, whereon was the manor-place of Auchencruik, otherwise Auchengreoch, a subsidiary barony, and also in ancient times, as we may conjecture, one of these artificial hillocks. At Dalry, Ayrshire, is another *Ha' Hill*, lying between the waters of Garnock and the Rye, and in the barony of Pitcon, anciently (or in the reign of Robert I.) *Pottecomill*. (*Reg. Mag. Sig.* p. 11.) *Ha' Hill*, then, would seem to have been applied, with a secondary meaning, sometimes to those artificial mounds more generally and indifferently called court, law, mote or moot-hills; the term *hall* being so applied in comparatively recent times, and after the erection and use of halls proper, for the reason that these mounts had been *court-hills* in the understanding of those making the application, and because a *hall* was the name given to places in which courts or assemblages were convened.

The following names of ancient places are other examples of the application of *hall* out of a very great number besides that might be referred to: Blackhall (or, as Latinised in charter-writs, Nigram Aulam), near Paisley on the Kert, was a seat of Walter Fitz-Alan, first High Steward of Scotland, as early as the middle of the twelfth century. At first, it was probably a hunting residence in connection with this Stewart's Forest of Paisley and Fereneise, of great extent, while his principal residence for the great barony of Renfrew, the whole of which he held, was the Castle of Renfrew on the Clyde, at the distance of three miles or so, with its *Peil House* on the Island of the Clyde hard by, called "The King's Inch." *Hunthall* (if not the *meeting-place* of those composing the hunt, probably a contracted form of *Hunter's-Hall*), was the residence of the Dunlops of Dunlop, or "of that ilk," or "de eodem (loco)". The name of the place was changed to Dunlop some centuries ago, in the parish of which it lies, Dunlop proper being near the site of the ancient chapel or kirk—a fine green conical mount there, being the seat of the De Ros family, who were sheriffs of Ayr during the thirteenth century or earlier, on the top of which are yet evident traces of castrametation. *Hunthall* was applied to the locality where Dunlop House now is, from, as Pont the topographer supposes, its being the residence of the *hunter* to the De Rosses, who, besides the territory of Dunlop, held the adjoining one of Stewartoun, and several others in the same district. Then, there is *Cowdunhall*, Neilston, the seat of the ancient family of Spreull, from one of whom it was acquired in the seventeenth century by the Earl of Dundonald; Corbiehall, Lanark; Mortonhall, Edinburgh; Closeburnhall, Dumfries; Braidstanehall, Beith; The Hall of Caldwell, Neilston, the seat of the Caldwelles of that ilk; The Hall of Beltrees, Lochwinnoch, the seat first of a family called Stewart, reckoned a cadet of the High Stewards (Duncan



Stewart, *Gen. Hist.*), and next of the Sempills; Boghall, near Biggar, the seat of the lords Fleming, afterwards Earls of Wigton, &c. &c. All of these were residences either of the magnates, or lesser barons of Scotland.

Richardson, in his very valuable etymological dictionary, explains the term *hall* to be a *covered building* where persons meet or assemble for the administration of justice; or one wherein persons wait (under cover) till admitted into the interior building. Tooke, whom Richardson cites approvingly, derives it from the p. part. of the Anglo-Saxon verb *helan*, tegere, to cover; a view supposed to be correct. Burns, the Ayrshire poet, in "The Twa Dogs" refers to these halls of the gentry thus:—

"And tho' the gentry first are stechin,  
Yet e'en the *ha' folk* fill their pechan  
Wi' sauce, ragouts, and siclike trashtrie,  
That's little short o' downright wastrie."

It is believed that on investigation it will be found that any place bearing the name *hall*, *anciently*, was in almost every instance the site of one of the larger manor places; and that the term was never applied to the *kitchen* of the lower orders except by mistake. — ESPEDARE.

#### WILLIAM TANS'UR.

(4th S. i. 536, 569.)

This enthusiastic musician was born in 1699 or 1700 at Dunchurch in Warwickshire, where the name of Tanser was at that period not uncommon and is not yet extinct. His baptism, however, is not entered in the parish register. His wife, whose maiden name was Elizabeth Butler, was a native of Ewell in Surrey, where they were "married wth Banns May ye 20," 1730. She died at Ware, January 9, 1767, aged fifty-eight years.

Tans'ur for a long period led "an itinerant life."

"Musick," he writes in 1756, "has been my darling and daily exercise from my Youth, even to this Day, . . . having made it my constant Practice above forty years, from the Place of my Birth, through divers Counties in this Kingdom, . . . to instruct others in the Art of Psalmody, in the Execution of which my days have been as a continual Way fare."

He dates his published works in 1737 from Barnes in Surrey; in 1754 and 1776 from Cambridge; in 1756 and 1759 from Stamford; in 1761 from Boston; and is said to have been living at Leicester in 1770. There are traces of him also at Ware; at Witham in Lincolnshire; and at Market Harborough, where he buried his son David, January 8, 1743, aged nine years. The last forty years of his life he was chiefly an inhabitant of St. Neot's as a stationer, bookseller, bookbinder, and teacher of music. I have talked with a person who knew him well. In 1747 the churchwardens of a neighbouring parish "paid

William Tansur, singing-master of St. Neot's, for a parish register." In *The Beauties of Poetry* is a piece of about thirty stanzas called "The Bookseller's Shop," headed:—

"WILLIAM LE TANS'UR recommends  
These BOOKS to all his social Friends."

After naming books on many subjects and of a better class than one would have expected to find in a small country town, he proceeds:—

"ALSO ARE SOLD,

Shop-Books and Paper; Ink of every Sort,  
Prints and Sea-Charts, to guide from Port to Port,  
Most curious Toys, Corn-Tables, and of Tide,  
With Musick Books, and Instruments beside,  
Turlington's Balsam; Scotch and Female pills,  
Norton's rare Drops, Elixirs for all Ills:  
Fine Telescopes, &c.

These books, and thousands more, of late invention,  
And Manuscripts, more than I here can mention,  
Are selling cheap (Books also neatly bound),  
The like elsewhere is scarcely to be found:  
Obedient to your orders, Sirs, I stand,  
And am your humble servant at command.

W. L. T."

Having proceeded from Tanser to Tansur and Tans'ur, which, by the way, he rhymes with *answer*, he adopted, later in life, the name and style of William Le Tans'ur, Senior, Musico Theorico; which means, he explains—

"A Person who studies the Science of Musick in general, and private; writes Treatises and Comments thereon; and endeavours to explain all critical and obscure Passages therein, both Ancient and Modern, as well as to give Instructions by Practice, &c."—*New Musical Dict.*, p. 166.

He also called himself "Psalmodist"; "Philo Music and Theology"; and "Professor, Corrector and Teacher of Musick above fifty years."

He had a son who had been a chorister of Trinity College, Cambridge; joined his father as a teacher of music; and is said to have been living in 1811. Christiana, a maiden daughter, wrote verses in the *British Magazine* for April, 1760, about a prolific pea in her garden, which produced a second crop in December, 1758; so that (Christmas Day) —

" . . . on my Birth-Day,  
God sent me green peas for my dinner."

Le Tans'ur died at St. Neot's, October 7, and a stone in the east end of the churchyard points out where he was buried, October 9, 1783, aged eighty-three. He published several works, and states that he sold many thousand copies of each. Some of them I have not seen, and the following list is probably imperfect:—

Sound anatomised, 1724. (Burney, *Hist. Music*, iv. 687.)  
Melody of the Heart, 1730.

A Complete Melody, or the Harmony of Sion, in three volumes [books?]: the first containing an Introduction to Vocal and Instrumental Music; the second comprising the Psalms, with new Melodies; and the third being composed of Part Songs. Obl. 8vo. London Bridge. 1724.

The New Royal Melody Compleat; or, the New Harmony of Zion. In three books, containing, 1. An Introduction to Church Musick in general. 2. A compleat body of Church Musick adapted to the most select portions of the Psalms; with many fusing Choruses and Gloria Patris. 3. A select number of Services, Chants, Hymns, Anthems, and Canons. 2nd ed. 8vo. (1754?).

The New Royal Melody Compleat, &c.; with Portrait. Dated from the University of Cambridge, 1754. 3rd ed. 8vo. 1764.

Heaven and Earth; or, the Beauty of Holiness. 1. The Book of Proverbs set to Musick. 2. Solomon's Song in verse set to Musick. With a portrait of the Author sitting in his study. Dated from Barnes in Surrey, Dec. 1737. 8vo. Lond.—1738. (Lowndes, ed. 1834, col. 1705; Bohn's ed. p. 2438 b); 1740 (*Mus. Gram. and Dict.* Pref. p. iv.).

Sacred Mirth; or, the Pious Soul's Daily Delight; being a choice and Valuable Collection of Psalms, Hymns, Anthems, Canons, &c., for voices or instruments. With a portrait of the Author sitting in his study. 8vo, Lond. 1739.

Poetical Meditations on the Four last Things; with variety of Poems on other divine subjects. 8vo. Lond. 1740. (In the Bodleian.)

The New Musical Grammar and Dictionary; or, the Harmonical Spectator, &c., with Philosophical Demonstrations on the Nature of Sound. 12mo. Lond. 1746.

A New Musical Grammar and Dictionary; or, a General Introduction to the whole Art of Music: in four books. 1. The Rudiments of Tones, &c. 2. Directions for tuning and playing on Musical instruments, &c. And a feeling Scale of Musick for the blind. 3. The Theory of Sound, &c. 4. The Musician's Historical and Technical Dictionary. Preface ends with "the sincere wishes of your most Laborious, Harmonious, and Humble Servant. Willm Tans'ur, Senior. From the ancient University of Stamford in Lincolnshire, May 29, A.D. 1756." The Third edition, with large additions. 8vo. Lond. 1756.

Universal Harmony, consisting of a great variety of the best and most favourite English and Scots Songs, &c. with the Musick and Designs engraved. 4to. 1746.

The Excellency of Divine Musick.

The Psalm-Singer's Jewel; or, useful Companion to the Singing-Psalms. Being a new Exposition on all the One hundred and fifty, with poetical Precepts to every Psalm, &c. With Expository Notes; also an alphabetical description of persons, &c. mentioned in the Old or New Testament, and of Christ poetically, &c. With a portrait of the author (*ætatis sue* 60, *Christi* 1760), within a canon, four in one, in the form of an oval. The preface is dated from "the Ancient University of Stamford, May 29, 1759"; the Psalms and Hymns from Boston, 1761. At p. 152 is an Abstract of the Life of Holy David, in prose. 8vo. Lond. 1760. (In the British Museum.)

The Elements of Musick, containing, 1. An Introduction to the Rudiments of Musick, &c. 2. Of Time, in all its various moods. 3. Structure of Instruments. 4. Theory of Sound philosophically considered. 5. Musical Dictionary. With portrait of the author as in the *Psalm-Singer's Jewel*, the date altered to *ætatis sue* 70, *Christi* 1770. 8vo. Lond. 1772.

Melodia Sacra, or the Psalmist's Musical Companion; a collection of Psalm tunes. With a frontispiece. Obl. 8vo. 1771-2.

The Life of Holy David. A Poem. 8vo. 1772.

The Christian Warrior. Price 6d.

"William Le Tans'ur teaches *Musick's Art*, In whose Compoasures all may bear a Part: The Book of *Psalms* he carefully explains; And *David's Life*: and *Poets lofty Strains*;—His *Christian's Warrior*, on the TRINITY, Arraigns the *Deists* Infidelity."

The Beauties of Poetry; or, a portable Repository of English Verse, on an entire new plan. In three Books. 1. A New Poetical Grammar. 2. A New Poetical Dictionary. 3. A portable Repository of English Verse.

"GRAMMAR display'd  
Classes of RHYMES,  
And POEMS made  
To suit the Times, &c."

12mo, Cambridge, 1776. (Watt's *Bibl. Brit.*)

JOSEPH RIX, M.D.

St. Neot's.

ST. HEREFRID.

(4th S. ii. 56, 113, 138, 164, 232.)

The original query was: "Who was St. Herefrid?" I replied, that he was the priest who attended St. Cuthbert in his last moments, being the Abbot of Lindisfarne, and that he was commemorated formerly in the north of England, on June 2, as noted in the *British Martyrology* by Bishop Challoner. St. Bede also chronicles his death in his *Epitome Historiæ Anglorum*, thus: "Anno septingentesimo quadragesimo septimo Herefridus vir Dei obiit."

Upon this, Mr. TEW threw out a suspicion that I had confounded Herefrid with Herebert, the venerable priest to whom St. Cuthbert foretold that he should die on the same day with himself, which was literally fulfilled. But I had made no such mistake; nor was it probable, or I might say possible, for me to confound these two holy men, as I was familiar with the long and very interesting narrative of St. Cuthbert's last days, related by St. Bede, as he received it from St. Herefrid himself. But I did unfortunately fall into a mistake of another kind, which may well have puzzled Mr. TEW. I referred for this narrative to St. Bede's *Church History*, whereas it occurs in his *Life of St. Cuthbert*. For this I am bound to apologise, and most willingly do so. I had not St. Bede's *History* at hand when I wrote; though it now lies before me. But I had consulted several writers, and chiefly Cressy; and finding that they all gave as their authorities both works of St. Bede, and quoted from both, I too hastily supposed that the narrative of the "man of God" Herefrid occurred in St. Bede's *History*, whereas it comes in his *Life of St. Cuthbert*. Of this latter, I cannot refer to the original; but Cressy translates it at full length in his *Church History of Britain*, and I find the reference is to chapter xxxvi.

Cressy, referring to the *Life* (ch. xxxvi.), mentions that St. Cuthbert retired to his solitude in the small island of Farne, when the feast of our Lord's nativity was ended, in the year 686. Two months after he fell sick, received the last sacraments from the holy abbot Herefrid, and died on March 20, 687. It was a year and a half before St. Cuthbert's retirement that he received the



last visit of the venerable priest Herebert. For St. Bede, as quoted by Cressy (b. xix. ch. vii.), says in his *Life of St. Cuthbert* (ch. xxviii.), "not long after the death of King Egfrid, the servant of God St. Cuthbert, being thereto requested, came to the city Lugubalia (*Carlisle*), there to ordain priests, and also to give his benediction to the queen Ermenburga by conferring on her the religious habit of holy conversation." Now King Egfrid was slain in battle on May 20, 685, only two months after St. Cuthbert's consecration. (*Hist. lib. iv. cap. xxvi.*) St. Bede goes on to relate in chap. xxix. of the priest Herebert, that when he had heard that St. Cuthbert was come to the city of Lugubalia, he came to visit him according to his custom, and then having received from the saint the assurance that they should both die on the same day, he departed from him, and they met no more in this world.

It is evident, then, that the visit of Herebert to St. Cuthbert took place in the summer of 685—not in 686, as by mistake I stated before—and that he met the saint at the city of Lugubalia, the old name of Carlisle. Mr. TEW makes Bede say, "according to Professor Hussey," that St. Cuthbert retired after two years to Lugubalia, where Herebert visited him, which, he says, "must have been in 687, the very same year of his death." I have shown that Bede says no such thing; but what he does say is, that St. Cuthbert retired finally to the island of Farne, where he died. (*Life of St. Cuthbert*, ch. xxxvi.) The two years of St. Cuthbert's episcopacy may very fairly be understood to mean about two years, or in the second year. Thus I hope all is made clear without any "glaring and hopeless anachronism" being chargeable either on St. Bede or his very humble copyist,

F. C. H.

#### DOLLY PENTREATH.

(4th S. ii. 133, 187.)

So far from sharing in Mr. CYRUS REDDING'S gratification at the erection of such a monument to Dolly Pentreath, I think it is to be regretted that the ever-during granite should perpetuate an untruth. Dolly does not merit the pre-eminence commonly accorded to her as the last who could speak the Cornish tongue; neither does she deserve the scandal, repeated in every guide-book, that even she could only *scolld* in it.

The Hon. Daines Barrington discovered her in 1768, and to the interest his account excited may be traced the too special association of her name with the dying language. Dolly died in December 1777, nine years after his visit. (*Vide register of Paul parish.*) An unaccountable mistake, by the bye, is generally made in the statement of her age. The zealous antiquary, in a letter dated March 31, 1773, gives some further particulars

which, he says, he had obtained in the previous summer. His informant, who had evidently personal knowledge of the old woman, describes her as hale, hearty, and in her *eighty-seventh year*. She died, as we have seen, *five years after*: so that the poet is wrong by a whole decade when he makes Dolly "one hundred ag'd and two." The epitaph was an exercitation in Cornish by a Mr. Tomson of Truro. The author of the *Guide to Penzance* is wrong when he implies, if he does not exactly state, that the epitaph, and its existence on a tombstone in Paul churchyard, were invented by a wag to impose on Britton when in the west, collecting material for his *Beauties of England and Wales*.

That Dolly had an apter use of the old vernacular than her neighbours, and especially (as has ever been the case with fishwives) of its objuratory expletives, is clear: for the cronies who were present at Barrington's visit laughed heartily at their companion's *jawing*; understanding the language, though they "could not speak it readily."

In 1776 Barrington presented to the Society of Antiquaries a letter written in Cornish and English by William Bodener of Mousehole, who evidently spoke the language as well. Bodener died in 1794. In 1777, the date of Dolly's death, attention was drawn by the indefatigable antiquary to another native of Marazion, one John Nancarrow, aged forty-five, who had learnt the language in his youth, and could converse in it. In 1790, according to Pryce, it was spoken at Mousehole.

Without multiplying instances farther, I may conclude with an assertion, in the words of Whitaker, that—

"The Cornish was still spoken when the voice of Dolly was choked in the grave. She was not indeed the solitary speaker of a language lost to all other tongues, the single representative of the purely Cornish nation, the mournful outliner of all her kindred and speech. Numbers talked it at the very time."

The rapidity and completeness of its obliteration is a remarkable fact: for while there is no local dialect richer than ours in good old Saxon and Norman expressions, only to be supplied in our present book-English by clumsy periphrasis, we have surprisingly few Cornish-British words; excepting those which, as is usual, indelibly fix themselves on immutable natural objects—such as the everlasting hills and changeless rivers.

THOMAS Q. COUCH.

Bodmin, Cornwall.

Has not modern research found out that the age of Dolly Pentreath has been greatly exaggerated, as her baptismal register is dated 1714?

J. WILKINS, B.C.L.

## LACUS AMPSANCTUS.

(4th S. ii. 145.)

Would you allow me to add one short paragraph to my note on this lake? On our way to it, we rested at the small village Taurasi, the ancient Taurasia, which is only known by being mentioned in the inscription on the tomb of L. Scipio Barbatus, which records it among the cities of Samnium, taken by him during the Third Samnite War. Here, built into the walls of the village church, an ancient sepulchral inscription with the name of "P. VERGILIUS" is found; and though we have no reason to suppose it in any way connected with the poet, still it is curious to find a family of the same name so near to the lake—about eight or ten miles distant—which the poet has immortalised by his description. It seems not unreasonable to suppose that the poet may have rested here with this family in his wanderings towards the south of Italy, and thus have become acquainted with the lake. It is to be remarked, also, that the inhabitants of this district were a tribe from the north of Italy, though not in the immediate neighbourhood of the poet's supposed birth-place, still at no great distance, having been transferred to this spot from the eastern part of Liguria by order of the senate.

In the time of the poet, Taurasia was the nearest inhabited spot to the lake, and where he must have stayed, if he paid it a visit. It is not so now, as there is a small village, Frigento, about four miles distant. He would naturally take the very direction that we pursued across the feeders of the river Calor, a rough and nearly impassable route; and I do not doubt, from the appearance of the country, it would be much the same then as it is now. It would explain the use of "valles," as in proceeding we had to cross innumerable ravines on our way across the country, so that he might appropriately speak of the "valleys" of Ampsanctus. Approaching it from the great public road leading to Apulia, you see nothing of these ravines, but come down upon it at once.

I do not attach much importance to what I have added, but it is certainly a curious circumstance that a family of the same name as the poet should have been settled here. I saw many ancient sepulchral inscriptions in my wanderings through Italy, but this was the only one with the poet's name that I came across. I do not recollect that the name of Ennius is ever found in Roman history, except in the celebrated poet. I found it, however, on a small tombstone of Aquinum, the birthplace of Juvenal, and it may be worth recording in your valuable pages:—

"T. ENNI. L. F.  
AVCTI  
IN. F. P. XII.  
IN. A. P. XII."

I have mentioned the inscription on the tomb of Scipio as the only reference we have to Taurasia. It may interest some of your readers to see what is the earliest contemporary record that there is of any Roman. It is found in Orelli (*Inscr.* No. 550):—

"CORNELIVS LVCIVS SCIPIO BARBATVS GNAIVD PATRE PROGNAIVS FORTIS VIR SAPIENSQVE QVOIVS FORMA VIRTVTEI PARISVMA FVIT CONSOL CENSOR AIDILIS QVEI FVIT APVD VOS TAURASIA CISAVNA SAMNIO CEPIT SVBEGIT OMNE LOVCANA OPSIDESQVE ABOVCIT."

In the Latin of a later date this inscription may be thus written:—

"Cornelius Lucius Scipio Barbatus, Cnæo patre prognatus, fortis vir sapiensque, cuius forma virtuti parissima fuit, Consul, Censor, Ædilis, qui fuit apud vos, Taurasiam, Cisauam (in) Samnio cepit, subegit omnem Lucaniam, obsidesque abduxit."

This Scipio was the great-grandfather of the conqueror of Hannibal, and the conquest is believed to have taken place B.C. 297.

CRAUFURD TAIT RAMAGE.

ILLEGITIMATE CHILDREN OF KING CHARLES II. (3rd S. v. 211.)—To this long list of the "Merry Monarch's" natural offspring must be added Barbara Fitz Roy, daughter of Barbara Villiers, the notorious Duchess of Cleveland. OXONIENSIS corrects the name of Villiers, but it was hers, being sole daughter and heiress of William Villiers, Lord Viscount Grandison, when, just before the Restoration, she married Roger Palmer, Esq., then a student in the Temple, and heir to a considerable fortune, who, in the thirteenth year of King Charles II., for the love of her, was created Earl of Castlemaine. She had a daughter, born in February 1661, while she cohabited with her husband; but shortly after she became the avowed mistress of the king, who in 1670 created her Baroness of Nonsuch, Countess of Southampton, and Duchess of Cleveland. With an autograph letter of hers, I have the following declaration in her daughter's handwriting:—

"Mon nom du monde est Barbe Fitz Roy, est en religion Benedite fille Du Roy De la Grande Bretagne Charles 2<sup>de</sup>, jay fait profession dans le Couvent des Benedictines Angloises De Pontoise Lannée 1691 Le 2<sup>e</sup> Dauril cest maison est mittigé."

To this document is added the minute of a letter of the Duc de Bouillon, dated "à Paris ce 26<sup>e</sup> 7<sup>bre</sup> 1720":—

"Ayant esté absent plus longtems que je ne me Lestois proposé, je n'ay pû plus tost Mesdames seconder vos vœux en vous donnant vne Prieure telle qu'il nous conuient pour entretenir l'union et La paix dans votre maison. Je me flatte que le choix que je viens de faire sera approuvé de toute notre communauté, La naissance de plus Illustre, La Pieté solide et veritable avec un merite singulier font le caractere particulier de Madame Fitz Roy Religieuse Angloise du Couvent de Pontoise, fille du feu Roy Charles Second d'Angleterre, cest elle que j'ay



choisie, pour faire le bonheur de votre maison, et je serai toujours disposé à faire tout ce qui dépendra de moy pour secondar ses vœux et protéger vne communauté que J'estime. Soyez en persuadées, Mesdames, je vous prie, et que personne ne vous peut estre plus dévoué que je le suis."

On another sheet is written, in the handwriting of the end of the seventeenth century, "Barbara Fitz Roy, Fille du feu Roy Charles Second D'Angleterre et de Barbara Villiers, Duchesse de Clevelande Religieuse Benedictine mitigé, à Pontoise, depuis 1691." P. A. L.

SMITING THE THIGHS (4th S. ii. 238.)—There are two passages in the Old Testament on this subject,—Jerem. xxxi. 19, Ezek. xxi. 12. In both of them the action signifies shame and grief. Somewhere in Cicero, if I am not mistaken (I cannot give the reference), the *absence* of this action is noticed as a sign of the want of earnestness on the part of the speaker or pleader. The word *μφορμή* is quoted in Liddell and Scott out of the *Anthology*. LYTTELTON.

"THE VICTIM" (4th S. ii. 172.)—Those who are fortunate enough to possess a small volume, *German Ballads, Songs, &c.*, translated, published by James Burns, no date, but more than ten years ago, will find this subject treated in a poem by S. M. that surpasses for pathos and beauty almost anything of the kind ever written. I would transcribe a portion of it, but it would be almost sacrilege to break it into fragments, and as a whole it is too long for the pages of "N. & Q." The late Mrs. Hemans, who, next to S. M., could have done justice to the subject, had it on her list of subjects for future poems, but her sister mentions that she was deterred from writing a poem on it partly by failing health, partly by the overwhelming sadness of the subject.

FRANCIS ROBERT DAVIES.

Hawthorn.

CURIOUS ORTHOGRAPHIC FACT (4th S. ii. 180.) I am greatly obliged to CH. H. for correcting my error as to *sainte*, &c. In languages I have been entirely self-taught, so of course I have been liable to error, and am therefore not ashamed to confess it. I never could meet with any work which gave a full and clear account of the pronunciation of the French language, and I was quite unaware that the final *e muet* was sometimes pronounced in prose also. I presume the principle extends to nouns, and that we should say *crain-te de*, *faut-te de*, &c., and that the same is the case with words ending in *re*. Is there any such thing as a good French pronouncing dictionary? That published by Tauchnitz cannot be relied on, it is so shamefully incorrect.

THOS. KEIGHTLEY.

BUMMER (4th S. i. 75, 163, 467; ii. 214.)—In the almost obsolete ceremony of beating the bounds, a person is selected to be bumped at

certain places on a certain part; and I have heard the above title assigned to him, for very obvious reasons. As he was always well paid with money or beer, the office of "bummer" was often contested by several candidates. MR. PIGGOT (at i. 163) mentions that the bitter was called in Wales *bump y-gors*. Before this bird was exterminated from East Anglia by the drainage of the fens, I have often heard it called "the bummer;" and it is not long since that a fen-man, in speaking to me of the changes in that part of the country, said, "there are no more bummers and no more copperflies" (of course he meant the butterfly). "Bummers," for bitterns, I always took to be the equivalent to *boomers*. As regards "the bummering of bees" mentioned by D. MACPHAIL (ii. 214), there is the following couplet in Clare's poem "Summer Evening":—

"From the hedge, in drowsy hum,  
Heedless buzzing beetles bum."

The word "bumble-bee" is very common; and I have always fancied that from this "yellow-livered" gentleman, with his obesity and fussiness, Mr. Dickens took the name of his never-to-be-forgotten Bumble. CUTHBERT BEDE.

"SONGS OF SHEPHERDS" (4th S. ii. 203.)—MARIA H. is informed that Porson never wrote such nonsense as the song inquired after. It was the production of George Alexander Stevens, the author of the "Lecture on Heads," and it may be found amongst a collection of songs printed at the end of an 18mo edition of his works. It is a farago of nonsense and bad rhymes. During the Queen Caroline agitation Theodore Hook wrote and published a parody in the *John Bull*, in which every verse ended with "hunting the hare"—*hare* being a shocking bad rhyme to such words as "door," "before," "deplete," &c.

STEPHEN JACKSON.

[The verses inquired for by MARIA H. "On the Prospect of an Invasion," will be found in "N. & Q." 2nd S. viii. 498.—ED.]

SWIFT'S MARRIAGE (4th S. ii. 132, 212.)—In the passage in *Literature and its Professors* to which I referred, Mr. Purnell is censuring Thackeray for his notions and expressed opinions concerning Swift, so that he must already have been acquainted with M. Matthieu's "well-founded authority," and all he had to say. Another correspondent, MR. BATES, on the contrary, has kindly furnished me with what I suppose are the authorities for the current belief in the marriage of Swift with Stella. Having read them, I must confess the case is "not proven," and that my faith in the received opinion is beginning to waver. So important an event in the life of our great satirist as his marriage ought surely not to be left undetermined; and I trust some of the learned contributors to "N. & Q." will give their atten-

tion to this subject, so that once for all, and now, the question may be determined. J. I.

PARISH REGISTERS (4th S. ii. 114, 165, 234).—The case of neglect and careless manner in which parish registers are kept as a rule having been fully made out, the time seems to have arrived when some practical step should be taken for transferring the whole of them to London, or those for each diocese to the cathedral town of such diocese. I therefore suggest that it would be advisable to form a committee for drawing up a bill to be brought forward in next session of Parliament; and further, that the readers of "N. & Q." and others interested bring the matter under notice of their friends in Parliament, by which means the carrying of the bill would be ensured.

I cannot resist mentioning the following: it occurred two years ago:—Wishing to search the register of a parish in Somerset, and finding the clergyman from home, I sought out the clerk, who, after telling me that the clergyman kept all the registers and *took all the fees*, added that there were, however, a couple of very old books at the bottom of the vestry-chest, which had lain there time out of mind; and sure enough I found two complete registers extending backwards from 1657 to an early period, but blurred and nearly rotten from damp. The clerk naïvely remarked, "The parson don't know of these, and I aint a-going to tell un."

W. H. C.

Brixton, S.W.

I do not think the registers sent to Somerset House have as yet supplied the place of our parochial registers. First, because in a large town, unless (in case of a birth) the father of the child takes the trouble to give notice to the registrar, no entry is made. Secondly, because it is optional whether or not he enter the child by any name; and if he does enter a name, it may be entirely changed when the child is baptised and entered in the parish register. Some time since I had occasion to enter the birth of a child with the district registrar, and upon being asked the name of the child, I replied that, as it had not been baptised, it had no name, and therefore I did not enter any. On returning home this circumstance gave rise to a discussion as to what the child should be called, and to a name being decided on. The next morning I went again to the registrar's office, informed him of the name, and requested that it might be inserted. This was refused, and I was told that when the child was baptised I might have the name entered on producing a certificate of baptism from the clergyman. As this would have cost three shillings and sixpence (one shilling for the search, and two-and-sixpence for the certificate) I declined to produce it, and went away, having learnt so much of the way in which our civil re-

gistration is managed that I made up mind that should I ever have to make a similar entry, I should wait till the registrar called upon me for the purpose; and in such case I presume that I might wait till doomsday, as the Act of Parliament does not, I believe, assign that functionary a fee.

G. W. M.

AMBERGRIS (4th S. ii. 190.).—I would suggest that the ambergris of our old writers was nothing more nor less than *amber-grease*, as it used to be written—in other words, the brown osmazome gravy of roast meat, distinguished from gray fat. I think, on examination of old cookery-books, that this will be found consistent with the dishes said to be so prepared. Thus Milton's—

" . . . . meats of noblest sort  
And savour: beasts of chase, or fowl of game,  
In pastry built, or from the spit or boiled,  
Gris-amber steamed "—

is quite consistent; but he does not say the fish was so cooked. Charles II.'s favourite dish of "eggs and ambergris" is also intelligible. This, too, will serve to explain why the word *gravy* is entirely wanting (till very recently) in our dictionaries.

E. K.

DRYDENIANA (4th S. i. 383).—

"Him of the western dome, whose weighty sense  
Flows in fit words and heavenly eloquence:  
The prophets' sons, by such example led,  
To learning and to loyalty were bred."

*Abalom and Achithophel.*

What is the reason that these lines should not apply to the Bishop and College of Winchester, instead of the Bishop of London and College of Westminster as is generally supposed?

J. WILKINS, B.C.L.

HESSEY (4th S. ii. 178.).—This place is called Esdesai and Hesdesai in Domesday, Hessay in Kirkby's *Inquest* (circa 1285), Hessey in the *Nomina Villarum* (1316). See Surtees Society, vol. xlix. Index Locorum i.

K. P. D. E.

WHIT-SUNDAY DECORATIONS (4th S. i. 551; ii. 190.).—The decorations spoken of appear to me to be simply the remains of the mediæval festival observances, the decorations being simply the best at hand. Amongst other particulars, Fosbrooke in his *Antiquities* states it was the custom for "a tree to be erected by the church-door, where a banner was placed, and maidens stood gathering contributions. An arbour called Robin Hood's Bower was also put up in the churchyard."

P. E. MASEY.

TAVERN SIGN (4th S. ii. 180.).—The couplet,

"Rove not from pole to pole, but here turn in,  
Where naught excels the shaving but the gin,"

was to be seen over the door of a barber and publican at Alston. Also over a small barber's shop in the High Street, Gateshead, was the following:—



"When you want a shave, call in here,  
Where you can get one without shedding a tear.  
When you go by, whether it be east or it be west,  
When you pass Tom, you pass the best;  
Call any day, except on Monday,  
For that is Tom the barber's Sunday."

Previous to houses being numbered as at present, it was customary for other traders to designate by an appropriate sign the nature of their business. In the Beaufoy collection of London tokens of the seventeenth century are five issued by barbers, the sign being "the barber's soap-box." 1. By I. T. in Westminster; his wife's Christian name began with E. This token was (by the inscription on it) issued "in the M. P. in Westmenester." M. P. means market-place, and on its site is built the Westminster Hospital. 2. By John Bromley, in the Strand, near the Bridge, 1666. Strand Bridge was at the western extremity of Somerset House. 3. By the same person, only near York House. (Qy. Did he remove or rent the two shops at one time, as both tokens bear the same date?) 4. By John Grice in Little Wood Street. 5. In the same street (which was formerly designated Cripplegate Within) by Francis Plomer, 1666.

From *Wits Recreations*, 1663, is the following:—

"On a Barber.

"Tonsorius onely lives by cutting haire,  
And yet he brags that kings to him sit bare:  
Methinks he should not brag and boast of it,  
Since he must stand to beggars, while they sit."

T. FORSTER.

MASK OF CROMWELL (4th S. ii. 202.)—In the Gem Room of the British Museum is a mask in wax taken from the face of Cromwell after death; and in the National Portrait Gallery, George Street, Westminster, is a terra-cotta bust of him. Comparison with these would, I should think, furnish sufficient evidence to C. H.

P. E. MASEY.

There is (or was a few years ago) in Warwick Castle, a plaster cast, said to have been taken of the face of Oliver Cromwell, immediately after death. Possibly a comparison of his with this one, and inquiries as to the history of the latter at the castle, might assist C. H.

WM. CHANDLER HEALD.

Clifford's Inn.

MEDAL OF CROMWELL: THE DASSIER MEDALS (4th S. ii. 80, 163.)—I have amongst others a bronze one in a brass frame, a very cleverly drawn characteristic head of Martinus Folkes Arm<sup>us</sup>, and on the reverse "Societatis Regalis Londini Sodal<sup>is</sup>, M.DCC.XL." Who was this Martin Folkes, and what society is that? \* The medal is not one

[\* Martin Folkes, born in 1690, died 1754, was president of the Royal Society, and also the Society of Antiquaries. He is noticed in most biographical dictionaries.—Ed.]

of Jean Dassier's series, but by Ja. Ant., just at the time when he became second die engraver to the British Mint in 1740. In the *Extraits des Registres du Conseil d'Etat de la République de Geneve*, from 1535 to 1792, several Dassiers are most honorably mentioned, both for their talent and patriotism. The last of the name was the late Mr. Auguste Dassier, the well-known and wealthy Paris banker, and president of the Lyons railroad, who was connected by marriage with the Labouchere family. His was a clear financial head, and to him only the *first* half of Byron's saying is applicable—

"Commerce fills the purse but clogs the brain."

P. A. L.

RAYMOND LULLY (4th S. ii. 205.)—Some accounts of the doctor and other similar enthusiasts can be found in Mackay's *Memoirs of Extraordinary Popular Delusions*. FRANK CHRISTIE.

JOSHUA SYLVESTER (4th S. ii. 179.)—Joshua Sylvester died at Middleburgh in 1618; but neither the date of his death nor that of his burial has been ascertained. He was a great favourite with Queen Elizabeth and King James, whose son, Prince Henry, gave him a yearly pension of twenty pounds; in allusion to which, he signs himself on one occasion "the pensioner of Prince Henry." His translation of *Du Bartas* reached a seventh edition, the last appearing in 1641. It is supposed that his poetry was held in much esteem by Milton, who is believed to have received some inspiration from it; at least, in 1800, the Rev. Charles Dunster undertook to convince the world that Milton was indebted to Sylvester by publishing—

"Considerations on Milton's Early Reading, and the Prima Stamina of his 'Paradise Lost,' together with Extracts from a Poet of the Sixteenth Century."

There are some interesting facts about Sylvester in Mr. Collier's introduction to his *Memoirs of the Principal Actors in the Plays of Shakespeare*, 1846. Does Mr. GROSART intend to include "The Soul's Errand" in his reprint of the "silver-tongued" singer? If so, upon what evidence does he attribute it to Sylvester? "The Soul's Errand" (sometimes ascribed to Sylvester) is unquestionably the same poem as "The Lie," which Sir Egerton Brydges has published among Sir Walter Raleigh's poems; and which a manuscript discovered in the Chetham Library at Manchester establishes was written by Raleigh.

S. F. WILLIAMS.

Shrewsbury.

LOCAL TERMINATIONS (4th S. ii. 202.)—Both *Ham* and *End* are purely Saxon words: the former signifying a "home or dwelling-place, also a borough or village"—the latter, both as a root and a derivative, having the meaning now in daily use.

Within three miles of my residence here, there is a private house called *Ham*. As an affix, the word is of common occurrence in this and other southern counties. By some it is thought to be referable especially, if not exclusively, to sheltered situations.

Of the usage of *end* as a terminal, in *Gravesend*, we have a very pertinent example. This name, according to Bailey, is made up of *Grave*—from *zepepe*, Saxon, a governor—and *End*—the termination of the graviate, or county.

On the meaning of *abad*, I can throw no light. In all probability it has an Hindoostanee derivation.

EDMUND TEW.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Etching and Etchers.* By Philip Gilbert Hamerton. (Macmillan.)

This is an instructive book on a branch of art which has of late years been strangely disregarded. For, though admirers of art flocked to the Burlington Club's exhibition of the copies of Rembrandt's "Hundred Guilder Print," the study of etchings has been with comparatively few exceptions confined to connoisseurs, too many of whom value the works of the best etchers not so much for their beauty and artistic merit as for their rarity and curiosity. The present work is calculated to call increased attention to etching and etchers; for, although intended to be useful as a practical manual, and also as an introduction to the study of the great etchers, its higher aim as a contribution to the philosophy of art has been to define the objects and intentions of etching, and to show how closely its success is connected with fidelity to its central idea,—which central idea, according to Mr. Hamerton, is the *free expression of purely artistic thought*. Having enunciated this great fundamental principle, Mr. Hamerton proceeds to examine the powers and qualities of the art, its difficulties and facilities as compared with other forms of art, and then to establish the accuracy of the law which he has laid down by a careful examination of the works of the best etchers, both of the English and Continental schools. In this way we are by means of critical analysis led to a more perfect appreciation of the merits and defects of different masters, and to form some opinion as to how far their relative success or failure has depended upon their obedience or disregard of the principle which Mr. Hamerton has laid down. This, the larger division of the book, is illustrated with between thirty and forty etchings (with two exceptions, which are copies after Ostade), all from the *original plates*. How important an advantage it is to study really the works of the etchers themselves, and not copies of them however skilfully made, the perusal of a very few pages of Mr. Hamerton's volume sufficiently demonstrates. When we add that among the original etchings here given are works by Rembrandt, Callot, Paul Potter, Karl du Jardin Waterloo, besides etching made for the work before us by the best etchers of the day, we have said enough to show that the book is one deserving the earnest attention of all true lovers of art. The latter part of the volume relates to the various processes, and will, we doubt not, lead to the wasting of many plates and much time, for it would seem from Mr. Hamerton's view, that etchers, like poets, are born and not made. The book is very fitly dedicated to Mr. Haden, whose masterly works have done so much to awaken an interest in this too long neglected but beautiful form of art expression.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose—  
THE RELIGIARY, by L. L. Jewitt. All Numbers from 1 to 24.  
THE HISTORY OF BRITISH COSTUME, by J. R. Planché, 1834.

Wanted by Mr. G. W. Marshall, Weacombe House, Taunton.

SPANGENBURG POSTILLA. Frankfurt.

Also any books printed at Frankfort between 1530 and 1560, with woodcuts.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amherst Road, Hackney, N.E.

CHR. FRID. GARMANN, DE NOTATIONE INFANTIS. Lipsiæ. 4to, 1667.

DE GEMELLIS. Lipsiæ. 4to, 1667.

OLOGIA CURIOSA. Gyden, 4to, d. d.

L. CHRIST. FRID. GARMANNI ET ALIOR. VIROB. EPISTOLARUM CENTURIA. Rostoch et Lipsiæ, 8vo, 1714.

SCROLLS, ACTS AND ORDINANCES OF THE LONG PARLIAMENT. Folio, 1658.

EDW. HUSBAND, COLLECTION OF REMONSTRANCES, ADDRESSES, ORDERS BETWEEN KING AND PARLIAMENT. 4to, 1643.

THE SHIRE, Folio, 1646.

SURTES SOCIETY Publications, 1-7, 9-12, 14-23, 25-32.

RABELAIS in Dutch. Alle de Geestige Werken van Mr. Francois Rabelais, door Claudio Gallitao.

Parker Society.—

ROGER'S CATHOLIC DOCTRINE OF THE CHURCH OF ENGLAND. 1 Vol.

BRADFORD'S WRITINGS. Vol. II.

ANCHÆOLOGIA. Vol. XXXVI. Part 2.

LIST OF OFFICERS CLAIMING THE SIXTY THOUSAND POUNDS GRANTED BY HIS SACRED MAJESTY FOR THE RELIEF OF HIS TRULY LOYAL AND INDIGENT PARTY. 4to, 1663.

ATHENÆUM. All before 1831.

COLLINS'S PERRAGE. 5th edit. Supplemental Volume.

ANNUAL BIOG. AND OBIT. 1833.

JOH. WOLFF, LECTURION MEMORABILUM. Edit. 1600. The Index only, which was published separately.

THE INNOCENT CLEARED; or, the Vindication of Capt. John Smith.

London, 4to, 1648.

INDEX TO ROLLS OF PARLIAMENT, by Starchy, Pridden, and Upham.

Fol. 1832.

ANTHROPOLOGICAL REV. Nos. 1, 2, and 3.

THOS. BROWNE'S WORKS. 4 Vols. Dublin, 8th edit. 1779. Vol. I.

SELECT COLLECTION OF ENGLISH SONGS. 3 Vols. Lond.: Printed for J.

Johnson, St. Paul's Churchyard, 1783. 8vo. Vol. II.

LIST OF JUSTICES OF THE PEACE CONFIRMED AT THE RESTORATION.

1689.

ABBÉ BARTHELEMY MERCIER (ST. LOGER), NOTICE RAISONNÉE DES

OUVRAGES DE GASPARD SCHOTT. Paris, 1785. 8vo.

GASPARD SCHOTT, VEL ASPASIO CARAMELLIO, JOCO-SERIORUM NATURÆ

ET ARTIS. Herbolipoli, 1666. 4to.

Wanted by Edward Peacock, Esq., Bottesford Manor, Brigg.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

R. INGLIS ESQ. (Glasgow) and the Rev. R. D. DAWSON DUFFIELD, LL.D. We have received letters from these Correspondents. Will they kindly send us their addresses?

NOTES ON BOOKS. We are compelled to postpone our notice of Wood's *Natural History of Man*, &c., till next week.

THE ST. CHRISTOPHER of 1423. The first of several papers connected with the Fairford Windows, by Mr. Holt, will appear on Saturday next.

W. W. R. The best work, we believe, for French slang is the following: *Index de Philologie comparée sur l'Argot et sur les Idioms analogues parlés en Europe et en Paris*. Par Francisque-Michel. Paris: Didot, 1856, 8vo.

HERFORDENSIS. There were above twenty editions of the English Bible before the first edition of the Geneva version of 1560.

OPHRAEL. Dr. James Price published a separate work, entitled AN ACCOUNT OF SOME EXPERIMENTS ON MERCURY, Silver, and Gold. Oxford, 1782, 1783, 4to. There is a German translation of it, 1783, 8vo.

H. W. The line, "On the light fantastic toe," occurs in Milton, L'Allegro, line 34.

HYD (Kelo). The work is one of the numerous editions of the Regiment Sanitatis Salerni: or the Schools of Salerno's Regiment of Health.

ERRATA.—4th s. li. p. 56, col. ii. line 3, from bottom, for "deeds" read "deed-envelopes"; p. 499, col. ii. line 31, for "Hertwell" read "Hartwell"; p. 538, col. ii. line 32, for "Fovagne" read "Fovargue"; p. 139, col. i. last line for "Bedfordshire" read "Hertfordshire."

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 5d.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, SEPTEMBER 19, 1868.

## CONTENTS.—N° 38.

NOTES:—The "St. Christopher of 1423," 265—Fairford Windows, 267—Bishop Percy and his "Reliques," 269—A Scottish Peer by Courtesy, 270—Chaucer's Chronology, 271—Verses to Henriette Marie by Jasper Mayne, 272—Izaak Walton: Miscellaneous Poems—Robin Goodfellow: "The Merry Puck"—Executions, Public and Private—"I love thee, Betty," and "Whistle, Daughter, whistle"—Goldsmith's Tony Lumpkin—Val' Ambrosa, 273.

QUERIES:—André Baiau—Celibacy Punished—Chassepot—Doddington Baiau—Downshire, the Charpentiers and Walter Scott—Old English Words—Epigram on Friends—Fly-spots—Hardinge Family—Hockhall Money—"Le vre de Bosco"—"Mylecraine"—New Court, co. Hereford—The River Ouse—Rhyming Latin Inscriptions—Ring—St. Bees—Squeezing Watch—Stockgrave, co. Devon—Ulster Records: Josias Welsh, 274.

QUERIES WITH ANSWERS:—Historical Painting—Hylton Castle, Durham—History of Fairs—Pendragon Castle, 277.

REPLIES:—Biography of the Chevalier d'Eon, 278—The Latin Language, 280—Lacemakers' Songs: "Long Lankin," 281—Queen Blearsey's Tomb: Paisley Abbey, 16.—Parish Registers, &c., 282—Parish and Presbytery Registers—Folk Lore—Rothschild at the Battle of Waterloo—Burns Queries—Pasquils—"Of that ilk"—Daniel Defoe and John Dove, D.D.—"Up to Snuff"—Dormouse—Undesigned Coincidences—Pocket Sheriff—"Youth's Magazine"—White Hats—Bishop Percy—Jacobite Songs: "Lord Derwentwater's Good Night"—Randle Minshull—Madame de Pompadour—Ancient and Modern Superstitions—Local Terminations, &c., 283.

Notes on Books, &amp;c.

## Notes.

## THE "ST. CHRISTOPHER OF 1423."

In the history of art and literature it would be absolutely impossible to select any single object comprising within itself so many elements of interest and importance, of mischief and self-imposed deception, as the "St. Christopher of 1423."

From its discovery in 1769 to the present time it has maintained its proud supremacy, and, with very few exceptions, been acknowledged throughout Europe as "the most ancient woodcut known with a date." Every suggestion which implied a doubt to the contrary has been scouted as treason; and the bare enunciation of a disbelief in its date has sufficed to secure the censure of art critics and the leaders in literature, as well as to brand the objector as a wild visionary, whose object was to contravene an accepted decision, and to destroy a valuable guide in the "history of wood-engraving," the authority of which had been sanctioned by the judgment of the most learned.

As is well known, the "St. Christopher of 1423" has been styled "the date whence the annals of engraving have fixed their first landmark"; and equally certain is it, that a more treacherous guide could not have been created. From that very adoption a greater amount of misapprehension and injury have emanated than can possibly be imagined, the effects of which

indeed are seriously felt to *this hour*. By it reason has been enchained and mystified, the whole machinery of natural progress and improvement has become thrown into complete chaos and disorder, and—unless the error be at once recognised—it threatens to bequeath to posterity a legacy of folly, which ought to be forthwith dissipated and scattered to the winds.

From one cause or another the date of the "St. Christopher of 1423" was permitted to reign undisputed until 1819, when Köning boldly declared the date to be false, and contended it should be 1473—(millesimo cccc° LXX tertio)—and that the "L" had been erased. In that opinion he was supported by Sotzman, who founded *his* argument on the ground that "no other engraving of so ancient a date was known, and that those which had theretofore been found were *posterior* to 1450."

A third objector also presented himself in the person of Mr. Pinkerton, who designated the true date to be "millesimo cccc° xx tertio" (1460).

Fully concurring in the views of those authorities, that the date "1423" *could not possibly* indicate the period when the woodcut was executed, I nevertheless was unable to agree either with Köning or Pinkerton as to the particular manner in which the supposed alteration in the date had been effected; and believing that the so-called "facsimiles" might be treated as approximately faithful representations of the original woodcut, I came to the conclusion that the readiest and most probable manner in which the presumed fraud in the date had been contrived was by converting the "c" of the "xc" into an "x," thereby, with a stroke of the pen, adding seventy years to its date; and I accordingly, in July 1864, at a meeting of the Archæological Institute, announced the opinion I had formed.

I now assume that (like myself and most other writers upon the "St. Christopher") neither Köning nor Pinkerton had even seen the original when they declared the date to have been tampered with, or we should all have been spared our conjectures.

By the courtesy and kindness of Mr. Cavendish Boyle, I was on the 28th Aug. last, afforded an opportunity of leisurely and carefully examining the far-famed woodcut in Lord Spencer's celebrated library at Althorp; and the result I arrived at was, that it is impossible to resist the conclusion that the date "1423" on the engraving has never been falsified in any manner, and consequently that all theories founded on such an idea fall to the ground, and may be henceforth dismissed as utterly untenable.

It is also proper I should add that I found the original woodcut so superior in every respect to any representation of it I had ever met with, as to impress me with a far higher degree of respect

and admiration for the talent of the artist who engraved it than I had previously imagined to have been possible.

This candid declaration on my part may possibly be considered as an important gain to the believers in the date; but should that be so, the notion will be but short-lived, inasmuch as one other consequence of my inspection was to thoroughly satisfy me that the date "1423" does not, and *never was intended*, to represent the period at which the woodcut was engraved; and that any supposition to the contrary is erroneous, dangerous, and self-deceptive to the last degree.

By some unaccountable fallacy of reasoning, every commentator on the "St. Christopher" has completely overlooked the "Hamlet in the play"—the simple explanatory key which discloses the true state of the case—viz. the fact that the woodcut in question is divided into two separate portions—"the saint" and "the legend"—and that they are so thoroughly distinct, the one from the other, as to admit of their being readily separated at any moment without injury or prejudice to either, each being complete in itself. When the "German" artist was commissioned to engrave "the saint," he was supplied with "the *Latin* legend," and he simply copied it—the date being that *on the legend*—without the slightest connection existing between it and the period at which the woodcut was produced. By this "common-sense solution" the fallacy of Baron Heineken and his disciples is annihilated at one fell swoop, truth is recognised after a continuous suppression of nearly one hundred years, and the natural progress of art relieved from the bondage by which it has been so long and improperly trammelled.

Regard for your valuable space alone restrains me from stating several other grounds, equally antagonistic to the notion of "1423" being the true date of the engraving; but, on the principle that "one reason is as good as a thousand," if it be a sound one, I am perfectly content to rely on that which I have styled the "common-sense solution" of the mystery, in support of my denunciation of that error which ventures to claim "1423" as correctly defining the year in which the "St. Christopher" was produced.

I cannot, however, refrain from mentioning that other substantive objections exist which I believe must satisfy every unprejudiced mind that the block from which the engraving was printed *could not* have been cut at the early date hitherto assigned to it.

Thus, the "St. Christopher of 1423" was produced by means of a "printing press" and with "printing ink," neither of which had ever been heard of in 1423; and further, it is printed on paper identical with that ordinarily used by Martin Schön as well as by Albrecht Dürer be-

tween 1480 and 1500, which paper bears the well-known watermark of that period, viz. "a bull's head, with an upright line rising between the horns, and surmounted by a flower; and

Lastly: whilst the style of the "St. Christopher" is precisely that which might have been reasonably expected *circa* 1493, there was no woodcut whatever in existence in or prior to 1423, nor for more than sixty years afterwards, comparable to it in the remotest degree, either in originality of treatment, vigour of execution, or practical knowledge of wood engraving, the celebrated initial in the Mayence Bible alone excepted.

As is generally known, Baron Heineken—who has been as immoderately flattered on the one hand, as unfairly abused on the other—unexpectedly found the wood-engraving of "St. Christopher" in 1769 at the monastery at Buxheim in Upper Suabia, and he at once welcomed it as an inestimable prize which conclusively proved the advanced state of excellence wood-engraving had attained in 1423. That date did all the mischief. It blunted the Baron's reason, it blinded his perception, and in the outburst of his enthusiasm, he pinned his faith to it; and being at that period the "Jupiter omnipotens" among connoisseurs of old engravings, his dictum was freely accepted, and from that moment the fiat went forth that the date of "1423" was to be relied on as clearly marking the period when the woodcut was produced. It was accordingly so accepted, and still is. The immediate consequence of this declaration by Heineken was to throw all preconceived notions of the "Block Books" into that unutterable confusion in which the subject has ever since been involved. Thus the feeble logic on which the mischief was founded was,—"The 'St. Christopher of 1423' is far in advance of the Block Books—*ergo*, the Block Books must necessarily have been produced at a much earlier date"! The wildest conjectures were accordingly indulged in freely, and men's ingenuity and reasoning faculties strained to the utmost tension to support that mistaken notion. Some fixed the "Block Books" at the latter end of the fourteenth century, others at the commencement of the fifteenth; any period, indeed, was deemed suitable which kept at a respectful distance anterior to 1423. That theory was taken up and adopted by successive writers on the subject, and repeated by them so often and so earnestly as at length to be implicitly believed in as true and incontrovertible as "Holy Writ" itself.

Among other mischievous consequences which have resulted from Heineken's dictum, one was to excite an appetite for similar marvels. Accordingly, as is always the case, a goodly supply of "rare old woodcuts" soon made their appearance in the market, and among them, *mirabile dictu*,



another St. Christopher of 1423, which was announced with a royal flourish of trumpets as having been acquired by the "Bibliothèque Royale de Paris."

On that startling announcement being made, Dr. Dibdin was forthwith despatched to Paris with the real "Simon Pure" of Heineken, when it appeared, 1st, that the impressions were taken from different blocks! 2nd, that the Paris copy had been produced by Von Murr, and soiled in colour by means of coffee!!

So much for the lengths to which literary and artistic frauds are carried, where the hope of payment exists to reward the evil-doer. Such, however, was the demand for "St. Christophers of 1423," that a *third* exemplaire was afterwards said to have been discovered in the collection of "Mons. le Baron de Blittersdorf" at Frankfort, which, in its turn, however, was pronounced to be *false*.

The other rarities to which I have alluded, and which came to light shortly after Heineken's discovery, were, a "St. Sebastian" with the date 1437, a "St. Etienne" 1437, a "Calvary" 1443; and lastly, the most impudent of all, the engraving of "1418," now in the Royal Library of Brussels; none of which, however, successfully withstood the test of investigation, and have all since been denounced as utterly unworthy of reliance.

In my humble endeavours to oppose and uproot the fallacy connected with the "St. Christopher of 1423," I do not ask much. All I invoke is, the intelligence of 1868 as opposed to the fanaticism of 1769; and in so doing, I do not believe my appeal to be either unreasonable or ill-founded.

Since Heineken wrote, immense strides have been made in arriving at a better knowledge of "literature and art." Education has ripened man's intellect, and, among other consequences, has endowed him with a power of thinking for himself, in lieu of being blindly bound by the reasoning of others. In my efforts to arrive at a proper conclusion, I have attempted nothing more than to fairly express my belief in such a manner as to reduce the question I have raised to the simplest conceivable issue; and by evaporating all the "quasi-mystery" which has hitherto been permitted to envelop the "history of early printing and wood-engraving," enable those who take an interest in the subject to readily comprehend it in all its bearings, and thereby enable them to satisfy themselves on which side "truth and reason" are to be found.

Upon the basis I have hereinbefore stated, I altogether deny the oft-repeated allegation that the date "millesimo cccc° xx tertio," which is to be found at the right of the legend underneath the "St. Christopher," designates, or *was ever intended* to denote the year in which the "saint"

was engraved; and I venture to insist that it should not any longer be entitled to be considered as "marking the date from which the practice of wood-engraving, as applied to pictorial representation, is to be calculated."

To this unqualified repudiation of the date of the "St. Christopher of 1423" I invite the attention of such writers on the subject of early printing and engraving as Mr. Noel Humphreys, Mr. Digby Wyatt, and Mr. Berjeau, feeling assured that if any talent can possibly restore "Humpty-Dumpty" to his former position on the wall, they are the authorities best qualified to do so.

I will conclude by observing that, so soon as the question of the "St. Christopher" has been disposed of, I shall be prepared to prove my other two propositions, viz. that printing preceded engraving, and that no copy of the *Biblia Pauperum* existed prior to 1485. HENRY F. HOLT.

6, King's Road, Clapham Park.

Almost all books with or without woodcuts before 1476 or 80, from the German and Low Country presses, were printed without dates, and usually also without places or names of printers, and so it would have been unusual and extraordinary if these block books had formed an exception. Thus the Mazarine Bible, 1450-55, has no date. 2. *Biblia Latina* (Argentinae, H. Eggestein, 1468) sine loco, anno, aut typogr. 3. Ditto of the same from same press, 1469 or 70. 4. Ditto of the same (Argentinae, typis Mantellianis, 1469). 5. Ditto of same (Ulric Zell of Cologne, 1470). 6. Ditto of same (Basilie, Bertholdi Rodt et Bernardi Richel). 7. Ditto of same (Colon. typis Nic. Goltz, 1472). 8. *Biblia Sacra* (Basilie, typis Bern. Richel) has date, but no place or printer. 9. The Paris Bible of Ulr. Gering. Mart. Crantz et Mich. Friburger (1476) has no date. 10. *Biblia cum Glossa Ord. &c.* (Venet. circa 1480), no name, printer, or date. 11. The *Fontibus ex Græcis Bible*, 1481, no place or printer: and so on. A little time spent in any large library of early books, especially of these countries, would reveal scores of such instances. I only wonder how Mr. Holt can attempt to found any argument upon the absence of dates and persons' names, when we know that not only in printing, but in painting, architecture, sculpture, precious and other metal-work, in the west of Europe, it was so unusual to sign the works with either.

J. C. J.

#### FAIRFORD WINDOWS.

The expression "incomparable excellence," applied by your valued correspondent SIR THOMAS WINNINGTON to the windows of Fairford church (*antè*, p. 222), incites me to offer you a few passing observations.

The Fairford windows are fortunately open to comparison. They may be very advantageously compared with a still more extensive, and in many respects even superior, series of painted glass in the celebrated windows of King's College chapel, Cambridge. Of that magnificent collection of historical compositions, only the great east window is extensively known. It has been engraved, and may frequently be met with in the rooms of Cambridge scholars. But the rest, the side windows, although of very great artistic value, are much less thought about. They are arranged in a continuous series of types and antetypes (with figures of prophets and messengers between them: a system which is only partially carried out in the Fairford glass.

The east window of Fairford church representing the Crucifixion, with five smaller subjects below it, exhibits the same subject as the great window of King's College chapel, Cambridge. There is great similarity between them. In one respect, at least, Fairford has a considerable advantage over the glass at Cambridge, which consists in the very fine west window of the Last Judgment. The subject is entirely wanting in the University series; although it would, doubtless, have appeared in the great west window, which still continues blank with plain glass, had the original designs been fully carried out.

The west window, containing the Last Judgment, appears to me to be of an earlier date than the rest of the glass at Fairford. It is especially interesting as exhibiting a close affinity to the frequently described picture at Dantzic—a large altarpiece of the Last Judgment, formerly attributed to Ouwater, and subsequently by Dr. Waagen to Hans Memling. The picture is certainly a highly important picture of the Flemish school. The arrangement and general action of the figures, the blessed ascending steps with the aid of St. Peter, and the violent action of the condemned on the opposite side, are common to both paintings. At Dantzic, the figures of the blessed entering Paradise are entirely nude; whilst at Fairford, their habiliments, tiaras, mitres, and crowns, distinguish their former grades and positions in life. At Fairford, the condemned are much more grotesque; and the demons are scaly, with snouts, hideously formed limbs, such as beset St. Anthony in Martin Schongauer's well-known engraving. A remarkable parallel exists also in the central and dignified figure of St. Michael, holding the scales in one hand and a processional cross in the other. He is fully armed, and the fashion of the armour in both instances belongs to the fifteenth century.

My lamented friend C. Winston thought very highly of this window, and I quite concur in the views which he expressed of the Fairford series in his *Inquiry into Ancient Glass-paintings*, p. 114 of the first edition.

My principal object, however, in now writing, must not be forgotten; which is to invite attention, concurrently with that of Fairford, to the fine and extensive series of glass-paintings in King's College chapel. A very learned and thoroughly practical paper on the latter series was printed by the Rev. W. J. Bolton, in No. 46 of the *Journal of the Archaeological Institute*, to which I contributed two supplemental papers printed in Nos. 48 and 49 of the same journal. They appeared respectively in December 1855 and March 1856.

The Fairford windows at that time interested me deeply, and it was my wish to study them as completely as possible. I went so far as to read a paper upon them, illustrated with original drawings made by a very clever amateur, at the April meeting of the Archaeological Institute, 1856; but delayed committing it to press in the desire to go more fully into the subject, and to produce something much more elaborate. My subsequent occupations and engagements have taken a very different turn; but now I rejoice to find that the Fairford windows are engaging so much of public attention, and to observe by an announcement in some of the public papers that a fitting memorial of them is likely to be secured by the united labours of a committee of savans convened for the special purpose.

G. S.

Having access to several German works that seem to treat exhaustively of Albert Dürer's life, and of his vast body of compositions, I have looked into them with great curiosity to discover if any decisive mention is made of Dürer as a painter on glass, but without success. Gessert, in his *Geschichte der Glasmalerei* (Stuttgart, 1839), states that—

"neither from any notices on Dürer's part, or by his contemporaries, or from modern works, which treat of his life and art, can any certainty be arrived at that he actually painted on glass. That he was reckoned among the masters of our art appears, however, from this—that he experimented, with German industry, in the most varied branches of art, and therefore could scarcely have wholly abstained from glass-painting, which at his time was flourishing in its utmost glory. Besides, in the drawing (or design) of many glass-paintings, the unmistakable style of this master has led to the opinion that he completed them in all their parts; while, perhaps, he only supplied the *carton*—an assistance which the most distinguished artists of that period did not disdain to give."—P. 135.

In the copious article on Dürer inserted in the very valuable and beautifully-illustrated *Conversations-Lexicon für bildende Kunst*, 3<sup>r</sup> Band, Leipzig, 1846 (a work, unfortunately, never completed\*), the writer, in summing up the beneficial

\* Will no great publisher, Brockhaus or Cotta, come forward to complete so invaluable a boon to the fine arts as this work would be in its perfect state?



influence of Dürer on all branches of the fine arts, states it to have been unbounded; and enumerates in particular its effects on painters in oil, in miniature, in enamel, on glass; on engravers, form-cutters, and even on sculptors, goldsmiths, die-cutters, and lithographers. This far-spread and powerful influence the writer attributes to Dürer's skill and mastery in design.

Connected with Gessert's work, I may here incidentally be permitted to mention that, more than twenty-five years ago, I assisted in completing a translation of it for a well-known amateur and patron of the fine arts in this city, Mr. T. Combe; but by some strange mischance, the MS. was lost when about to be sent to the press, and has never since been heard of. The loss was the more to be regretted on account of numerous notes and additions to the work kindly contributed by an eminent scholar and art-critic, then a student, and now the Dean of Christ Church. With regard to the Fairford windows, Gessert merely repeats the common accounts given of them by Dallaway in his *Anecdotes of the Arts in England*. In an enumeration given in the *Conversations-Lexicon* of the glass-paintings to be found in Nürnberg (Dürer's native city), not one is mentioned as by him; but several, by modern artists, are stated to be *after* the great master.

J. MACRAY.

Oxford.

Just now that these windows are attracting much attention, it may be interesting to see what has been said of them by an early writer, Richard Corbet, D.D., 1582-1635. The following poem may be considered to escape the charge either of profanity or immodesty:—

"UPON FAIRFORD WINDOWES.

Tell me, you Anti-Saints, why Brass  
With you is shorter-liv'd than Glass?  
And why the Saints have scap'd their Falls  
Better from Windows than from Walls?  
Is it because the Brethren's Fires  
Maintain a Glass-house at *Black-Fryers*?  
Next which the Church stands North and South,  
And East and West the Preacher's month.  
Or is't because such Painted Ware  
Resembles something that you are,  
So py'de, so seeming, so unsound  
In Manners and in Doctrine found,  
That, out of Emblematick Wit,  
You Spare your selves in Sparring it?  
If it be so, then *Fairford*, boast  
Thy Church hath Kept what all have Lost,  
And is Preserved from the bane  
Of either War or Puritane,  
Whose Life is colour'd in thy Paint,  
The inside Dross, the outside Saint."

*Poems*, written by Dr. Richard Corbet, the Third Edition, 1672, p. 111.

W. H. S.

Yaxley.

## BISHOP PERCY AND HIS "RELIQUES."

My personal recollections of the bishop are about sixty-five years old, but I distinctly bear in mind his appearance as a venerable-looking man, with a placid countenance and regular features, dressed in black, and wearing an apron, which last particularly struck me.

I was reading Ovid or Virgil with my father, who superintended my education, when Dr. Percy was rather suddenly announced. Seeing how I was engaged, after greeting my father, he encouragingly held out his hand to me, which of course I took, and never having been so familiar with a bishop before, it made an impression upon me. What particularly passed in conversation I do not remember, but my mother, who also knew Dr. Percy, was sent for and came. My belief is that the acquaintance between Percy and my father began when the former was Dean of Carlisle; who, coming to see Dr. Vincent, then Master of Westminster School, extended his walk (for I recollect no carriage) some hundred or two of yards to call upon a person whom he had known a good many years before. He was attended by a servant, and this servant had in his care a copy of the *Reliques* of the edition of 1775 (by mistake I gave the date as 1774 in my former communication), which Dr. Percy presented to my father. That very copy now lies before me, and it is remarkable chiefly for the omission of the ballad "The Wanton Wife of Bath." I have seen it stated that this so-called questionable production was left out of the second edition of the *Reliques* in 1767; but such is not the fact, for it is found on p. 145 of the third volume of that impression with a brief introduction (as in the edition of 1765) containing merely Addison's recommendation of it. Why Percy presented to my father the third edition instead of the fourth (which had come out in 1794, as superintended by his nephew) I know not, while I can easily understand why he did not give him the first or the second.

The interview did not last long, but my father went out with the bishop, and did not return for some time; and my lessons, I think, were ended for that day. Of the subjects talked about I have no trace, but it must have been winter time, and the House of Lords then sitting, for Dr. Percy had come from thence to visit Dr. Vincent. I am not aware that his acquaintance with the learned author of *The Voyage of Nearchus* has ever been mentioned. Through "the Poets' Corner," in Westminster Abbey, was the nearest way to Dr. Vincent's and my father's, and I have some notion that the bishop stated that he had come that road, and that he had derived pleasure from association. What he said—if he said anything—about his *Reliques* has entirely escaped me. Having another copy, my father never allowed that then presented to him to be used in the family, and it is

now precisely in its original state—bound only in sheep-skin, gilt, which in course of time has somewhat decayed, but there is not a speck, blemish, or even crumple of any kind within the covers. This work first encouraged my taste for our old popular poetry.

Many years ago I knew an old clergyman who had resided and done duty in a parish near Dromore. He told me that the bishop's mode of life, as I could well suppose, was extremely simple and unpretending, while at the same time he kept up his rank and state in his diocese very becomingly, and even somewhat austere. He was charitable, but with due discrimination; very attentive to the educational wants of his poor neighbours, while Mrs. Percy, as her health allowed it, was a frequent visitor among them. I asked whether Dr. Percy seemed to feel with any acuteness the severity of Ritson's attacks upon him. So little so, that my informant had never even heard of them at Dromore. As far as he knew, the bishop's studies, in the beginning of this century, were entirely theological and devotional, but he did not preach very often: his style in the pulpit was slow and plain, but impressive. He was generally supposed in Ireland to be a distant relative of the dukes of Northumberland.

In my former communication ("N. & Q." Aug. 22, 1868,) I spoke of a friend to whom I gave my drawing of the edifice at Bridgnorth in which Percy was born, and who had made and was still making collections, literary and artistic, for the illustration of the *Reliques*. I also there, from a better copy in his hands, made certain corrections in a poem, supposed to be the authorship of the bishop, and inserted by the Rev. Mr. Pickford in his recent highly commendable biographical essay. I say supposed to be the authorship of the bishop, because, looking at the date of it, and the character and wording of the production, I feel some doubt as to its authenticity; but the same friend was in possession of a much better poem, which, he stated, he had transcribed from Percy's own manuscript: still my belief is that it was not his original composition, but that he had written it out from some old lyrical work that had fallen in his way. For many years I have been in search of it without finding it in Drayton, Daniel, Breton, or any of our poets of that day, and somewhat later; for to me it reads as if it were not quite so old as the most recent of those writers. It is rather in the free joyous manner of Herrick, but I can safely assert that it is not contained in his printed volumes. It is short, and I will here submit it to the readers of "N. & Q." as a very interesting and sprightly relic, premising that I transcribed it full forty years ago from a copy which my friend informed me he had made from one in Bishop Percy's well-known handwriting:—

"MORNING SPRING-SONG.

"Walking, lady, let us go:  
See the sun-shine all a-glow!  
Hark! and hear the joyous birds  
Singing descant without words.  
The thrush upon the tallest tree  
Knocks it loud and lustily.  
"Some are in the air so high  
You might think them of the sky;  
These, indeed, you cannot see,  
Though they sing so merrily:  
You may hear them for a mile,  
Whilst both earth and heaven smile.  
"Then, behold the greeny grass  
Kiss your footsteps as you pass.  
See the daisy's open eye  
Peering upward cunningly,  
To behold what it may view:  
Would I were a daisy too!  
"See also the hawthorn blossom,  
The dog-rose on nature's bosom:  
Can there be a sweeter sight,  
Budding fresh in morning light?  
While the thirsty sun drinks up  
The dew-drop from the buttercup.  
"Walking, lady, if we go,  
We shall see all this and mo.  
Come away! It is the spring;  
Give it thankful welcoming:  
Think what pleasure you will miss  
Keeping house a morn like this."

If any of the readers of "N. & Q." can point out where the original is to be found they will do me a great favour. It seems to me so picturesque, so animating, and partaking so much of the brightness and sunshine of the scene it describes, that I can hardly impute it to Percy; yet to whom else can we assign it? I have searched many musical miscellanies by Bird, Morley, Gibbons, and others, thinking it might possibly lurk there, but without success.

J. PAYNE COLLIER.

Maidenhead.

A SCOTISH PEER BY COURTESY.

During the discussion which ensued in the recent competition before a Committee of Privileges for the Scottish peerage of Balfour of Burley, between Mr. Bruce of Kennet and Major Balfour of Fernie—one the heir of line, and the other the heir-male of the second Lord Balfour of Burley—a good deal was said about charters presumed to exclude the heir of line, of the existence of which no proof was attempted to be adduced. The Lords rejected these presumed charters, and this led to an investigation as to the Scottish law of courtesy.

The original patent of creation of the Burley peerage contained only the grant of a barony, without any mention of heirs. The patentee died, leaving an only daughter, who had previously been married to a gentleman of the name of Arnot, who during his father-in-law's lifetime took the name and bore the arms of Balfour of Burley.



In right of his wife, who upon the death of her parent succeeded to his title, the husband was recognised, it was said, as Lord Burley, and as such sat and voted in the Scotch Parliament.

Major Balfour contended that the second lord sat under some patent or charter which was now lost, by which the peerage was settled on heirs male. Mr. Bruce, on the other hand, asserted that the second lord was a peer by courtesy, in right of his wife; that the grant of barony must be treated as if it were a charter of land, which, if there was no substitution otherwise, fell of necessity to the heir of line. Both these pleas were held by the lords on the committee to be good.

It is remarkable that the law of courtesy should have created doubts at the present date in the mind of any one conversant with the law of Scotland, and yet this came to be the turning-point of the case. If the learned judges and counsel had looked into the Life of Lord Chancellor Clarendon, who lived at a time when the principles relative to succession in Scotland were more understood in England than they appear to be at present, they would have seen what that eminent man knew to be the law in his time.

Charles II. was anxious to unite his son, afterwards Duke of Monmouth, to the Countess of Buccleuch—a peeress in her own right. Desirous of putting him in such a position as might warrant his aspiring to the hand of the noble lady, he consulted his chancellor, and showed him the draught of a writing in which Monmouth was styled the king's natural son, and in which it was proposed to give him a title of honour.

The chancellor, after reading the paper, told his majesty "that he need not give him any other title of honour than he would enjoy by his marriage, by which he would be by the law of Scotland be called Earl of Buccleuch, which would be title enough." He objected to the term of "the king's natural son," as likely to produce inconvenience, and referred to France and Spain, where this recognisance was never made, unless the individual gave notable evidence of his inheriting, or having acquired, such virtues and qualities as made him worthy of his descent. He then concluded with observing that "this gentleman was yet young, and not to be judged of; and therefore, if he were for the present married to this young lady, and assumed her title, as he must do, his majesty might defer for some years making any declaration of paternity."

Charles however had, like many other people, no doubt, made up his mind before asking advice, and he shortly afterwards signed the declaration of paternity, and created his son Duke of Monmouth. This did not affect the soundness of the chancellor's opinion, which may be accepted as matter of the fact that his lordship understood in

1683 that any one taking to wife a peeress was, by the law of Scotland, entitled by courtesy to assume her title and sit and vote under it in Parliament.

It may also be noticed that, in Nisbet's *Heraldry* (*par excellence* the most valuable treatise of the kind in the North, and which was published in the early part of last century), when referring to the Balfours of Burley, the author distinctly asserts that Arnot of Fernie, by marrying the daughter of the first Lord Burley, became by courtesy, in her right, a Scottish peer. This valuable piece of evidence does not appear to have been made use of or given in evidence. The doctrine of *presumed* patents, or "must be charters," ventilated in the Burley competition, would be very convenient in peerage claims, as it would supply all sorts of defects.

Admit the convenient doctrine of presumptions not founded on anything like evidence, and where is it to stop? Lord Eldon is reported to have remarked in a question of pedigree, where counsel learned in law pressed upon his lordship that there was only *one link* wanting in the chain of evidence, and that its existence might be presumed. "One link!" quoth the amazed lawyer; "give me but one link, and I will connect myself with the most ancient and noblest families in the kingdom." "*De non apparentibus et de non existentibus eadem est ratio*," is the proper rule to be applied to all similar presumptions, and one uniformly given effect in the Court of Session.

J. M.

#### CHAUCER'S CHRONOLOGY.

Every reader who has ever opened a Chaucer must remember the opening lines of the prologue, where the poet speaks of the showers of April, and has the lines—

"the yonge sonne

Hath in the Ram his halfe course i-ronne."

But this passage has never been explained up to the present moment, and I therefore think that many of your readers would be glad to hear that it *can* be explained so as to be perfectly consistent and correct.

Tyrwhitt saw the difficulty of speaking of the sun being in the *Ram* in the month of *April*, and therefore has proposed to read *Bole*, i. e. *Bull*. But the MSS. are here against him.

The exact day of April to which Chaucer refers is most probably the 17th, as will be shown presently. Where then was the sun on the 17th of April at that time? The answer is affected by the precession of the equinoxes, which may be accounted for by considering the change of style; with sufficient accuracy, that is, for our present purpose.

The difference between the old and new styles,

which now amounts to twelve days, amounted in Chaucer's time to only eight days. Hence the sun, on the 17th of April, 1386, would be very nearly where he is now on the 25th of April—*i. e.* in the fifth degree of Taurus. This can be verified by Chaucer's own words, for he says in his treatise on the astrolabe, in a passage which Tyrwhitt appositely quotes, that the vernal equinox, or first degree of Aries, corresponded in his time to the 12th of March; from which it follows, by the use of an astrolabe, that on the 17th of April (old style) he would be in the fifth degree of Taurus, as already calculated. But this is not the *actual* and *visible*, but only the *theoretical* and *supposed* position of the sun. This is best explained by the following quotation from Milner's *Gallery of Nature*, p. 149:—

"The effect [of the precession of the equinoxes] has been to separate the asterisms from their denominational signs, so that . . . the constellation *Aries* is in the sign *Taurus*," &c.

And, in fact, a glance at a modern celestial globe shows that the meridian of the eleventh degree of Taurus (which is *now* nearly where the fifth degree was *then*) passes near the star  $\mu$  Arietis, which is *exactly* the central star of the constellation of the *Ram*. Hence it appears that Chaucer is perfectly and most accurately correct.

In the same way the sun would be in the constellation *Gemini* when in the sign *Cancer*, as so expressly stated by our poet in the "*Merchauntes Tale*," li. 978-980.

The date, 17th of April, depends on the name given to the day following in the beginning of the "*Man of Lawes Prologue*." On the fifth line of this Mr. Wright remarks, "*Eightetene* is the reading in which the MSS. seem mostly to agree. The MS. Harl. reads *threttenthe*. Tyrwhitt has *eight and twenty*." But the context may here help us out. The poet (and astronomer) is speaking of a day in which the altitude of the sun at ten o'clock is forty-five degrees. Now on the 18th of April the sun, being in the sixth (now twelfth) degree of Taurus, will have an altitude of about forty-seven degrees at ten o'clock, as nearly as I can tell by the use of a celestial globe; but on the 28th his altitude will be at least fifty degrees. Hence the reading *eightetene* is more correct. The reading, *threttene*, would make the sun in the first degree of Taurus, and would give an altitude of almost exactly forty-five degrees; but this rests only upon the authority of one MS., and it would be absurd to press the argument from astronomy so closely as this, when we notice that the fact of the sun's altitude being about forty-five degrees was merely derived from the rough observation of perceiving a shadow to be as long, to all appearance, as the object that cast it. The "*half an houre and more*" mentioned in this passage must be interpreted much less strictly; for the fourth part of a

"day artificial," *i. e.* of the time between sunrise and sunset, would be at about half-past eight, leaving a difference of an hour and a half till ten o'clock. Yet Chaucer speaks very naturally, since it is very difficult to guess at all closely by such an observation of the sky. Hence, what does he make "our host" do? He *first* notes that the sun has performed a quarter of his course, and half an hour besides—aye, and more too, from which he knows it must certainly be already nine o'clock—a fact which his interest in the stories he has heard has prevented him from perceiving before; and, *secondly*, he takes another observation of a more exact character, from which he concludes that it can want but a few minutes of being ten o'clock (I calculate that the sun would be forty-five degrees high at about a quarter to ten), and he at once bursts out into exclamations about the loss of time.

Since writing my note upon the "*Knights Tale*," a friend has drawn my attention to the very ingenious letters signed A. E. B. in "*N. & Q.*" 1st S. iii. I cannot agree with much that is there advanced, though stated with great ability. For instance, the *third* of April is there said to be the day of Palamon's being found by Arcite, whereas it is the *fourth*, since the "*third night*" is followed by the fourth day, as a matter of course. The true key is Chaucer's own Treatise on the Astrolabe, never yet correctly printed, but on which I am now bestowing much labour, that the E. E. T. S. edition may be as perfect as possible.

Many passages of our early English writers still require, and merit, elucidation.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

#### VERSES TO HENRIETTE MARIE BY JASPER MAYNE.

Reading MR. BOLTON CORNEY's contribution from the *Musarum Oxoniensium* of 1643 ("*N. & Q.*" 4th S. ii. 147), I was reminded of a similar little volume on my shelves, also containing a poem to Charles I.'s queen by the same poet. The volume is probably rare, as it was wanting in my late friend Dr. Bliss's collection of Oxford books, and I do not find it described in any work at hand. It is a small 4to of forty-four leaves, with the following title, which I give in full:—

"*Musarum Oxoniensium CHARISTERIA pro Serenissima Regina Maria, recens e nixus laboriosi discrimine recepta. Oxonia, Typis Leonard Lichfield Academicæ Typographi, M.D.C.C.XXVIII.*"

The verses are as follows:—

"TO THE QUEENE.

"Whether our fears made dangers, that our joyes  
Might rise more solemne fro false fames, and noise;  
Or whether 'twere a true escape, and we  
Are seasonable to our loyalty:



The Histories (great queene) which tell of those  
Who travel for their wives, and felt their throwes,  
Are but just prophecies of us, who doe  
Now know, when queenes teeme, kingdomes labour too.

But all the danger's past, and we have seene  
How much more tis to scape, then to lye in.  
No birth had recompenc'd our losses, since  
Your safety's more, then had you borne a prince.  
For though't had prov'd a phenix, yet 'twould bring  
Still greife, if't from its parents ashes spring:  
Since better tis such issues be suppress,  
Which can't be borne unless they burne the nest.

Nor joy we only that y'a are well, and scape,  
But are return'd to your first forme and shape:  
You are the queene still; on your face, and cheekes,  
No lady need, for your lost beautyes seeke.  
After so many childbeds, in your eyes  
Do still new starres, and constellations rise,  
And the same sparkle keeps awake those fires  
In your king, which first kindled his desires.

So goddesses of old, though they did fill  
Earth with their offspring, were immortal still.  
So roses have borne gods, and childbirths felt,  
Yet have still blusht, and have still fragrant smelt.

Tis for mean features not to beare, and hold;  
Or after each delivery to wax old:  
And we may call those ladies pooles, not springs,  
Whose beauties one hard birth to drynesse brings.  
They are but only toucht, no fixt perfume,  
Who in the use, and chafing, doe consume.

In you a constant stock of beauty floures;  
Powring forth rivers, yet like fountaines growes,  
Evermore emptying, yet not spent or dry'd;  
And after numerous ebbs, showing full tyde.

Thus though the sunne scatter years, months, and  
dayes,

Yet are his beams whole, and entire his rayes.  
Thus tapers doe light tapers, yet no flame  
Is lost by giving, but remains the same.  
So to call you lesse beauteous, were a sinne:  
Things cannot lessen, which doe still begin.

"JASPER MAYNE, M.A.  
of Ch. Ch."

My transcript is literal as regards spelling and punctuation, the only liberty taken being in the suppression of capital letters. The English portion of this little quarto contains a number of loyal effusions by other members of the university—viz. Jo. Herbert (fourth son of the Earl of Pembroke), John Windebank, R. Mill, W. Cartwright, R. Barrell, Edmond Vaughan, J. S., Horatius Moore, J. Wither, J. T., Ja. Jackson, Jos. Howe, R. Lovelace, H. Nevill, Franc. Atkins, H. C., Ed. Gray, H. Ramsay, H. Benet, E. Yorke, Humphry Hull, Charles May, W. Towers, Rich. Paynter, Ri. West, Ric. Greville, R. Bride-oake, John Harris, John Lowen, Ralph Hare, R. Cary, T. Dale, and the printer—Leonard Lichfield.

I have only to add that I purchased the volume, some five or six years ago, at a bookstall in Shore-ditch. It is in excellent condition, neatly bound in calf by Mackenzie. EDWARD F. RIMBAULT.

IZAACK WALTON: HIS MISCELLANEOUS POEMS.—It is well known, I believe, that Walton's name appeared in print as early as 1619, when the second edition of a portion of a book entitled

*Alcilia*, &c., was dedicated to him. But his earliest effort as an author was his *Complete Angler*, written some years before it came from the press in 1653. Twenty years prior to the latter date, Walton contributed an "Elegy to the Memory of Dr. Donne," printed in the 4th edition of Donne's *Poems*, 1633. In 1635 he wrote eight lines beneath Donne's portrait, by W. Marshall, which accompanies the first 8vo edition of Donne, issued in the same year. Then we have the MS. verses which were found attached to a copy of one of Sibbes's books ("N. & Q." 3rd S. i. 14), and to these may be added the following lines prefixed to a too-little-known volume, Sparke's *Scintillula Altaris*, 1652, 8vo:—

"To the Author, upon the Sight of the first Sheet of his Book.

"My worthy friend, I am much pleas'd to know  
You have begun to pay the debt you owe  
By promise, to so many pious friends,  
In printing your choice Poems, it commends  
Both them, and you, that they have been desir'd  
By persons of such Judgment; and admir'd  
They must be most by those that best shal know  
What praise to holy Poetry we owe.

So shall your Disquisitions too; for, there  
Choice learning, and blest piety, appear.  
All usefull to poor Christians: where they may  
Learne Primitive Devotion. Each Saint's day  
Stands as a Land-mark in an erring age  
To guide fraile mortals in their pilgrimage  
To the Celestiall Can'an; and each Fast,  
Is both the soul's direction and repeat;

All so exprest, that I am glad to know  
You have begun to pay the debt you owe.

"IZ. WA."

W. CAREW HAZLITT.

P.S.—I do not think that the lines quoted in "N. & Q." (3rd S. i. 14) are necessarily anterior in date to the present, though found attached in MS. to a book published in 1641.

ROBIN GOODFELLOW: "THE MERRY PUCK."—Many years ago, Mr. J. Payne Collier reprinted from a mutilated copy in his possession a metrical history of Robin Goodfellow. Mr. Collier did not know even the title of the piece he was reproducing, as his copy had lost the first leaf; and several others being defective, he was obliged to supply from conjecture the missing words. A second copy, however, exists, and in a recent publication (*Hand. of E. E. L.*, art. "Robin Goodfellow") the exact title, *The Merry Puck*, &c. is given. This copy also enables us to ascertain in some cases how the lacunæ really ought to be filled in. The last stanza of chap. i. ought to read:—

"The christening time then being come,  
Most merry they would be:  
The gossips drank good store of sack,  
As then provided be.  
And Robin was this infant call'd,  
So named then was he.  
What pranks he did, and how he liv'd,  
I'll tell you certainly."

The two opening lines of the second chapter are likewise wanting in the copy used by Mr. Collier. In the original tract, now before me, they run thus:—

"When Robin was a pretty bud,  
Some dozen years of age."

In this second copy, which, however, is of a different impression from Mr. Collier's, though probably for the most part, as with all popular productions, a mere *verbatim* reissue, the heading of chap. ii. is, *How Robin, &c., not Showing how, &c.*, as Mr. Collier prints it, no doubt in accordance with his original. W. CAREW HAZLITT.

P.S.—The 'other gaps in the text the copy I have used is, unluckily, not capable of supplying.

EXECUTIONS, PUBLIC AND PRIVATE.—As a query has already appeared and been replied to in "N. & Q." (see 3<sup>rd</sup> S. ix. 480) touching the date of the first of the following events, it is not impossible that the like information may some day be sought with respect to the other two. It may perhaps therefore be well, for facility of reference, to print the grim record as under:—

1. *Last Execution for attempted Murder.*—Martin Doyle, hanged at Chester Aug. 27, 1861.

[Note.—The new Act had been already passed before the prisoner was put upon his trial, but (unfortunately for him) did not take effect until some little time after the date of his execution—coming into operation, in fact, on the first day of November following.]

2. *Last Public Execution.*—Michael Barrett, author of the Fenian explosion at Clerkenwell, hanged at Newgate May 26, 1868.

3. *First Private Execution* (i. e. execution within prison).—Thomas Wells (murderer of Mr. Walsh, station-master at Dover), hanged at Maidstone Aug. 13, 1868. J. B. SHAW.

"I LOVE THEE, BETTY," AND "WHISTLE, DAUGHTER, WHISTLE."—I send for "N. & Q." what, though coarse enough to the fastidious, are, I think, redeemably amusing, especially if said and sung, as I once respectively heard them at a rustic gathering, some thirty-five years ago, in a Craven dale:—

I love thee, Betty.  
Dost thou, Johnny?  
Hey! but I wonder where?  
In my heart, Betty.  
In thy heart, Johnny?  
Thou never yet made it appear.  
But I'll wed thee, Betty.  
Wed me, Johnny?  
Hey! but I wonder when?  
On Sunday, Betty.  
On Sunday, Johnny?  
Hey! I wish it were Sunday then!

Whistle, daughter, whistle, and you shall have a cow;  
Whistle, daughter, &c.  
I cannot whistle now.

Whistle, daughter, whistle, and you shall have some sheep;

Whistle, daughter, &c.

I cannot whistle yet.

Whistle, daughter, whistle, and you shall have a man;

Whistle, daughter, &c.

[Here the singer whistles the rest of the tune.]

What's the reason, daughter, that you can whistle now?

What's the reason, &c.

Because I'd rather have a man than sheep or a cow.

Note that the two short fourth lines and the one long fourth line are sung to the same melody by the adroitness of the singer.

R. W. DIXON.

Seaton-Carew, co. Durham.

GOLDSMITH'S TONY LUMPKIN.—It may interest some reader or future editor of *She Stoops to Conquer*, to know that, in the year 1637, "Anthonie Lumpkin" was tenant of fifty acres of fen land near Boston, in Lincolnshire, part of 4399 acres then lately drained by Sir Anthony Thomas and his co-adventurers. Lumpkin's immediate landlord was Sir Walter Norton, who possessed 462 acres of this drained land. (See State Papers, Domestic Series, January 1, 1637-8.)

PAUXILLUM.

VAL' AMBROSA.—It may be worth noting that the convent is dissolved; the place is now an horticultural college. Visitors are no longer entertained at the convent, but they will find superior accommodation, and quite as reasonable, at a new hotel kept by the same proprietor as the hotel at Pelago—the half-way house.

J. H. DIXON.

### Queries.

ANDRÉ BAIAN.—

"Baian ou Baion (André), prêtre indien, né à Goa; il embrassa la religion chrétienne et vint à Rome, où il reçut les ordres en 1630. On a de lui plusieurs bons ouvrages, particulièrement une *Traduction de l'Énéide en vers grecs, et une de la Lusiade de Camoëns, en vers latins*. Dictionnaire Universelle. Paris, 1810."

To what Indian tribe, or family, did Andrew Baian belong, and where can a fuller account of his life and writings be found?

R. R. W. ELLIS.

Starcross, near Exeter.

CELIBACY PUNISHED.—In turning over the leaves of an old note-book, I found the following memorandum supplied by a deceased friend who resided in the parish to which it refers:—

"Ordered, that all young unmarried persons above seventeen years of age do forthwith go to service, or be proceeded against according to law."—*Extract from the Parish Book of Hilton, Dorset, A.D. 1739.*

Perhaps some of your correspondents may be able to throw some light on a law which may well appear at the present day to be so stringent.

CHAS. WARNE.

Brunswick Road, Brighton.



## CHASSEPOT.—

"The experiments now making at Lyons to ascertain the exact nature of the wounds produced by the Chassepot rifle are regarded as another symptom of the approaching conflict. These experiments are made upon the dead carcasses of horses, and the result is satisfactory—for those who make them. The hole produced by the bullet is so small as to be scarcely visible—not the smallest drop of blood indicates the spot; but such is the power of the projection that the missile penetrates the flesh with a rotary motion so rapid and so violent, that the wound increases in size a hundredfold as it gets deeper; so that the perforation of the ball at its entrance is scarcely bigger than a pea, while the wound left by its passage is big enough for the two fists to enter."—"Gossip from Paris," in the *Birmingham Journal*, August 29, 1868.

I am much puzzled by the above description. Does the bullet work like a circular saw, or how? Perhaps some scientific correspondent will clear up the difficulty.

FITZHOPKINS.

DODDINGHERN LANE.—Is the exact position of what was formerly called Doddington Lane in Rochester known at the present time? I find a statement in Fisher's *History of Rochester* that it "seems to have led from the principal street to Boley Hill," but this is somewhat vague. It is referred to in the early charters of St. Andrew's Priory, Rochester, as a boundary; but as the elucidation of other boundaries depends upon its exact position, I am anxious to learn what I can about it. In vol. ii. p. 72 of *Archæologia Cantiana* there is a very excellent plan of ancient Rochester, by the Rev. Beale Poste, showing the old walls and gates, but Doddington Lane is not mentioned. Can any of the correspondents of "N. & Q." help me? W. H. HART, F.S.A.

Folkestone House, Roupell Park, Streatham, S.W.

DOWNSHIRE, THE CHARPENTIER, AND WALTER SCOTT.—A recent obituary notice went the round of the papers of the death of the Marquis of Downshire. Can any of your readers tell me what relation the late marquis was to the Downshire who, in 1797, gave Charlotte M. Charpentier to Walter Scott in marriage? The Downshire of that period seems to have dropt all intercourse with his ward after having given his consent to her marriage with Scott; and Lockhart, in his life of Sir Walter, it seems to me, shrouds the connection mysteriously. What was it? Who was Jean Charpentier, the devoted royalist of Lyons? What position did he hold under government? When did he die? When did his wife and her two children come to England, and with whom? Where did she die?

Did these questions concern Downshire and the Charpentiers only, they might and would appear trivial and impertinent, but mixed up with them is an imperishable name, and anything that may throw light upon the story of Sir Walter Scott is of public interest.

J. T. B.

OLD ENGLISH WORDS.—In preparing my edition of the (complete) Poems of Phineas Fletcher for the press, I am puzzled with the italicised words in the following lines from his *Sicelides*:—

1. "This is a *dessamore* Cosma lately gave me . . ."
2. ". . . grows cold and *chare* nipt by the hoarie frost."
3. "We shall fish freely if your *fearmore* [or sear-more?] be off."
4. "Your sonne *strives* . . . Art sure he lives?  
[Query, a corruption for "survives"]?
5. Olinda is fast, and by my *disamour* hath quench't her love with death." [See No. 1. ?]

My Giles Fletcher is just ready, and Phineas will go to press *immediately*. Hence a speedy response will add to the obligation.

ALEXANDER B. GROSART.

15, St. Alban's Place, Blackburn.

EPIGRAM ON FRIENDS.—In my copy of Bland's *Adagia of Erasmus*, which bears the autograph of "C. D. Badham" inside the cover, is the following pencil note:—

"Friends are like melons. Shall I tell you why?

To find one good you must a hundred try.

Our translation from —? C. D. B."

From what has this been translated?

EDWARD J. WOOD.

FLY-SPOTS.—I have a valuable book, well bound in cloth, richly gilt, which has been injured by fly-spots. Can any correspondent tell me how I can remove them? F. S. A.

HARDINGE FAMILY.—Can any of your readers give me any information regarding the early history of the family of Hardinge or Harding? The first I can find is Hardingus, who, in the reign of William I., was prepositus of Bristol. From him are descended, I believe, the Berkleys and Hardinges, but I cannot discover when the two families separated from the parent stem. In Briggs's *History of Melbourne, Derbyshire*, is given a pedigree of the Hardinges from the sixteenth century. What I want, therefore, is the pedigree of the family before the time at which Briggs commences. I have a great number of notes referring to members of the family during the intervening period, but I find it impossible to connect them together so as to form a complete pedigree.

J. E. C.

HOGHALL MONEY.—What is the meaning of the word *hogatt* or *hogall* as used in the following memorandum on the margin of an old folio:—

"Mrs. Wright indebted to Richard Basset for keeping a mare four weeks for work, 5s. 6d., by the Hoghall money, 1s. 6d. 1784."

There are in the same volume MSS. relating to "Great Claybrooke" and a register of the "Bas-

sett" family, which may be of use to some of your correspondents.

W. J. C.

12, Augustus Street, Manchester.

"LE VRE DE BOSCO."—In a Perambulation of the Forest of Blackmore in the Cambridge University Library (2139, Ll. 1, 10), there is an abbreviation *vre*, which occurs more than once—*e. g.* "et sic Le vre de Bosco in orientali parte"; "semper in Le vre de Bosco versus Austrum." An interpretation of this contraction is much desired.

C. W. BINGHAM.

"MYLECRABINE."—What are the words of this popular Manx song? I want the Gaelic, not the English version.

O. O.

NEW COURT, CO. HEREFORD.—I should be greatly obliged to any of your Herefordshire correspondents who could tell me the name of the owner or owners of a small estate or farm called "New Court," near Michaelchurch-Esde, in that county, between 1740 and 1780.

A. X.

THE RIVER OUSE.—Among the curious notes accompanying the *Piscatory Eclogues* of the nearly forgotten Moses Browne (ed. Cave, St. John's Gate, 1739,) occurs the following on the river Ouse, called by him the Great:—

"It is very remarkable that in the year 1399, which preceded the civil wars, this river at a place called Harewood, in Bedfordshire, stood still, and the stream, *retiring both ways*, left a passage on foot along the channel for three miles together; which same thing happened again, as the additions to Camden assert, in the year 1648."

The note will be found, *eclogue vii. p. 108.* If the note had terminated with the first instance, I should not have remarked upon it: the century and the troublous times would have accounted for any such record; but it is otherwise with the second, backed by the learned continuators of Camden. Are there any other accounts of this extraordinary occurrence in contemporary writers or in topographical histories?

J. A. G.

Carisbrooke.

RHYMING LATIN INSCRIPTIONS.—On the floor of Bodmin church is a portion of a gravestone, much worn, the inscription on which, with the assistance of some friends, I have been enabled partially to decipher. It runs thus:—

"✠ Hic . q . tumlat . Thomas lmoyle . sic . vocabat . Migras . a . se . lo . pet . . . . . ut . hic . vmib : spē . sit . celo . levat."

The date of the stone is probably about the middle of the fifteenth century. A Thomas Moyle was mayor of Bodmin in 1432. There is a cross flory in the central part of the slab, and the legend is around the border in well-formed church-text letters.

Can any reader of "N. & Q." assist me, from some standard formula, in supplying what is necessary to complete this inscription? Extended

I imagine the words would form a verse of six lines, thus—

1. "Hic qui tumulatur
2. Thomas l'Moyle sic vocabatur
3. Migrans a seculo pet [it?], &c.
4. . . . . ut hic vermibus
5. . . . .
6. Spiritus sit celo levatus."

There is a somewhat similar verse on the brass of Canon William de Fulbourne, near Cambridge, circa 1360—viz.

"Hic vermibus donor,  
Et sic ostendere conor,  
Quod sicut hic ponor,  
Ponitur omnis honor."

I should be glad of a reference to examples of such rhyming (and perhaps scanning) epitaphs, that the blank may be supplied occasioned by the loss of part of Thomas l'Moyle's slab.

JOHN MACLEAN.

Hammersmith.

RING.—Who was "N. Ring of Merton College, Oxford, 1750"? I have a book which formerly belonged to him, and in other respects is of some interest; and I should be glad to have any particulars of his history, if such remain.

JOB J. B. WORKARD.

ST. BEES.—I recently had an opportunity of visiting the Priory church of St. Bees in Cumberland. Buck's engraving, 1739, shows the fine Early English choir in ruins. It is now used as a lecture-room, and its utility for that purpose has probably been the means of preserving its interesting features from destruction. The restoration of the venerable building has been well cared for, and its nave and transepts kept in good order. If the choir reverted to its original use, few churches in the north of England could compare with it. Some of your correspondents date from St. Bees, and I would venture to hope they would favour the readers of "N. & Q." with an account of their noble Priory church, and its recent restoration.

THOS. E. WINNINGTON.

SQUEEZING WATCH.—In the *British Apollo*, 1708 (concerning which see *passim* "N. & Q." 1<sup>st</sup> S.), is an advertisement for the recovery of a "gold squeezing watch," lost or taken from a lady's side going out of Pinkethman's booth the last day of May Fair. I should also like to know what kind of timepiece was called a *squeezing watch* at that period.

CHARLES WYLIE.

STOCKGRAVE, CO. DEVON.—Where is this place? Burke (*General Armory*) assigns a coat of arms to "Hunt of Stockgrave, co. Devon and Worcester." This coat was, I find, granted in 1592 to James Hunt of Danskes, the son of Robert Hunt of *Stockgrene* in Devon. (Harl. MSS. 1069, 1422, &c.) At Stock Green, in *Worcestershire*, resided in the seventeenth century a family of Hunt.



Ursula, daughter of Ralph Hunt of Stock Green, Esq., and wife of Richard Kenwrick, was buried in 1669, and their son Richard Kenwrick was baptised at Bradley, co. Worcester, in 1629. (Baker's *Northampton*, i. 694.) A similar coat of arms is attributed to "Hunt of Worce" in Harl. MS. 1144. Query, for Stockgreve in Devon should we read Stockgrene in Worcestershire? H. S. G.

ULSTER RECORDS: JOSIAS WELSH.—The Rev. Josias Welsh, Presbyterian clergyman of Templepatrick in Tyrone, is said (in the Life of his father, John Welsh, minister of Ayr) to have died somewhere in Ulster, in 1634. He left a son, John, afterwards minister of Irongray, and (it is said) other children. I wish to learn where Josias Welsh died, or is buried, who his wife was, and particulars regarding his other children (if any). Are there existing records of the presbytery of Ulster of the seventeenth century, which might give information on these points? Any reader who is good enough to reply will please address me to the care of the Publisher of "N. & Q."

ANGLO-SCOTUS.

### Queries with Answers.

HISTORICAL PAINTING.—I know of a picture of an incident in which a nobleman condemned to death by starvation is preserved by his wife or daughter with her own milk. Can any of your learned correspondents inform me of the names of the parties, and a correct account of the occurrence? E. J. L.

[Byron, in *Childe Harold*, canto iv. 148-151, alludes to this story:—

"There is a dungeon, in whose dim drear light  
What do I gaze on? Nothing: Look again!  
Two forms are slowly shadow'd on my sight—  
Two insulated phantoms of the brain:  
It is not so; I see them full and plain—  
An old man, and a female young and fair,  
Fresh as a nursing mother, in whose vein  
The blood is nectar:—but what doth she there,  
With her unmantled neck, and bosom white and  
bare?" &c.

The difficulties attending the full belief of the tale of the Roman Daughter, or, as she is sometimes called, the Grecian Daughter, are thus stated in Lord Broughton's *Historical Illustrations of the Fourth Canto of Childe Harold*, 1818, note to stanza 148: "Alluding to the famous story of the Roman daughter. A Temple of Piety was built in the Forum Olitorium, by Acilius Glabrio, the Duumvir (Liv. *Hist.* lib. x.), to commemorate the victory of his father over Antiochus at Thermopyle, and a gold statue of Glabrio was placed in this temple. Festus mentions that it was consecrated on a spot where a woman once lived who had nourished her father in prison with her own milk, and was thus the occasion of his being pardoned. (Sex. Pomp. Fest. de Verb. sig. lib. xx. ex

Bib. Ant. August. p. 598, vol. vii. ed. Lucae. 1772.) Solinus has much the same account. It is a pity that so fine a tale should be liable to such contradictions. The father in Festus is a mother in Pliny (*Hist. Nat.* lib. vii. cap. 36), and the plebeian of the latter is a noble matron in Valerius Maximus (lib. v. cap. iv. note 7.) The naturalist lays the scene in the prisons of the Decemvirs, and adds, that a Temple of Piety was erected on the site of these prisons, where the Theatre of Marcellus afterwards stood. The other writer (Valerius) makes no mention of the temple. It seems clear, however, that Festus and Pliny allude to the same story, and that the change of sex was, perhaps, occasioned by some confusion of the father of Glabrio with the mother of the pious matron."

The story of the Roman Daughter is thus narrated by Valerius Maximus, *Romæ Antiquæ Descriptio*, lib. v. ch. 4: "Of Piety towards Parents." He says, "No mischief, no poverty, cheapens the price of piety: rather the trial of it is the more certain, by how much the more miserable. The prætor had delivered to the triumvir a noble woman to be put to death in prison, being condemned for some heinous crime. But the keeper, compassionating her case, did not strangle her presently. All the while he gave her daughter liberty to come to her, after he had diligently searched that she carried her no food, believing that in a little time she might be starved to death. But seeing her live many days without any alteration, he began to consider with himself by what means she kept herself alive; thereupon more diligently watching her daughter, he observed her giving her breast to her mother, and pacifying the rage of her hunger with her nipples. The novelty of which wonderful sight being by him related to the triumvir, by the triumvir to the prætor, by the prætor to the council of the judges, they granted the woman her pardon."

Valerius, among his "Foreign Examples of Filial Piety," has given another similar story, probably the Grecian version. He says, "The same is said of Pero's piety, who preserved her father Cimon, fallen into the same misfortune, and in prison, nourishing him like an infant, in his decrepit age, with the milk of her breasts. Men's eyes are fixed, and in an amaze, when they behold this example of piety represented in painting."—Samuel Speed's translation, 1678, p. 231.

The story has been dramatised by Arthur Murphy, and entitled *The Grecian Daughter*, Lond. 1772, 8vo.]

HYLTON CASTLE, DURHAM. — Can any of your correspondents give the undersigned any information regarding this ancient building, and whether any records exist or any local history can be consulted as to the period in which it was built (supposed to have been in the tenth century)?

ALEX. P. FALCONER.

Bushey Rectory, Watford, Herts.

[When, or by whom, Hylton Castle was founded, has not been ascertained; nor is the form or extent of the original structure known, it having undergone several important alterations. The best account of it will be found in Surtees' *Durham*, ii. 20-39, where it is stated

that "the centre only of the present structure is ancient. The east front exhibits an oblong square tower rising above a portico of modern Gothic work. The west front has in the centre the great entrance, or gatehouse, perhaps nearly in the state in which it was reared in the reign of Richard II. A.D. 1377-1399." It was the residence of the ancient family of Hylton from the time of King Athelstan (A.D. 925-940) to the year 1746; the building has the arms of the Hyltons and their alliances engraven on it in numerous places.]

**HISTORY OF FAIRS.**—Observing in "N. & Q." 3<sup>rd</sup> S. iv. 477, Dec. 12, 1863, that a correspondent, J. H., asks where he can inspect the best collections for a history of fairs, and that you state that he should endeavour to obtain permission to inspect the curious collections of the late Mr. Filinham, sold by Messrs. Puttick & Simpson, Aug. 7, 1862—lots 352 and 353, Bartholomew Fair; lot 395, Miscellaneous Collections for the History of May, Bow, Horn, Fairlop, Greenwich, and Camberwell Fairs; lot 396, Notices of Hyde Park Fair in 1838; and lot 408, Frost Fairs—I should feel greatly obliged if you can inform me where I can inspect the above lots, more particularly lots 352 and 353, Bartholomew Fair; and lot 395, the Miscellaneous Collections: the latter lot I should be glad to know if for sale. J. R. D.

Brixton Hill, Surrey.

[Lots 352, 353, were purchased by Mr. Henry Fawcett of 14, King Street, Convent Garden; 395, 396, by Mr. Boone, for the British Museum; 408, by Appleton of New York.]

**PENDRAGON CASTLE.**—There is an engraving of Pendragon Castle, Westmoreland, in Buck's *Antiquities*, taken early in the last century. While I was recently in that part of the kingdom I could find no present account of it in the guide-books, though it was one of the Clifford castles, repaired by the celebrated countess, together with Appleby, Brough, Skipton, &c. Does any part of it yet remain?

THOMAS E. WINNINGTON.

[Pendragon Castle was dismantled by Thomas Earl of Thanet in 1685. One of the flanking towers is still tolerably perfect. The situation is fine, on a mound above the Eden, which flows under the walls; on the other side it was protected by a deep moat.—*Vide Murray's Handbook for Westmoreland*, 1866, p. 116.]

### Replies.

#### BIOGRAPHY OF THE CHEVALIER D'EON.

(4<sup>th</sup> S. ii. 131, 215, 236.)

In noticing the *Vie Militaire*, &c. of this notorious man-woman, by De la Fortelle, P. A. L. does not mention the portrait prefixed, with its emblematic accessories—"Composé par J. B. Bradel, qui a gravé en grand le portrait de Ma-

demoiselle d'Eon, communiqué par elle à ce seul artiste," &c.

It is probably this portrait, "en grand," of which Voltaire speaks in a letter to his friend D'Argental, March 7, 1777:—

"On m'a envoyé un Chevalier Déon, gravé en Minerve, accompagné d'un prétendu brevet du roi, qui donne douze mille livres de pension à cette Amazone, et qui lui ordonne le silence respectueux, comme on l'ordonnait autrefois aux jansénistes. Cela fera un beau problème dans l'histoire. Quelque académie des inscriptions prouvera que c'est un des monuments les plus authentiques. Déon sera une pucelle d'Orléans qui n'aura pas été brûlée. On verra combien nos mœurs se sont adoucies."

In the *European Magazine* for March, 1791, will be found a portrait of "La Chevalière d'Eon" in hermaphroditic attire, "Née à Tonnerre le 5. 8<sup>bre</sup> 1728, J. Condé Delin<sup>t</sup> et Sculpt<sup>r</sup>."

Another portrait in oval, the face averted in profile, in masculine attire, and adorned with the cross of St. Louis, engraved by Mackenzie, will be found in *Eccentric Biography, or Memoirs of Remarkable Female Characters*, &c., 12mo, London, 1803.

There is also his portrait as "Mademoiselle De Beaumont"; a caricature of him—or her—and Dr. Musgrave, the Plymouth physician; a view of the Chevalier's birthplace in Burgundy; and a print representing the Chevalier before a jury of matrons assembled to determine the question of his sex.

A second edition of the *Life* by De la Fortelle was published in 1779, preceded by an *Epître* from M. Dorat to the Chevalier, and followed by documents relative to his quarrel with Beaumarchais, which are further detailed in the *Vie Privée, Politique et Littéraire de Beaumarchais*, (12mo, Paris, 1802, pp. 72-82) where the poet, who had been charged with the mediation between the king and his epicene agent, seems charged with having perverted a sum of 256,763 livres, which the latter asserts that he ought to have received.

There is also a pamphlet entitled—

"Epistle from the Chevalier D'Eon to the Right Hon. L—d M(ansiel)d on the regard to her Sex." Portrait, 4to, 1778.

Lord Mansfield was the judge before whom and a special jury had been tried at Guildhall, July 1, 1777, the extraordinary cause wherein Mr. Hayes, a surgeon, sought to recover from one Jaques, a broker, the sum of seven hundred guineas, for which the latter, in consideration of the payment of one hundred guineas, being fifteen per cent., had signed a policy of insurance to pay the plaintiff the said sum whenever he could prove that the Chevalier d'Eon was a female.

In the course of the trial it turned out that the plaintiff had sold, on the same terms, to "Baron Nolleken" (the sculptor?) a moiety of his chance.

Two French gentlemen were called to prove,



from their own certain knowledge and observation, that the subject of the examination was a female, and one of them "gave positive proofs of the same, by relating particulars too indelicate for us to mention."

Lord Mansfield commented on the indecency of the proceeding, which, he remarked, arose more from the unnecessary questions asked than from the case itself; that the witnesses had declared that they knew that the Chevalier was a woman, and that if she was not so, they were perjured; and that therefore there was no need of enquiring how and by what method they knew it. He thought, therefore, that the jury must find a verdict for the plaintiff,—which, without going out of court, and after a consultation of two minutes, they did, for seven hundred pounds and forty shillings.

Besides the sum thus given by the verdict to Mr. Hayes, it is said that he recovered three thousand pounds on other policies. Other very large sums were dependent on the same suit.

If the reader wishes to see a fuller account of this curious matter, he may refer to a notable piece of compilatory quackery, entitled:—

"Fifty Years' Recollections of an Old Bookseller, consisting of Anecdotes, Characteristic Sketches, and Original Traits and Eccentricities of Authors, Artists, Actors, Books, Booksellers, and of the Periodical Press for the last half Century, &c., 8vo. Cork, 1835."

The author of this precious farrago was William West, to whom we are also indebted for a *History and Topography of Warwickshire*, 8vo, Birmingham, 1830; and a little volume entitled *Tavern Anecdotes and Reminiscences*, &c. By one of the *Old School*, 12mo, 1825.

Cautioning the reader as to the possible inaccuracies of the blundering writer from whom I have taken the foregoing statement, I may add what he omits, that in spite of the verdict, the plaintiff in this scandalous cause failed to obtain his expected gain. The matter was again brought before Lord Mansfield, in the Court of King's Bench, when, the defendant pleading a previous Act of Parliament for non-payment, this was decided to be binding, and the verdict was reversed. The affair had, however, the consequence of causing the Chevalier to be regarded as a woman, and laid him open to the accusation of being a party to the transactions, and an intending sharer of the plunder. This caused his departure from England in Aug. 1777, after asserting in the public papers his innocence of complicity, and referring to a former notice in the papers of 1775, in which he cautioned all persons concerned not to pay any sums due on policies effected with reference to his sex, and declaring his willingness to controvert the evidence adduced on the trial, if he could obtain permission to return to England.

His assumption of female attire, which he con-

tinued to wear till his death, appears to have been forced upon him by his royal master Louis XV., and only submitted to with great reluctance, finally overcome by an imprisonment of some weeks in the castle of Dijon. The mystery attendant upon this extraordinary circumstance in his life, will probably never now receive a satisfactory explanation.

The Chevalier was skilful at fence; his profound knowledge of the theory of the art enabled him to render important aid to the elder Angelo in his well-known treatise; he was the constant guest and bosom friend of the latter; and it was with him that Angelo junior first tried his 'prentice hand with the foil. Besides his display with Mons. de St. Georges, as mentioned by P. A. L., he was also accustomed to exhibit in several provincial towns his knowledge of carte and tierce with Mrs. Batiman, an actress. John Taylor, who was accustomed to meet the Chevalier in advanced life at Mr. Angelo's, says that though dressed as a woman, "he spoke and acted with all the roughness of a veteran soldier," and expressed regret that one "who had made so conspicuous a figure should ever have been reduced to derive a precarious support from a public exhibition of his talents in fencing with a woman." (*Records of My Life*, 2 vols. 8vo, 1832, vol. i. p. 336.)

Such, indeed, was the case. The unfortunate Chevalier, who had returned to England, was deprived of his pension at the time of the French Revolution; and in Sept. 1795 an advertisement appeared, in which he stated "that at the age of sixty-eight she embraces the resources of her skill and long experience in the science of arms, to cut her bread with her sword; and instead of idly looking up for support from those who in her prosperity were her professed good friends, she relies on the liberality of Britons at large to protect an unfortunate woman of quality from the stings and arrows of outrageous fortune, in a foreign land and in the vale of years." At the house and table of the elder Angelo, the Chevalier was, as I have mentioned above, a frequent visitor. Here the pleasantly garrulous son relates—

"On my entrance, to my surprise, I beheld a lusty dame dressed in black silk, the head-dress a rosed *toupet* and laced cap. He had not the least beard, a diamond necklace, long stays, and an old-fashioned stomacher. My father leading me to the assumed lady, I received, *à la Française*, a kiss on each cheek. Ever afterwards when he dined at our house, though dressed as a woman, when the ladies retired, he remained to enjoy the glass and conversation. When I last saw him, he then lived a few doors beyond Astley's Theatre. He always dressed in black silk, and looked like a woman worn out with age and care."—*Reminiscences of Henry Angelo*, 1830, vol. ii. p. 59.

The reminiscent further adds:—

"At this period there was much talk about D'Eon's sex, and one day, when he dined at our house, Treves, the

Jew (who was afterwards one of the chosen guests at Carlton House), contrived a plan with a view to elicit something connected with the mystery. My father informed D'Eon that there was a person in the next room who would, on condition that he discovered his sex, on the instant pay him a thousand pounds, when he directly flew into a violent passion, and it was with much difficulty that my father could restrain his rage against the Jew."—*Ib.* p. 58.

Angelo speaks of memoirs of the Chevalier by Boswell. This I have not seen. Is it the work referred to by Mr. Lysons?

The Chevalier was fond of literature, and had cultivated it with success: an enumeration of his various works, as comprised in his *Loisirs*, 13 vols. 8vo, Londres, 1775, will be found in the *Biog. Univer.*, xiii. 185. In Sept., 1763, he was sent to London as Secretary of Embassy to the Duc de Nivernois, Ambassador from France to that court. This nobleman was succeeded by M. de Guerchy, and the Chevalier was appointed minister plenipotentiary. His disputes with this latter, which led to many of his subsequent misfortunes, are detailed in his *Lettres, Mémoires, et Négociations particulières*, 4to, 1763; which was succeeded by an *Examen des Lettres*, &c., 4to. Notwithstanding this unfortunate affair, the Chevalier enjoyed the confidence of his royal master Louis XV., and remained in correspondence with him till the death of that monarch.

A good account of the Chevalier, with a portrait by E. Cooper (a copy of that in the *European Magazine*) will be found in *Wonderful Characters* by Henry Wilson, 3 vols. 8vo, 1821.

The fencing exhibition of the Chevalier did not prove a source of much profit, and he became forced to dispose of his valuable library of books. These were sold by Christie in Pall Mall in 1791, the MSS. and political tracts realising enormous prices. The Catalogue, which is preceded by an *exposé* in French and English, giving curious details of the private life of the Chevalier, is now very scarce, and fetches a high price in France.

He also published at the same time:—

"An Account of the Facts, Motives, and Reasons, for the Public Sale of Property to satisfy Creditors before departing for Paris." 8vo. 1791.

In this curious pamphlet it is represented that Earl Ferrers received a sum of 5000*l.* on account of M<sup>dle</sup>. D'Eon, and applied 3000*l.* of it in repairing his mansion of Stanton Harold, neglecting the rightful claims of the lady.

The Chevalier died May 21, 1810, and was buried at St. Pancras. An autopsy was made by Mr. Copeland, surgeon, of Golden Square, when the body was discovered and certified, to be that of a perfect male.

WILLIAM BATES.

Birmingham.

## THE LATIN LANGUAGE.

(4th S. i. 535, 589.)

Although I have already shown (1<sup>st</sup> S. ix. 536-38) from the Classical Museum, &c., a remarkable similarity between the Celtic languages and Latin, I hope to be allowed to make some remarks on the correspondence of a later date, which originated in the query:—

"Where can you find a good account of that element in Latin which is not related to Greek—the barbarous element, as it is called?"

MR. BUCKTON in his reply mentions, amongst its elements, first, the language of the Illyrians, who were of Thracian origin. But the Thracian or Scythian has been considered the parent of Greek, see Jamieson's *Hermes Scythicus*. Second, of the Iberians. Several modern writers have maintained the Celtic origin, or affinity of the Iberians or Ligurians. Third, of the Celts or Gauls who originally inhabited the north of Italy; these were designated by the Romans Umbri:—

"From these authorities (Herodotus, lib. iv. c. 49; Dionysius of Halicarnassus, lib. i.; Pliny, lib. iii. c. 14), it is evident that the Umbri at a remote period occupied the greatest portion of North Italy. The Ligurians, a nation confessedly Celtic, seem to have shared the country with them."—Williams "On one Source of the Non-Hellenic Portion of the Latin Language" (*Trans. of the Royal Soc. of Edinburgh*, vol. xiii. p. 499).

Zenodotus of Trozene, a writer quoted by Dionysius of Halicarnassus (lib. ii. p. 49), as the author of a History of the Umbri, and who must be supposed to have examined into the subject, expressly asserts that the Sabini were originally Umbrians. These are his words:—

"The Sabines, who are indigenous, inhabited first the Reatine district; but being driven thence by the Pelasgi, entered that country, which they still inhabit, and having changed their name together with their situation, were called Sabini instead of Umbri. To connect the Sabini with the original population of Rome is an easy task," &c.—P. 503.

Thus, there is but one barbarous element of Latin, viz. the Celtic:—

"Considering the Umbri as confessedly the most ancient people of Italy, I think we may safely ascribe to them . . . . the primitive form of its language, until the several communities of the Etruscans, Sabines, and Latins successively detached themselves from the parent nation, and from a combination of different elements, adopted also different modifications of the same primeval tongue."—Williams, p. 513.

But the language of the Etruscans was a corruption of Greek:—

"In its Italiae antiquae linguis (Etruscorum vel Oscorum) principia ac primordia vetustissime lingua Græce, inquinata scilicet ac corrupta latuisse nemo, qui acutissimi Lanzi de hac re doctissimum opus inspexit, dubitare potest."—R. Payne Knight, *Proleg. ad Homerum*.

BIBLIOTHECAR. CHETHAM.



## LACEMAKERS' SONGS: "LONG LANKIN."

(4th S. ii. 178.)

Forty years ago, when in Northamptonshire, I used to hear the lacemakers sing the now well-known ballad of "Hugh of Lincoln" ("It rains, it rains," &c.) Another, which I have never seen in print, but which I happen to have in MS., is "Long Lankin," of which I send a copy. Like the damsels whom Shakspeare represents as "chanting" the song which the Clown proceeds to sing (in *Twelfth Night*, Act II. Sc. 4), the equally "free maids" of my childhood's days often chanted, rather than sung, as they sat in rows "in the sun" or in the "lace-school," an institution which is perhaps effete. But Shakspeare's lacemakers made "bone lace," and not "bobbin lace," with which only I am acquainted. I could perhaps remember some few other ditties which the lacemakers used to sing, though my impression is that they were often mere childish nursery rhymes like "Sing a song of sixpence." Such probably was one which began in this way:—

"I had a little nutting-tree,  
And nothing would it bear  
But little silver nutmegs  
For Galligolden fair"—

of which I recollect no more, but that, as a little boy, I used to tell them to say "nutmeg-tree," which they obstinately refused to do. By-the-way, there was a long piece about "Death and the Lady," which the "free maids" used to chant. This exhausts my present reminiscences, so I shall proceed to give you "Long Lankin":—

"Said my lord to his lady as he got on his horse,  
'Take care of Long Lankin, who lives in the moss.'  
Said my lord to his lady as he rode away,  
'Take care of Long Lankin, who lives in the clay.  
The doors are all bolted, and the windows are pinned,  
There is not a hole where a mouse can creep in.'  
Then he kissed his fair lady as he rode away;  
For he must be in London before break of day.  
The doors were all bolted, the windows all pinned,  
But one little window where Lankin crept in.  
'Where's the lord of this house?' said Long Lankin.  
'He is gone to fair London,' said the false nurse to him.  
'Where's the lady of this house?' said Long Lankin.  
'She's in her high chamber,' said the false nurse to him.  
'Where's the young heir of this house?' said Long Lankin.  
'He's asleep in his cradle,' said the false nurse to him.  
'We'll prick him, we'll prick him all over with a pin,  
And that will make your lady come down to him.'  
They pricked him, they pricked him all over with a pin,  
And the false nurse held a basin for the blood to drop in.  
'O nurse! how you sleep, and O nurse how you snore!  
You leave my son Johnson to cry and to roar!'  
'I've tried him with suck, and I've tried him with pap;  
Come down, my fair lady, and nurse him in your lap:  
I've tried him with apple, and I've tried him with pear;  
Come down, my fair lady, and nurse him in your chair.'

'How can I come down, it's so late in the night,  
And there's no fire burning, nor lamp to give light?'  
'You have three silver mantles as bright as the sun;  
Come down, my fair lady, all by the light of one.'

'Oh! spare me, Long Lankin, spare me till twelve o'clock!

You shall have as much money as you can carry on your back.

Oh! spare me, Long Lankin, oh! spare me one hour!  
You shall have my daughter Nancy, she is a sweet flower.'

'Where is your daughter Nancy? she may do some good;

She can hold the golden basin to catch your heart's blood.'

Lady Nancy was sitting in her window so high,  
And she saw her father as he was riding by:

'O father! O father! don't lay the blame on me;  
It was the false nurse and Lankin who killed your lady.'

Then Lankin was hung on a gallows so high,  
And the false nurse was burnt in a fire close by."

To the best of my recollection this copy is not quite complete, and it was sung with occasional *ad libitum* variations, as "Sally" or "Betsy" for Nancy. It is probable that inquiry in the lacemaking districts would produce copies of other old ballads. B. H. COWPER.

If MR. EDWARD PEACOCK will refer to a note (3rd S. ix. 30) he will discover that "Mirry-land" is no *terra incognita*. Bishop Percy's nonsense about "Milan" and "the Po" is indeed "a fancy, not worth a serious answer." "Mirry-land town" is Lincoln = Mere-land town = Merry-land town = the town of Mere-land = the land of meres, or fen-lakes. Any one who has visited the Fens must have heard such phrases as "A good farm, but too merey"; "Too much mere-land," &c. &c. The meres have been mostly drained, but many of the larger ponds still retain the name of "meres." S.

## QUEEN BLEAREYE'S TOMB: PAISLEY ABBEY.

(4th S. i. 309, 486, 584; ii. 60.)

ESPEDARE's last able paper (in which, however, he speaks too flatteringly of my humble aid) goes far to solve the difficulty that has been long felt regarding this tomb, and I think establishes clearly the fact that it is a composition of two: (1) the recumbent figure, intended for Marjory Bruce; (2) the altar-tomb, that of some dignified ecclesiastic—the laymen's shields being those of allies or relatives of this latter personage.

It will interest ESPEDARE to know that the Crocs were, at an early period, among the land-owners of the county of Peebles, as well as Renfrew. (See *Orig. Paroch. Scot.*, vol. i.)

He is perfectly right in his correction of my erroneous construction of the curious charters by Robert III. to his brother and nephew, the Albany. I delayed acknowledging this till I had

again consulted the originals; and these show distinctly that it was the "homage and service," not the money grant, which were to be received by Sir Robert Stuart after the death of his brother the Earl of Carric. Perhaps the following extract (supplying contractions) may be acceptable, as it is not every one who examines the Great Seal register:—

"Robertus, etc., Sciatis nos dedisse concessisse et hac presentis carta nostra confirmasse dilecto consanguineo nostro Murdaco Senescallo militi pro homagio et servicio nostro et speciali retinencia sua\* carissimo primogenito nostro David Senescallo Comiti de Carric, ad terminum vite sue continuand. et ipso primogenito nostro in fata forsan decedente continuand. similiter dilecto filio nostro Roberto Senescallo militi prout in literis ipsis Murdaci inde confectis plenius continet centum marcas sterlingorum annuatim levand. et percipiend. de magna custodia nostra burgi de Abirdene per manus customariorum nostrorum ibidem qui pro tempore fuerint proportionaliter ad festas pentecoste et sancti Martini in Yeme," etc. etc.—*Reg. Mag. Sig.*, p. 213, No. 51.

I think the epithet "primogenitus" is quite conclusive against the statement of Abercromby and Duncan Stuart, that Robert III. had an elder son John. These writers are considered very indifferent authority. *ESPEDARE* is also right in correcting me as to the existence of Robert III.'s other natural son James of Kilbride, who occurs in Robertson's *Index of Lost Charters* as having had a grant of that barony, "with ane tailie" [entail]. This was one of the forfeited estates of the Comyns, and had been bestowed by Robert I., or his son David, upon the High Steward. I am almost ashamed to confess that, though I spent the best part of my life within a ride of Paisley, I have only seen this tomb on two occasions; and my knowledge of its architecture is chiefly derived from the very beautiful and accurate work of Mr. Billings.

ANGLO-SCOTUS.

#### PARISH REGISTERS, ETC.

(4th S. ii. 262 *et antea*.)

I am very glad to find that the subject of parish registers is now receiving attention, and trust that by the persevering efforts of "N. & Q.," Parliament may ere long be induced, not only to provide for the safe custody of existing books, but to provide the clergy with persons better qualified to make the entries correctly than they have proved themselves to be.

As a superintendent registrar, I have to receive every quarter from the incumbents of the several parishes in my district copies of the marriage entries for the preceding quarter; and sad it is to see the little attention that men of education (as our clergy are) bestow on the plainest requisites. They have had to fill up forms, but even those

\* In Robert Duke of Albany's Charter, immediately following, are added here the words "in pace et guerra." Its terms are otherwise the same.

they do not seem to understand: there are of course a few exceptions. I have tried hard to "educate" them up to the mark, but I have now abandoned the task in despair.

But the object of my present writing is to make a few comments upon the statements of G. W. M. in "N. & Q." 4th S. ii. 262, and remove some misapprehensions which he seems to entertain.

Let me first say that the registrars under me (and I believe the praise may be given generally) are most earnest and indefatigable in the performance of their duties. Deaths there is but little chance of their omitting to register, as their certificate is required to be shown to the minister or other person burying; or if not shown, the clergyman officiating is bound to report the fact to the registrar, that he may have the proper entry made.

With "births" I admit that there is some difficulty, as, unless the parent feels the importance of registering his child's birth, the registrar may never hear of it. In country places the gossips take care that the fact is known; but in large towns it is impossible for the registrar to find them out for himself. I trust, therefore, that G. W. M., when he is next blessed, will not wait for the registrar calling upon him; for although that officer is entitled to, and is paid (by the guardians) a fee upon every entry, he cannot register that of which he is not informed.

I will now proceed to notice G. W. M.'s peculiar grievance. Why in a large town, no entry of a birth may not be made unless the father of the child "takes the trouble" to give notice to the registrar, I have above shown; but does G. W. M. think it "a trouble" to perhaps secure the civil rights of his child by an authorised and legal entry of the fact of its birth? How many an inheritance has been lost by the want of such a record! Surely no parent can think this a "trouble." But, it seems, he registered his child's birth, without giving a (Christian) name. This the law allows; but as it also allows six weeks after the birth for gratuitous registration, I find that in almost all instances the name is decided upon before the registration takes place. Still it sometimes happens that no (Christian) name appears in the first entry. But here the law provides a remedy, as is shown by G. W. M. himself. After baptism, the name may be inserted; but any request to add anything to the register, as required by G. W. M., would have subjected the registrar to severe punishment, and rightly. I will only ask, in conclusion, why, if after discussion (no doubt with his better half) G. W. M. was able to decide upon a name next day, he could not have had the "discussion" on the day before, and thus saved all parties much "trouble"? A SUPERINTENDENT REGISTRAR.



Your correspondent W. H. C. has not perhaps seen my communication to "N. & Q." (4th S. i. 584), which conveyed the intelligence that the subject of the preservation of the old parish registers would shortly be brought before Parliament. Will W. H. C. send me his address? And this leads me to suggest that your correspondents who use initials might safely add their addresses; which would be the means of communicating information, without the trouble and delay of applying to the Editor of "N. & Q.," who, in the last number, is requiring the addresses of two gentlemen for whom he has letters.

JOHNSON S. BURN.

The Grove, Henley.

PARISH AND PRESBYTERY REGISTERS (4th S. ii. 20.)—I must entirely disagree with DR. ROGERS, at least in so far as presbytery and synod registers are concerned. He is evidently generalising from rare instances. I know as a fact that many presbyteries and synods have provided fireproof safes for the keeping of: heir registers, and that in almost all cases they are preserved with studious care. If DR. ROGERS will examine Dr. Hen. Scott's invaluable *Fasti Ecclesie Scoticanæ*, of which two parts are now published and a third is about to appear, he will find that, with few exceptions, the records of presbyteries and synods are nearly complete since 1688. No doubt previous to that time there are many blanks; but looking to the changes from presbytery to episcopacy, and from episcopacy to presbytery, this is not to be wondered at, as it is well known that in many cases the ejected possessors carried away the ecclesiastical registers. Dr. Scott's work relates cases (for example, Glasgow) in which the abstracted records were not recovered for more than half a century. DR. ROGERS ought certainly, too, to have known better than point to the case of the "Booke of the Kirk" which perished in the burning of the Houses of Parliament, as an example of "indifferent keeping." Everybody knows (and the story is fully told in Dr. Lee's evidence before the Committee on Patronage) that these volumes, which had of course belonged to the Episcopalians from 1661 to 1689, were carried off by them; that they fell into the hands of the Hon. Archibald Campbell, and that he deposited them in Sion College, under conditions which prevented their being seen by any one.

T. G.

FOLK LORE (4th S. ii. 154, 187.)—In further reference to the song of "Nickeldy Nod," your readers may perhaps be curious to see a Scotch version of it, which I here subjoin. I used to hear it sung many years ago by an old woman in Fife, and have written it down wholly from memory. There were three verses of it; but the

last, though sufficiently piquant, I dare not venture to quote:—

"When will we be married?  
Says auld Nicol Mac-Cud.  
Oh! we'll be married the morn:  
Isna that exterdordnar gude?  
Will we be married nae sooner?  
Says auld Nicol Mac-Cud.  
What! would ye be married the nicht?  
I think the auld runt's gane wud.  
What will we hae to our supper?  
Says auld Nicol Mac-Cud.  
Oh! we'll hae parritch and lang kail:  
Isna that exterdordnar gude?  
And will we hae naething better?  
Says auld Nicol Mac-Cud.  
What! would ye hae roasted and sodden?  
I think the auld runt's gane wud."

D. B.

Maida Vale.

ROTHSCHILD AT THE BATTLE OF WATERLOO (4th S. i. 535; ii. 114.)—That the great Hebrew capitalist was at Waterloo himself, nobody believes; but it is certain he had an agent there who was first to bring the intelligence of the great victory to England. The news was not made public till the interests of his employer were served. The name of this agent was "Roworth." I believe he was cousin or near relative of the late W. Roworth, alderman and mayor of Nottingham, with whom I frequently saw him about forty years ago, after he had retired on a liberal pension. His own account was, that he slept the night before it on the battle-field, under some slight shelter. As soon as the total defeat of Napoleon was assured, he made a rapid journey to the coast, and crossed the channel in an open boat.

ELLCEE.

Craven.

BURNS QUERIES (4th S. i. 553.)—I have made inquiries in Dumfries respecting Dr. Thomson, and I have no doubt that I am able to give the information your correspondent requires. At the death of Burns in 1796, Mr. John Thomson, about sixteen years of age at that time, was usher to Mr. Gray, the rector of Dumfries Academy, where the eldest son of the poet was in attendance, and I am told that the families of Thomson and Burns were on intimate terms. So much was this the case, that Dr. Thomson told my informant, to whom he was related, that the poet used to meet him between five and six o'clock in summer mornings in the Dock Park, rented by Dr. Thomson's father, for the purpose of improving his knowledge of the French language, with which Dr. Thomson was well acquainted. This intimacy will account for any information he may give regarding the poet's last moments. Mr. Thomson subsequently became tutor in the family of the celebrated Dr. Gregory, professor in the University of Edinburgh, and thereby was able

to pursue his medical studies. He graduated there in June, 1809, and practised for a short time in Deal, and some years after also for a short time in Dumfries. He retired, however, to Edinburgh, and died there in November, 1847, at the age of sixty-seven. CRAWFORD TAIT RAMAGE.

PASQUILLS (4th S. ii. 226.)—In or about the sixteenth century there lived in Rome, near the Piazza Navona, a tailor whose shop was the resort of the wits and gossips of the city: his name was Pasquino. A fragment of a very fine ancient statue (supposed by some to represent Menelaus supporting the corpse of Patroclus; by others, a soldier of Alexander) was found in this neighbourhood, and set up near the tailor's shop. The wits took to affixing upon the base of this statue any epigrams, satires, or lampoons which came into their heads—often extremely biting against persons of authority or of note; and the same custom continues to this day. The statue, being the vehicle for the wit of Pasquino's gossips, came itself to be termed Pasquino, and the lampoons *Pasquinate*, or in English "pasquinades" or "pasquils." The witticisms of Pasquin were very frequently retorted by counter-witticisms affixed to the base of another ancient statue, which stood in Martis Forum, and which hence acquired the name of Marforio. This figure is now in the museum of the Capitol. Allusions both to Marforio and to Pasquino are very frequent in Italian writings. W. M. ROSSETTI.

56, Euston Square, N.W.

The word *pasquille*, or *pasquil*, comes from the Italian *pasquilla*, meaning satire or libel. Its origin in that language is the following: A mutilated statue of a gladiator was discovered near Rome about three hundred and fifty years ago, and placed in the court of the Capitol. A custom shortly after arose of affixing to it satirical placards and libels on the government and different persons of distinction in the city. This statue was popularly called *Pasquino*, from the name of a barber remarkable for his sarcastic wit, who dwelt opposite. Hence the word *Pasquinata*, and its diminutive *Pasquilla*, came to denote satire, or the fictitious personage who served to conceal the real object of the satire. Thus, in the carnival ceremonial at Florence, there used to be a personage called *Pasquilla*, who acted a part similar to our clown in the pantomime, and against whom witty sayings were directed, intended for the authorities of the day. In English it has preserved both meanings. Thus in the poem of Drummond's, mentioned in "N. & Q." 4th S. ii. 226, it evidently means a satiric poem, whilst in the poems of Nicholas Breton, which came out in 1600, it signifies a fictitious poem. These are "Pasquill's Madcap," "Pasquill's Pass and Passeth not," and "Pasquill's Foolscap," &c. JAMES J. COOK.

"OF THAT ILK" (4th S. ii. 217.)—The subject raised in this article is not without interest. Whether this be an ancient and noble title peculiar to the Scots, may admit of some doubt. It is generally understood to denote that persons so designated are the heads of their families, holding the territorial lands passing by their own surnames.

The article proceeds to say, the title or designation gives a right of using supporters to the armorial ensigns, and is characterised as "a nobility really patriarchal, venerable, and ancient." I should feel particularly obliged to ESPEDARE, first, to give his authority for this passage; and, secondly, to say what king of Great Britain offered a title of nobility to the chief of the Grants, who declined it, asking, who would be the Laird of Grant?—apparently, as a reason for the refusal. QUÆRENS.

DANIEL DEFOE AND JOHN DOVE, D.D. (4th S. ii. 177, 232.)—I find the thought in a writer who probably had read neither Defoe nor Dove:—

"Erasmus wollte zuvörderst sich und dann erst das ewigliche andere Gute. In diesem Sichelstbuzerst wollen finden wir die Wurzel alles Uebels oder, in einem andern fast zum Sprichwort gewordenen Bilde, das Haar, bei dem der Teufel die Menschen fasst. Erasmus gehört zu der Gattung von Schriftstellern, welche dem lieben Gotte gar gern eine vortreffliche Kirche bauen möchten, den Teufel aber auch nicht kränken wollen, weshalb ihm eine kleine artige Capelle daneben errichtet wird, wo man ihm gelegentlich ein wenig opfern und eine stille Hausandacht für ihn treiben kann."—*Die Poesie und Beredsamkeit der Deutschen* von Franz Horn. Berlin, 1822, B. i. p. 35.

Mantes.

FITZTHOPKINS.

MR. AXON has not apparently discriminated between seeking to trace back an ultimately perfect thought to its earlier imperfect and varying expression and a charge of plagiarism. I made, as I meant, no "charge of plagiarism" against Defoe.

Confirmatory of Defoe's own original foot-note given by MR. AXON, I have just chanced on another use of the "proverbial saying":—"But it is a common adage that where God hath his church, there the Devil endeavoureth to have his chappell." This occurs in the

"Christian Liberty rightly stated and enlarged: being a briefe Vindication of the Lawfulness of eating things strangled, or meats confectioned with blood. . . of William Roe." (Oxford, 1662, p. 2.)

I am sure that the readers of "N. & Q.," in common with myself, should feel indebted for other and, if extant, earlier forms of the "adage." Dove does not "quote."

ALEXANDER B. GROSART.

"UP TO SNUFF" (4th S. ii. 226.)—Your learned and obliging correspondent F. C. H. asks information as to the origin of the above common expression. The query is somewhat difficult to



answer. Halliwell, in his *Dictionary of Archaic Words*, quotes (*sub voce*, "Snuff") the expression, but does not give any information respecting its origin. But the Rev. H. J. Todd, in his edition, with numerous corrections and additions, of Dr. Johnson's *Dictionary of the English Language* (London, 1818) gives the various meanings of the word "snuff." One of these he derives from the German word *Snuffeln*, to smell: the Teutonic form is *Snuffen*.

Now, according to Halliwell, the expression "Up to snuff" means "a person of great acuteness or perception." Hence, the original meaning may have signified a person *quick in smelling* = "up to snuff," that is, quick of perception, or acute in discerning the propriety or absurdity of an action. When the expression, in its present form, was *first used*, I cannot discover.

J. DALTON.

The verb to *snuff* has very often the sense of *to smell, or to scent out a thing*. Hence the common expressions, "he *smells* a rat"; "he *scent*s it out"; "he is on the right *scent*." It is descriptive of a clear-headed, shrewd, sharp-witted fellow, far too wide awake to be easily imposed upon or taken in. Just such an one as Martial contrasts with Cæcilius—

"Non cuiusque datum est habere nasum."

Epigram. b. i. 42, l. 18.

EDMUND TEW, M.A.

DORMOUSE (4th S. ii. 190).—If Mr. WILKINS will only consult the *Edinburgh Review*, to which I have given a reference already, he will find that much objection exists to the derivation of this word from *dormouse*, a suggestion which is more ingenious than true. Seeing that the root of the Fr. *dormir* exists in old English in the forms *dare*, *dor*, it is very hard that we are to be referred to the French for it. It is harder still that *mouse* may not be allowed to mean *mouse*, because it happens to be tacked on to this old English *dor*. See Halliwell, s. v. *dor*, *dormedory*, *dare*, *daure*, *daze*. Again, if the word *dormouse* were merely French, we might expect the plural to be *dormouses*, a corruption of *dormousees*; but it is not so. It is true that Mr. Wedgwood adopts the derivation from *dormouse*; but here, *for once*, I disagree with him; and I do so the more readily, because the explanation of the old English *dare*, to be stupified, is given in his own book, vol. i. p. 436; where he also actually mentions *dor*, to stupify. *Dor* would, in German, be spelt *thor*; accordingly, *thor* signifies a *fool* in that language. *Dormouse* means simply a *stupid* or *sleepy mouse*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

UNDESIGNED COINCIDENCES (4th S. ii. 200).—S. H. thinks it is not very likely that Burns had

read Wycherley's *Plays*. Why should such an opinion be entertained? We find the poet ordering a copy of Wycherley's works in March 1790; and he had, as his correspondence shows, a decided dramatic taste. The song "A Man's a Man for a' that" was not written until more than four years after he had ordered a copy of Wycherley. I have no doubt that Burns had read the *Plain Dealer*, and that the striking impression quoted by S. H. (so congenial to the mind of the poet) had remained in his memory, as we find was the case with certain passages in Young's *Night Thoughts*, e. g. :—

"Stars rush, and final Ruin fiercely drives  
Her ploughshare o'er creation."—*Night ix.*

In Burns—

"Stern Ruin's ploughshare drives elate  
Full on thy bloom."—*To a Mountain Daisy.*

"When on a moment's point th' important die  
Of life and death spun doubtful ere it fell,  
And turn'd up life."—*Night vi.*

"I became myself the victim of a most severe rheumatic fever, and long the die spun doubtful, until, after many weeks of a sick-bed, it seems to have turned up life."—*Burns to Mrs. Dunlop, 31st Jan. 1796.*

C.

POCKET SHERIFF (4th S. ii. 179.)

"The custom now is (and has been at least ever since the time of Fortescue) that all the judges, together with the great officers and some privy counsellors, meet in the Exchequer on the morrow of All Saints (which day is now altered to the morrow of St. Martin by the last act for abbreviating Michaelmas term), and then and there the judges propose three persons to be reported (if approved of) to the king, who afterwards appoints one of them to be sheriff."—Blackstone, *Commentaries*, i. 341.

"When the king appoints a person sheriff who is not one of the three nominated in the Exchequer, he is called a pocket sheriff." (Christian's note to ditto. In the same way we talk of a pocket borough.)

"Some of our writers have affirmed that the king, by his prerogative, may name whom he pleases to be sheriff, whether chosen by the judges or no. This is grounded upon a very particular case in the fifth year of Queen Elizabeth, when, by reason of the plague, there was no Michaelmas term kept at Westminster, so that the judges could not meet in *crastino animarum* to nominate the sheriffs: whereupon the queen named them herself, without any such previous assembly, appointing for the most part one of the two remaining on the last year's list. And this case, thus circumstanced, is the only authority in our books for making these extraordinary sheriffs. It is true, the reporter adds, that it was held that the queen, by her prerogative, might make a sheriff without the election of the judges *non obstante aliquo statuto in contrarium*, but the doctrine of *non obstante*, which sets the prerogative above the laws, was effectually demolished by the Bill of Rights at the Revolution, and abdicated Westminster Hall when King James abdicated the kingdom. However, it must be acknowledged that the practice of occasionally naming what are called pocket-sheriffs, by the sole authority of the crown, hath uniformly continued to the reign of his present majesty."—Blackstone's *Commentaries*, i. 342.

J. WILKINS, B.C.L.

"YOUTH'S MAGAZINE" (4th S. ii. 204.)—About 1861 this magazine was acquired by the Sunday School Union, and for about four years continued to be exceedingly well edited by Mr. William Rothery, one of their secretaries. The children of serious families, however, are now catered for by so many similar publications, that this, the oldest, and in some respects the best of them, did not, I believe, meet with very great success.

JOB J. B. WORKARD.

In answer to your correspondent R. INGLIS, I beg leave to inform him that the above periodical was the first of a religious tendency published with a design to benefit the young. It was set on foot by the Rev. John Campbell, the African missionary and traveller, Mr. W. F. Lloyd, Mr. W. Brodie Gurney, Mr. Shrubsole, and Mr. W. Marriott—none of whom are now living. There may have been some others, but the above I personally knew to be connected with it.

The first number was published in September 1805, and, together with the numbers for the following year, formed the first volume. The actual editorship for the first ten years was wholly in the hands of my father, Mr. William Marriott; and the entire profits (as he did not accept any remuneration), amounting to many hundred pounds, were devoted to religious and charitable institutions. He relinquished his connection with it at the end of 1815, and I am unable to give any information on the subject after that date. There were many contributions from Jane Taylor under the signature of "Q. Q."; but as all the original manuscripts were destroyed about twenty years since, I am unable to state the names of many other contributors.

I have the first ten volumes bound in my possession, and shall be very happy to submit them to the inspection of your correspondent.

A. MARRIOTT.

Woodland Road, Redhill, Surrey.

WHITE HATS (3rd S. v. 136.)—White hats were worn three hundred years ago by one who was anything but a "Radical"—the husband of Queen Mary, Philip of Spain, as can be seen on a fine portrait of him on horseback and in armour, with a small brownish cloak, in the private apartments of Windsor Castle.

P. A. L.

BISHOP PERCY (4th S. ii. 169, 205.)—The descent of the *Piercys* of Worcester, and afterwards of Bridgnorth, from the ducal house of Northumberland, is asserted in a MS. armorial of Worcestershire of the seventeenth century in my possession as follows:—

"Peircie of Worcester.

This familie doe take their deriuation from the noble Earles of Northumberland, as witnesseth the coate, for they beare Or, a lyon rampant azure, which is the same but their difference is a mullet on a cressant surmounted

by another cressant, which is a great distance from the first house."

Thomas Piercy, mayor of the city of Worcester in 1662, was the bishop's lineal ancestor.

H. S. G.

JACOBITE SONGS: "LORD DERWENTWATER'S GOOD NIGHT" (4th S. ii. 181.)—This piece, included in the common collections of Jacobite minstrelsy, is now known not to be a genuine relic. It is the composition of the late Robert Surtees of Mainsforth, who represented it to his friend and correspondent, Sir Walter Scott, as an original poem of the time to which it refers, and it was accordingly, on Scott's recommendation, inserted in James Hogg's *Jacobite Relics*. Mr. Surtees had a genius for literary deception. He was, for instance, the author of "Bartram's Dirge" included by Scott in the *Border Minstrelsy*. He seems to have been unable to resist a love for practical jokes of this sort, and afterwards to have shrunk from the consequences of confessing them to the friends he had imposed on. In the case of the pieces now referred to, the deception was not discovered until after the death of all the parties named, when the private papers of the author revealed it. See his *Life*—a delightful volume in the series of publications by the Surtees Society.

NORVAL CLYNE.

Aberdeen.

There can, I conceive, be no doubt that the poem which goes under the name of "Lord Derwentwater's Good Night" was written by Mr. Robert Surtees of Mainsforth, in the bishopric of Durham. It is published among that gentleman's poetry in *A Memoir of Robert Surtees, Esq.* . . . by George Taylor, Esq. A new edition . . . by James Raine, M.A. . . . (Surtees Soc. vol. xxiv.), p. 253. Mr. Raine says concerning it that—

"Upon whatever foundation the 'Good Night' may rest, it is certain that every line here presented to the reader as it is copied from Hogg's publication\* proceeded from the pen of Mr. Surtees."

EDWARD PEACOCK.

W. H. C. says:—

"As there were adherents of the house of Stuart in America who sided with Gen. Washington in the American war," &c.

Will he kindly state on what authority he says this? I have always understood that the adherents of the house of Stuart who were in America at the time of the rebellion under Washington and Franklin remained as a rule loyal to the house of Guelph. Kingsburgh, the husband of Flora Macdonald, served in the regiment of Royal Highland Volunteers in Carolina, and suffered imprisonment (I think at Charlestown) at the hands of the rebels. (Vide *Lives* (or *History*)

\* *Jacobite Relics*, ii. 80.



of the Jacobites of 1715 and 1745, "Life of Flora Macdonald.")

There was published a short time ago in the United States (just after the close of the civil war), a collection of war and patriotic songs both of the North and South. I recollect reading a review of the same in one of the London papers. Possibly the work is obtainable at the American publishers and booksellers in London. A really good collection of Jacobite songs would, I am sure, be very acceptable.

WM. CHANDLER HEALD.

Clifford's Inn.

RANDLE MINSHULL (3rd S. iii. 278.)—On looking over some of the numerous pedigrees of my family, I find a Randolph Minshull, with these remarks attached to his name: "Randolf Minshull, he was called from his great learning Scholar Minshull. Sold lands to Sir Thomas Aston" (see Harl. MS. 2142). It also says Sir Richard Minshull of Bourton was his son.

The above Randolph is supposed to have written *The Antiquities of Cheshire*, 1591. He was son of Geoffrey Minshull (who died 1603, aged sixty-four) by his wife Ellen, daughter of William Bromley of Dorfold Hall, Cheshire, and sister of Sir Thos. Bromley, Lord Chancellor of England, and Sir Geoffrey Bromley, Justice of Cheshire.

Can VERAX inform me if the above remarks concerning this Randolph are correct; and where I can see the volume of *Collections for the Antiquities of Cheshire*?

I also find Sir Richard Minshull, who was created Baron and Viscount Minshull, had a brother Geoffrey who was called the "Antiquarian"; he died 1658, aged fifty-seven. Is anything further known of him? Randle Holmes makes the above William Bromley cousin to the Lord Chancellor Bromley.

JOHN B. MINSHULL.

Bow Road.

MADAME DE POMPADOUR (3rd S. xii. 153, 214, 443.)—In reference to Madame de Pompadour, whose title of Duchess was disputed in "N. & Q.," I communicated in November, 1867, a letter from the representative of the General Director of the Archives of the French Empire, from which it appears that this title is given correctly to Madame de Pompadour. I have subsequently been favoured by the General Director himself, who has furnished me also with the brevet conferring the rank of duchess during her life.

RHODOCANAKIS.

"Archives de l'Empire,  
B<sup>n</sup> 21,211.

"Paris, le 10 décembre 1867.

Prince,

"Depuis la lettre que j'ai eu l'honneur de vous écrire le 23 octobre dernier, j'ai fait continuer les recherches demandées par vous. Elles ont été enfin couronnées de succès, et j'ai le plaisir de vous adresser une copie sur

papier libre du brevet du roi Louis XV, en date du 12 octobre 1752, brevet que je vous signalais dans ma lettre, et qui élève Madame de Pompadour au rang de duchesse.

"Veuillez agréer, Prince, l'assurance  
de mes sentiments les plus distingués, &c.

"Le Directeur-Général des Archives de l'Empire,

"Membre de l'Institut,

"(Sign.)

MARQUIS DE LABORDE.

"A Son Altesse

Monseigneur le Prince Rhodocanaki

"Kersal Dale Villa,

"Broughton,

"Angleterre."

"Brevet en faveur de la Dame Marquise de Pompadour.

Aujourd'hui, 12 octobre 1752, le roy étant à Fontainebleau, voulant donner des marques de considération particulières, et de l'estime que Sa Majesté fait de la personne, de la dame Marquise de Pompadour, en luy accordant un rang qui la distingue des autres dames de la cour, Sa Majesté veut qu'elle jouisse pendant sa vie des mêmes honneurs, rangs, préséances et autres avantages dont les duchesses jouissent, m'ayant Sa Majesté commandé d'en expédier le présent brevet qu'elle a pour témoignage de Sa volonté signé de Sa main et fait contresigner par moy Conseiller-Secrétaire d'Etat et de ses commandements et finances, Commandeur de ses ordres, &c. &c.

"(Archives de l'Empire, Série O, Registre 96, F<sup>o</sup> 313.)"

ANCIENT AND MODERN SUPERSTITIONS (4th S. ii. 202.)—I think H. G. W.'s experience must be singular. I have worn spectacles in London streets for a long time, and never noticed any tendency to extemporization on the part of those who met me: yet H. G. W. says this has been to him matter of "constant annoyance." I feel inclined to question the authority of the servant-girl whom he consulted.

JOB J. B. WORKARD.

MAINE = MANY (4th S. ii. 199.)—

"Tis much more praise

To be a honest man, then live maine dayes."

In the West of England the word *maine* is frequently used in the sense of many. For example, I have been told that "Farmer B. has lost a *main* lot of sheep," that my "vowles eat a *main* deal of barley."

G. W. M.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Sussex: Archaeological Collections relating to the History and Antiquities of the County. Published by the Sussex Archaeological Society. Vol. XX. (Vol. VIII. of the Second Series.)* (Bacon, Lewes.)

It says a great deal for the richness of Sussex in historical and archaeological materials, that we can honestly declare, of the twentieth volume of the *Sussex Archaeological Collections*, that it is as interesting and varied as any of its predecessors. "Midhurst, its Lords and its Inhabitants," by Mr. Durrant Cooper; Mr. St. Croix's "Parochial History of Glynde," with Mr. Scharf's instructive note on "Portraits of Hampden"; Mr. Arnold's "Shakespeare, Lady Percy, and her husbands Hotspur and Lord Camoys"; Sir Sibbald's "Buckhall at Cow-

dray"; are of themselves sufficient to give value and importance to the volume, which contains, in addition, a large mass of information which must be welcome to all Sussex antiquaries.

*The Natural History of Man; being an Account of the Manners and Customs of the uncivilised Races of Men.* By the Rev. J. G. Wood, M.A. With new designs by Angas, Danby, Wolf, Zwecker, &c. Engraved by the Brothers Dalziel. Africa. (Routledge.)

Mr. Wood may be congratulated on having, in the work before us, found a companion to his *Illustrated Natural History* likely to share the popularity which that amusing work has attained. As Mr. Wood observes, the accounts of the manners and customs of the various people whose history forms the subject of the work, are scattered among a vast number of books, many very scarce, and many very expensive; and it has been his task to gather these together in this new work, and "to present to the reader, in a tolerably systematic and intelligible form, the varieties of character which develop themselves among races which have not as yet lost their individuality through the influence of modern civilisation." But Mr. Wood has not depended solely on published accounts. He has had the opportunity of consulting the diaries and note-books of many travellers who have never given the history of their travels to the public; and he has used these materials with such tact as to produce a book which ethnological students may consult with advantage, and the general reader will peruse with satisfaction; while its numerous illustrations and the variety of amusing narratives and stirring incidents scattered through its pages are sufficient to insure its becoming a favourite book with all youths who delight, as most boys do, to pore over records of the perils and dangers which beset travellers among savage and uncivilised tribes.

*The Book-worm: A Bibliographical Review,* edited and illustrated by Ph. Berjeau. Published at the Office, 4, Brydges Street, Covent Garden.

This curious serial, the only one especially devoted to bibliography, continues its useful course, and, what is its not least interesting feature, its admirable reproductions of old wood-engravings. In the curious discussion which must inevitably follow what a correspondent has called Mr. Holt's "pestilent heresies," the opinion of so skillful an adept as Mr. Berjeau will be looked for with interest.

**LIFE AND WRITINGS OF DEFOE.**—Such of our readers as are interested in the biography and literary history of Daniel Defoe will remember the papers which Mr. Lee contributed to "N. & Q." on the discovery in the Public Record Office of the six letters addressed by Defoe, in the year 1718, to the Secretary of State. These letters clearly showed that the writer was then connected with several public journals, and, consequently, that all the biographers of Defoe had erroneously affirmed that after 1715 the remainder of his life was spent in peaceful seclusion, entirely apart from the public affairs of the world. Mr. Lee, who had been for many years an indefatigable collector of everything connected with the life and writings of Defoe, has pursued the evidence thus afforded that Defoe was probably actively engaged in literary pursuits during the last sixteen years of his life, and is now about to give the result of his inquiries to the public in the shape of three handsome octavo volumes, the first of which will contain a new memoir of Defoe, to which will be prefixed an amended catalogue of Defoe's writings, amounting to no less than two hundred and fifty-four works; while the second and third volumes, devoted to writings by Defoe hitherto unknown, will contain more than three hundred and fifty essays and

letters on subjects moral and religious, imaginative and humorous, amatory, ironical, and miscellaneous.

**"HAUNTED HEARTS."**—The publication of this now legally-celebrated Story is at last announced. After four years' suspension, during successive actions in various Chancery and Appeal Courts, the Judgment of the House of Lords has been finally given in favour of its copyright as purchased by Messrs. Sampson Low & Co. The publishers have determined to associate their victory with the inauguration of a cheap copyright series of American books at 1s. 6d. each, nearly uniform with the well-known little editions of English Authors, published by Baron Tauchnitz. The first volume of Messrs. Low & Co.'s Series will be the work in question (by the Author of the *Lamp-lighter*), and the second volume by the Author of the *Autocrat of the Breakfast Table*, entitled *The Guardian Angel*. To be followed by a work of a leading American Author, on the 1st of every alternate month.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

ELPH'S ISRAEL, by Thomas, M.D.  
GRACE AGUILAR'S DAYS OF BRUCE.—WOMAN'S FRIENDSHIP—HOME INFLUENCE—WOMEN OF ISRAEL.  
SCOTT'S HISTORICAL ROMANCES. Royal 18mo.  
BARRETT'S MAGUS, 4to.  
CONJUROR'S MAGAZINE, 2 Vols.  
MYSTICAL WORKS OF PARAGRAPH, PETER STEERY, BEMEN, WM. LAW, &c.  
JERRICK'S JACQUES AND JULIETTES.

Wanted by Mr. Thomas Millard, 38, Ludgate Hill.

### Notices to Correspondents.

**UNIVERSAL CATALOGUE OF BOOKS ON ART.**—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

**ONALD.** Only the Book of Genesis was published in 1832 of an exact reprint of the Authorised Version of 1611.

**EARLATA.**—4th S. II. p. 200, col. i. line 23, for "line" read "perpendicular line"; Note s, for "Arcana" read "Ariana"; col. ii. line 3, for "Cheluky" read "Chalukya"; line 6, for "Banawagiri" read "Banawasi."

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAPPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

**THE PRETTIEST GIFT FOR A LADY** is one of JONES'S GOLD LEVERS, at 11l. 11s. For a GENTLEMAN, one at 10l. 10s. Rewarded at the International Exhibition for "Cheapness of Production."

Manufactory, 338, Strand, opposite Somerset House.

## PAINLESS DENTISTRY.

**MESSRS. GABRIEL.**

(ESTABLISHED 1815.)

**NEW PAMPHLET, Price 3d.**

Free by Post Four Stamps.

"Messrs. Gabriel are particularly successful in their system of Artificial Teeth, which they fix firmly in the mouth by means of an Elastic Gum without springs, painlessly, and without any operation."—*Herald*.

"Invaluable to clergymen, public orators, and invalids."—*Court Journal*.

Charges: Tooth from 5s.; Set from 4 to 20 guineas.

London: 56, Harley Street, W.

London: 64, Ludgate Hill, E.C.

Liverpool: 184, Duke Street.

Brighton: 38, North Street.

ATTENDANCE DAILY.



LONDON, SATURDAY, SEPTEMBER 26, 1868.

## CONTENTS.—N° 39.

NOTES:—Hannibal's Passage of the Alps, 289—Thomas Baker, of St. John's College, Cambridge, "*Socius Ejectus*," 16.—Life Delineated, 291—Bagenalle, or Bagnall, of Staffordshire and Ireland, 16.—Henry Constable: Perpetuation of Bibliographical Fallacies—Desiderius Erasmus, Roterodamus—Lucienne, a Girl's Name—Eikon Basilike: French Translation—A Strange Mistake—"Barbaric Pearl and Gold"—"Beauty but Skin-deep"—Hacket Family—First Book printed in Newcastle—Corbillard, &c.—Deadly—St. Mary's, Castlegate, York—Sign-board: the Saddler's Horse, &c., 292.

QUERIES:—Election Colours, 295—Anonymous, &c.—Assessments in Aid—Baskerville's Letter to Horace Walpole—Dellamere or De la Ware—French Proverb—Goa, or Goa Rasthra, &c.—Hobbledehoy—Hordenshire and Ouse and Iwernt—Hugh of Manchester—"Les Sens"—Oudin's "Spanish and French Dictionary"—Pay of the Army in 1775—Proverbial Expression—Quotations wanted—"Love and War"—Robin Hood—Russian Medal—Spenser's "View of the State of Ireland"—St. Woollos, Newport—Vestments of the Thirteenth Century, &c., 296.

QUERIES WITH ANSWERS:—St. Decuman—Sir Denner Strutt—John Bill—Gold Locket—"Hogen Mogen" or "Hogan Mogan"—Benting-time—Northumberland Shilling—Poem on a Sleeping Child, 293.

REPLIES:—Motion of the Horse, 301—Brat, 16.—The Comyns of Eidenoch, 302—"L'Histoire Poétique, 303—Illustrations of Bishop Percy's Folio Manuscripts, No. II., 304—Perpetual Youth, 305—Coroners' Inquests, 306—The Fairford Windows: "St. Christopher of 1423," 16.—"The Victim"—Maine=Many—Anonymous Portrait—Dore Abbey—"Old Familiar Faces, &c., 307.

Notes on Books, &amp;c.

## Notes.

## HANNIBAL'S PASSAGE OF THE ALPS.

I believe the learned are not agreed in proposing any very plausible explanation of the apparently extraordinary assertion supposed to be made by Livy, that Hannibal levelled or perforated the rocks which opposed the passage of his army over the Alps by means of vinegar. Lord Napier of Magdala is a consummate military engineer, but I have not found it recorded that he smoothed the way for his elephants in his Abyssinian expedition by chemical agency. May we suppose, then, that we have not understood the meaning of this passage of Livy? The following incident will perhaps lead us to suspect that this may be the case, and that Livy never meant to make so extraordinary a statement; or at least, if he did, may serve to account for the manner in which the mistake on his part arose:—

Some years ago I happened to be travelling in the South of France, and my only companion in the coupée of the diligence was an intelligent French engineer who had been for some time employed in executing road-works in the Alps. We touched upon the disputed points as to the route pursued by Hannibal, and in the course of conversation he proposed what has ever since appeared to me a no less true than simple explanation of the meaning of this passage of Livy. The word used by Livy, it will be remembered, is

*aceto*, which we translate as though it were the ablative case of *acetum*, vinegar. Now my friend assured me that the common implement used by workmen in those parts of the Alps to hew their way through rocks was still called by them "an *aceto*," pronounced, as probably it was in Roman times, *acheto*, Angliçè "a pickaxe." In fact, *acheto*, axe, hatchet, Fr. *hache*, German *hacke*, and the verbs derived from them, are evidently related. Nothing of course would be a simpler statement than that Hannibal forced his way amidst impassable rocks by the pickaxe. Whether the word which Livy had picked up from previous accounts of Hannibal's exploits suggested to him, as it does to us, the false meaning of vinegar, may be difficult to say. Probably, had he used *aceto* in its technical meaning, he would have added an explanation, that so the mountaineers called a "*pick*." If he were deceived by the form of the word in considering it to mean vinegar, the case would be analogous to that of the old Eastern traveller Marco Polo, some of whose tales are so marvellous that his name has become almost synonymous with liar; and yet I remember the late eminent professor of Sanscrit at Oxford, Wilson, showing in one of his lectures, by means of his extensive knowledge of the habits, customs, and language of the inhabitants of India, that many of this traveller's extraordinary stories arose simply from his not understanding the accounts of his native informants. The professor had been able in several instances to trace the origin of the mistake, and to point out what it was which his informants must have told him, but which an imperfect comprehension of his authorities and a credulous love of the marvellous had misled him into representing as something utterly new and strange. Just so if a mere man of letters, as Gibbon describes Livy, unacquainted with rural affairs, were to read or hear that an extraordinary man like Hannibal had made his way through rocks by the *acheto*, it is not impossible that he might set down in his narrative that it was done by vinegar, when his authority only intended to say that it was effected by dint of plying the pickaxe.

If the observation of my French friend—whose name, I am sorry to say, I have quite forgotten—tends to throw light on an obscure passage in a classical author, I hope I may be excused for having taken up so much space in your columns.

THOMAS TANCRED.

THOMAS BAKER, OF ST. JOHN'S COLLEGE, CAMBRIDGE, *SOCIUS EJECTUS*.

The following is a list of some scattered books which once formed part of his library:—

1. Gee (John), Foot out of the Snare, 1624; and many other tracts in the volume. [Baker notes on the fly-leaf respecting Gee's book:—

"This book is very scarce, all or most of the copies having been bought up by Roman Catholics before they were dispersed, as Mr. Wood assures us. There seems to be truth in it, for the book is so scarce, that I never could meet with it in any public sale, and very rarely in any public library. The book is valuable for the knowledge of R. Catholic authors, and other discoveries, &c. &c."]

2. Heylin (Peter), *Help to English History*, 1773, 8vo. [With nearly 30 pp. of MS. matter in Baker's hand.]

3. Travers (Walter), *Full and Plaine Declaration of Ecclesiastical Discipline*, &c. 1574, 4to. [With a long MS. note by Baker respecting the book.]

4. Most strange and admirable Discoverie of the Three Witches of Warboys, &c. 1593, 4to.

"A book very scarce: they have no perfect copy at Queen's College, notwithstanding they are obliged to preach the Sermon annually."—*MS. note by T. B.*

5. Bridges (John), *Sermon preached at Pauls Crosse in Whitson Week*, 1571. Lond. (1571), 4to.

6. Nowel (Alex.), *Catechism*, &c., 1573.—*Declaration of the Recantation of John Nichols*, 1581. In one vol. sm. 8vo. [Baker calls Nichols "a very villain."]

7. Veron (John), *Stronge Battery against the Idolatrous Invocation of the Dead Saintes*. Lond. 1562, 8vo. [With the autographs of Baker and of T. Knyvet, who seized Guy Faux.]

8. Combaine (Andrew), *Commentaries*, &c., translated by Shute. Lond. 1562, 4to. [With his autograph.]

9. A Godly and Necessarye Admonition of the Decrees and Canons of the Council of Trent. Lond. 1564, 4to. [With his autograph.]

10. Bede, *History of the Church of Englande*, translated by Stapleton.—*A Fortresse of the Faith*, by Stapleton. In one vol. Antw. 1565, 4to.

"From the Rev. Thomas Baker's library, with MS. notes by him. A few leaves have been very neatly supplied in a contemporary hand, on which Mr. Baker makes the following remarks:—'This book had belonged to some true Catholic, as appears by the pains that have been taken with it. The good man, no doubt, thought he merited by the pains he took, unless it were enjoyed him as a penance. Be it as it will, I value it more thus perfected, then if it had been perfect in print. I think these two were the first books published by Stapleton.'"  
—*MS. note on fly-leaf.*

11. Staunford (W.), *The Kynges Prerogative*. Lond. 1567, 4to. [With his autograph.]

12. Gardiner (Bp.), *Detection of the Devils Sophistrie*, &c. Lond. 1546, 8vo. [With his autograph.]

13. Cooper (T.), *Admonition to the People of England*. — 1589, 4to. [With his MS. notes.]

14. Stanley (Sir W.), *A Discoverie of Doctor Allens Seditious Drifts*. 1588, 4to. [With his MS. notes.]

15. Pryne (W.), *Anti-Arminianisme*. 2nd edit., 1630, 4to. In a volume with two other pieces. [With his MS. notes.]

16. Laud, *Recantation of the Prelate of Canterbury*, &c. 1641, 4to. [With his autograph.]

17. Philibert of Vienne, *The Philosopher of the Court*, translated by George North. Lond. 1575, 8vo. [With his autograph.]

18. Advertisement from a French Gentleman, &c., 1585.—*A Declaration and Protestation published by the King of Navarre*, n. d.—*Three Letters written by the King of Navarre*, 1586.—*Defence and True Declaration*

of the Things lately done in the Lowe Countrey. In one vol., sm. 8vo. [With his autograph.]

19. Hakewill (George), *Answer to a Treatise written by Dr. Carter*. 1616, 4to. [With a memorandum in his hand.]

20. Baro (Peter, of Cambridge), *Sermons and Questions*, translated by J. L.—*Brocardi in Canticum Cantorum Expositio*, 1585, &c. In a volume, 8vo. [With his autograph and notes.]

21. *Examination for the Tyme, of a certaine Declaration lately put in print in the name and defence of certaine Ministers in London*. Lond. R. Jugge, n. d., 4to. [With his autograph.]

22. Clerk (John), *Opusculum planè divinum de Mortuorum Resurrectione*, etc. Lond., 1545, 4to. [With his autograph.]

23. *Estate of the English Fugitives under the King of Spain*, &c., 1595.—*The Spanish Pilgrime*, &c., 1625. In one vol., 4to. [With a MS. note in his hand.]

24. Enewstubb (John), *Lectures upon Exodus*, &c. Lond., 1578, 4to. [With his autograph.]

25. Becon (T.), *Actes of Christe and of Antichriste*, &c. Lond., 1577, 8vo. [With his autograph.]

26. Harvey (Gabriel), *Ciceronianus*, 1577.—*Rhetor*, 1577.—*Four Letters and Certaine Sonnets*, 1592.—*A New Letter of Notable Contents*, 1593.—*Pierce's Supererogation*, 1593. In one vol., 4to. [With his MS. notes.]

27. *Treatise of the Ministry of the Church of England*, 1595.—*Johnson (Fr.)*, *Certaine Reasons and Arguments proving that it is not lawfull to heare or have any Spirituall Communion with the present Ministerie of the Church of England*, 1608.—*Ainsworth (H.)*, *Counterpoysion*, &c., 1608. In one vol., 4to. [With his autograph.]

28. Ely (Humphr.), *Certaine Briefe Notes*.—*An Answer of Doctor Bagshaw*.—*An Answer made by me Charles Paget, Esquier, to Certaine Vntruths and Falsities*, &c.—*Answer vnto the Particulars objected in the Apology against Doctor Byshope*. In an 8vo vol. Paris, n. d.

"All these were men of Note, and severall remarkable particulars are contained in y<sup>e</sup> Collection."—*MS. note by Baker.*

29. Barlow (W.), *Vita et Obitus Richardi Cosin*, etc., 1598, 4to. [With his MS. notes.]

I have given the titles in short, of necessity. It seems to me (but I may be wrong) that these lists are of interest, as showing the line and range of reading of a distinguished man. In a copy of the *Year Book*, 40 Edward III., printed by R. Tottell, 1576, folio, the following note presents itself at the end:—

"Liber Richardi Baker, Interioris Templi, Januari, 1590. Richardus Baker de Abergavenny, in comitatu Monmouth, Interioris Templi."

Can this Richard Baker have been in any way connected with the Nonjuror Thomas? It is well known that many of Baker's books are still preserved in the library of St. John's College, Cambridge, having been presented to the college by its *Socius Ejectus*. It would be interesting to have had lists, as perfect as they could be made, of the libraries formerly possessed by such men as Baker, Gabriel Harvey, &c.

W. CAREW HAZLITT.



## LIFE DELINEATED.

The enclosed curiosity is, I think, worth a place in "N. & Q." :—

## LIFE.

The following remarkable little poem is a contribution to the *San Francisco Times* from the pen of Mrs. H. A. Deming. The reader will notice that each line is a quotation from some one of the standard authors of England and America. This is the result of a year's laborious search among the voluminous writings of thirty-eight leading poets of the past and present. The number of each line refers to its author below :—

1. Why all this toil for triumphs of an hour ?
2. Life's a short summer, man a flower.
3. By turns we catch the vital breath and die—
4. The cradle and the tomb, alas, so nigh.
5. To be, is better far than not to be,
6. Though all man's life may seem a tragedy ;
7. But light cares speak when mighty griefs are dumb,
8. The bottom is but shallow whence they come.
9. Your fate is but the common fate of all ;
10. Unmingled joys here to no man befall.
11. Nature to each allots his proper sphere ;
12. Fortune makes folly her peculiar care ;
13. Custom does often reason overrule,
14. And throw a cruel sunshine on a fool.
15. Live well ; how long or short, permit to heaven ;
16. They who forgive most shall be most forgiven.
17. Sin may be clasped so close that we cannot see its face—
18. Vile intercourse where virtue has no place.
19. Then keep each passion down, however dear ;
20. Thou pendulum betwixt a smile and tear.
21. Her sensual snares, let faithless pleasures lay ;
22. With craft and skill, to ruin and betray ;
23. Soar not too high to fall, but stoop to rise,
24. We masters grow of all that we despise.
25. O, then, renounce that impious self-esteem ;
26. Riches have wings, and grandeur is a dream.
27. Think not ambition wise because 'tis brave,
28. The paths of glory lead but to the grave.
29. What is ambition ?—'tis a glorious cheat !
30. Only destructive to the brave and great.
31. What's all the gaudy glitter of a crown ?
32. The way to bliss lies not on beds of down.
33. How long we live, not years but actions tell ;
34. That man lives twice who lives the first life well.
35. Make, then, while yet we may, your God your friend,
36. Whom Christians worship, yet not comprehend.
37. The trust that's given, guard, and to yourself be just ;
38. For, live we how we can, yet die we must.

1. Young ; 2. Dr. Johnson ; 3. Pope ; 4. Prior ; 5. Sewall ; 6. Spenser ; 7. Daniell ; 8. Sir Walter Raleigh ; 9. Longfellow ; 10. Southwell ; 11. Congreve ; 12. Churchill ; 13. Rochester ; 14. Armstrong ; 15. Milton ; 16. Bailey ; 17. Trench ; 18. Somerville ; 19. Thomson ; 20. Byron ; 21. Smollett ; 22. Crabbe ; 23. Massinger ; 24. Cowley ; 25. Beattie ; 26. Cowper ; 27. Sir Walter Davenant ; 28. Gray ; 29. Willis ; 30. Addison ; 31. Dryden ; 32. Francis Quarles ; 33. Watkins ; 34. Herrick ; 35. William Mason ; 36. Hill ; 37. Dana ; 38. Shakspere.

CUTLER.

Paisley.

## BAGENALLE, OR BAGNALL, OF STAFFORD-SHIRE AND IRELAND.

From time to time have cropped up in the pages of "N. & Q." so many scattered notices respecting the Bagnalls, that it is perhaps well to publish in a concise form—with a view rather to eliciting further information than to furnishing fresh facts—all that I have so far been able to string together respecting a family which, as old Fuller remarks, was "of such remark in this county (of Stafford), that before the reign of Henry VIII. there scarce passed a piece of evidence which is not attested by one of that name"; and which produced no less than three knights-marshal of the armies of Ireland in the most troubled period of that unhappy kingdom's existence.

Plot speaks of Ralph and Nicholas, sons of John Bagnall, as "raising again their sunk ancient family by their valour only"; and Sir Simon Degge attributes their second decadence to the sacrilegious crime of imbuing their hands in abbey-grants. "Delacresse was given to the Bagnalls, which, like a mushroom, rose on a sudden and vanished as soon in the first generation." Erdeswicke, however, puts another construction on it, telling us that—

"Sir Ralph, goodfellow-like, dispersed and dedit pauperibus ; for he sold the land, to the tenants for the most part, to every man his own, at so reasonable a rate, that they were able to perform the purchase thereof : and spent the money, gentlemanlike, leaving his son Sir Samuel to advance himself by his valour, as he before had done."

There is a curious tradition still orally handed down in the neighbourhood of Leek, that Queen Bess told him when he had become poor, "if abbeyes and granges would not serve, she must needs give him the run of her kitchen."

Among Foxe the martyrologist's MSS. we find, under the year 1555, a curious passage respecting this said illustrious spendthrift :—

"Soe they all kneled down and receyved itt (the pope's blessing), all save one, Syr Raulf Bagnall, who said hee was sworne the contrary to King Henry the Eight, which was a worthy prince, and labourid 25 yeres before hee could abolish him ; and to say that I will nowe agree to itt, I will not."

Mr. Gough Nichols shrewdly guesses that he was

"more probably a reckless, dissolute courtier, who chose to adopt the Protestant party ; and having but little to lose, did not stop short, from any scruples of sobriety or caution, in doing or saying whatever the impulse of the moment dictated."

Underhill classes him with the gamblers and "ruffling roysters" of bluff old Hal's reign. His name occurs as one of the defenders in the justs holden on the morrow of King Edward's coronation, Feb. 21, 1546-7.

There is preserved in the Calendar of Domestic State Papers a petition of Sir Ralph's to the Privy Council, dated 1558 :—

"He was compelled to seek refuge in France, for having denied the receiving of the pope in Queen Mary's first parliament. His losses. Prays for grant of 50*l.* lands in fee-farm."

And from the same source we gather that, in 1567, Sir Nicholas Bagnall writes to the lords justices that—

"Turlough Lynagh has promised to go against the Scots. He is a great suitor to marry Bagenall's wife's sister. Offers that she shall have twenty Englishmen and six gentlemen to wait on her. *Bagenall would rather see her burned.*"

The arms of Sir Ralph, as displayed on seals attached to Dieulacresse and old title-deeds, are: Per saltire or and erm., a lion ramp. azure. The crest: An antelope sejant arg. ducally gorged or. The motto: "SEVR ET LOYAL." But, as given in the Cotton MS. Claudius C. III., they are, Sable within an orle of martlets argent, an inescutcheon erm. charged with a leopard's face gules. Crest: on a wreath or. and sa. a dragon's head erased gu. charged with two bars or. For the genealogy I have drawn from various sources, but am principally indebted to Harl. MSS. 2043 and 4269, Plut. 56 B, p. 41.

(1.) John Bagenhalt, vel Bagenall, of Castorne, living A.D. 1460, had by his wife, a da. of the Baron of Navan in Ireland, (2) Ralph B. of Enden, near Leeke; who by Elianor (Elizabeth?) ux. ejus, da. Ralph (Robert?) Sadler, of Nampitwich, had (query, a da. Ellen, ux. Ralph Wright, of Mottram St. Andrew, co. Cest.?) and a son (3.) John B. mayor of Newcastle-under-Lyme, A. 1519, 22, 6, 31, 3, who by Eliner, ux. ejus, da. Thomas Whittingham of Middlewich, had two sons and two daughters, viz. Sir Rauffe Bagenalle ("knited at y<sup>e</sup> cruell battayle of Muskelbouregh, Aug. 1546"), M.P. for co. Staff. 1st Elizabeth, and for Newcastle 5th Elizabeth; sheriff of the co. 1559; living 1576 [who by Elizabeth, ux. ejus, third da. Robert Whitgreave, of Burtonmanor, co. Staff., had Sir Samuel B. who received eight wounds at the battle of Cadiz, Sep. 15, 1596, and was knighted by the Earl of Essex, "before y<sup>e</sup> towne was all wounne"; marshal of Ireland, 1602; and who by his wife, a Miss Burlay, had a son, Captain Ralph B. living March 5, 1629. Sir Ralph is also said to have had a da. Frances, who was ux. John Lovatt, of Trentham.] Mary B. ux. Roger Brereton; Margaret, ux. George Bartram, of Barlaston; and (4.) Sir Nicholas Bagnall, of Stoke, co. Staff. second son of John B., M.P. for Newcastle, 1st Elizabeth; marshal of army in Ireland, 23 Jan. 1550-1; (of Newry Castle, co. Armagh, A.D. 1575); who by Eleonora (ob. 1573), ux. ejus, d. and ch. Sir Edward Gryffyth, of Penthrin, in Wales, had a numerous family, viz. six sons and five daughters. We will first dispose of the daughters. Frances was ux. to the lord of Louthe

(Howthe?); Mary, ux. Sir Patrick Barnewell; Margaret, Sir Christopher Plocknett of Dunfalgahan; Isabel, ux. Sir Edward Kinaston, of Oteley, co. Salop; Anne, ux. Audley Loneton, only son and heir of the Lord Chaunsey, vel Chaunseley, of Ireland; Ursula, sixth daughter. Of the sons, Ambrose, Ralph, and Edward, o. s. p. Dudley was twice married: by his first ux. Katharine Nangle, da. of the Baron of Navan, he had Nicholas and Ralph; and by his second ux. Mabell, da. George Fitzgerard, of Trograham, he had George and a da.: Sir (5) Henry Bagnall, second son and eventual heir, of Stoke and of Horley Castle, "knighte-marshall and lord deputy of Ireland," who was slain, "fighting amongst the thickest," at Blackwater, Aug. 14, 1598, by his wife Eleonor, da. Sir John Savage, of Rock-Savage, co. Cest., and of the Lady Elizabeth Manners, ux. ejus, da. Thomas first Earl of Rutland, had three sons; (of the fate of two, Gryffyth and John, I find no trace; of the third, Arthur, more anon), and three daughters (some say four): a. Ellin, the eldest, married first Sir Robert Salisbury, of Redg; and secondly, Thomas Nedham, of Pool-bank, co. Derby; b. Mary, ux. Thomas Blodwell, of co. Cernarvon; c. Elizabeth; and (query?) d. Anne, ux. Robert-Lewis Bayley, D.D., Bishop of Bangor, 1616; from whom descends the present Marquis of Anglesey. (6.) Arthur Bagnall, e. s., by his wife Matilda, vel Magdalen, e. d. and ch. Sir Robert (Richard?) Trevor, of Trevalin, and Dame Catharine, ux. ejus, da. Roger Puleston, had an only child. (7.) Nicholas Bagnall (ob. 1712) of Newry and of Plas Newdd; who married the Lady Anne-Charlotte, da. Robert Bruce, second Earl of Elgin and first Earl of Aylesbury; but whether or not he left issue I cannot state. JOHN SLEIGH.

Thornbridge, Bakewell.

HENRY CONSTABLE: PERPETUATION OF BIBLIOGRAPHICAL FALLACIES.—It has been a statement implicitly received and relied upon, both by myself and others, that as many as *four* editions of Constable's *Diana* appeared between 1592 and 1604. Now a copy of the 4to of 1592 is in the Miller collection, and an edition of 1594, 12mo, or sm. 8vo, is at Oxford among Malone's books. There, I now believe, begins and ends the catalogue of the impressions of *Diana*. Lowndes, it is true, records reprints under the years 1597 and 1604; but there is probably no authority for the existence of the former, and certainly none for that of the latter; for Bindley's copy, which in his catalogue is quoted as of 1604, and from that source is mentioned by Lowndes and myself as selling for a large sum in 1818, though imperfect, turned up the other day, and was no edition of 1604 at all, but a copy, with the date cut off, of the edition of 1594! W. CAREW HAZLITT.



DESIDERIUS ERASMUS, ROTTERDAMUS. — It has often been said that Erasmus was on the point of being made a cardinal when death overtook him in 1536. I possess an autograph letter in confirmation of this assertion, addressed to him that same year by the celebrated physician Joannes Antoninus, in which, amongst other things, he says: —

"Pridie quam hinc emigraret Petrus Tomitius Epus noster, scripte fuerunt ad t. A. literæ quibus tibi persuaderet galermum ad sumeres cardinalatum. Sed quia morbi tum impotentia non sinit subscribere domini, propterea indigne visa sunt exequutoribus, quod vocant, ut a morte dñj ad t. A. mitterentur. Ego vero quia declararent qua voluntate in te fuerit Illustris Pontifex dum viveret, indignum iudicavi eas rejicere itaque mitto illas Amplit. t.

"Valedixi Aulæ, quotidie clamans ad Domini ac illi confitens errores et negligentias meas. Quietus instituo ad pietatem fidei charissimas possessiones meas. Et velut expectatus fidei de morte Thome Mori expositione, considero quam felix in sua concha vixerit Diogenes, quam prestans fuerit Democriti philosophia. Dici non potest quantum me delectauerit illa tua de puritate Ecclesiæ, Christianæ preciosa gemma. Mortes et miseria principum patronum tam eximiorum ac merito colendorum, passus sum ab alijs te intelligere. Equidem non fui ausus maximis plurimisq; negotijs te occupatissimum compellare. Et quoniam hinc tuo corpusculo tam raro ac tenui male convenit cum medicis, exororur vehementer deesse nobis quo possimus opem ferre tibi viro immortalis vita dignissimo. Sed Dñs dabit leticia quæ ipse videbitur. — Datu Cracoviæ quinto Idus Augusti 1536.

"R. Amplit. tue  
deditissimus JOANNES ANTONINUS, medicus."

[ Translation. ]

"The day previous to the demise of Petrus Tomisius, our Bishop, he wrote you a letter to induce you to accept the Cardinal's hat. But the weakness caused by his illness prevented his Lordship's signing it, so that his executors did not deem it worth while forwarding it to you after his death. As, however, it shows the high esteem you were held in by the illustrious Prelate, I thought it a pity to destroy it, and consequently sent it you.

"I have bid farewell to the Court, and daily confess to God my errors and negligences. In my retreat I bring up in the ways of piety my daughters, who are my dearest treasures. And, as aroused by the faithful account of the death of Thomas More, I reflect how happy was Diogenes in his tub, and how excellent was the philosophy of Democritus. I cannot tell you how delighted I have been with your precious work 'On the purity of the Church.' Seeing that your body, so reduced and so weak, derives no benefit from medical help, I lament that we can do nothing for an immortal man, so worthy to live. But God will grant you a more satisfactory state when it pleases Him."

So He did in recalling him. Erasmus had just ended his brilliant career when this letter reached Bâle, dying in the night of July  $\frac{11}{12}$ , 1536.

"Theutona terra cum miraretur Erasum,  
Hoc majus, potuit dicere, nil genui."

P. A. L.

LUCINETTE, A GIRL'S NAME. — I once christened a child by this name, a name I never remember to have heard before, nor to have met with in print. It is probably worth making a note of. At the

time of the Russian war several girls in the West of England were named Alma. H. BOWER.

EIKON BASILIKE: FRENCH TRANSLATION. —

"But that no body may wonder to see him speak so home to our purpose, I must inform those to whom he (i.e. Jo. Bapt. Pondus) may be a stranger, that he hath lived in England; that it is he who made that excellent translation of his late Majesty's incomparable book called, as it is indeed, his *Royal Portraiture* out of English into French, which was printed over and over again so many times: whereby he became perfectly acquainted with our affairs, and that he is and ever hath been a great lover of our Church ever since he hath known her. But that all this may not make him to be suspected to the Presbyterian Brethren, I must likewise put them in remembrance that he hath been for these many years, and is at this day, an Elder of the Reformed Church of Roan, which never yet passed any censure upon him for his ancient and great friendship to us which is publicly known of every one." — Durel, *On the Government and Public Worship of God in the Reformed Church beyond the Seas*, 1662, p. 298.

E. H. A.

A STRANGE MISTAKE. — There is an amazing piece of information in *The Athenæum* (May 30, 1868, p. 757,) which is worth noting, for it shows what strange slips may sometimes be made by great authorities. *The Athenæum* says: —

"The grateful memory will not fail to render justice to one noble act at least of George the Third. *Before his time judges were removable at pleasure*, and a little pressure applied to a weak judge in very particular circumstances would sometimes obtain a ruling in favour of the crown, which should have gone in an opposite sense. The king made the judges independent of the crown, and, by declaring them to be irremovable at the will of the government, he performed one good act for which posterity has been largely his debtor."

What would the writer say to the following provision of the Act of Settlement (William III. 12 & 13, c. 2)? —

"That after the said limitation" (of the succession to the crown) "shall take effect, judges commissioners be made *Quandiu se bene gesserint*, and their salaries ascertained and established; but upon the address of both Houses of Parliament, it may be lawful to remove them."

D. J. K.

"BARBARIC PEARL AND GOLD." — It was lately suggested in these pages, that an erroneous quotation ought immediately to be noticed. The above expression is in everybody's mouth, and was used in print by a highly accomplished person within these few days. If, as I submit, it is a misconception, it is time it were pointed out.

When Milton wrote —

"Or where the gorgeous East with richest hand  
Showers on her kings barbaric pearl and gold," —

it probably never occurred to him that any reader would apply the epithet *barbaric* to the pearl and gold. "Barbaric," with the Greeks and with the Romans, always meant "speaking unintelligibly": afterwards, by a natural extension, it meant uncivilised, savage, cruel. In any of these meanings,

but especially in its primary sense, it is a most appropriate word to apply to Eastern kings; but how can gold or the pearl be said to speak unintelligibly, or to be savage, cruel? If gold and pearls were the ornaments only of savage tribes, like fishes' teeth, cowries, and the like, the word *barbaric* might be applied to them. But pearls and gold have ever been the ornaments of the wealthy and luxurious. Let us hope that our sons will speak of the Aurungzeb and Ghenghis Khans as "kings barbaric," and that they will never use such a phrase as "barbaric pearl." J. C. M.

"BEAUTY BUT SKIN-DEEP."—The following couplet is perhaps the origin of this expression:—

"Beauty is but skin-thick, and so doth fall  
Short of those statues made of wood or stone."

Rev. Robt. Fleming's *Poems*, 1691, p. 13.

CYRIL.

HACKET FAMILY.—The following curious genealogical statement was taken from a scrap-book formerly belonging to a gentleman of the sock and buskin. It relates to an American actor of the name of Hacket, who honoured the people of this country with his presence some years since.

In England the biographer of the Lord Keeper Williams bore the name of Hacket. In Scotland the representative of Hacket is in a baronet or Hacket of Nova Scotia; but in neither country does any one claim descent from a nobleman and general who assisted Gulielmus Bastardus in dethroning the Saxon Harold:—

"Among the distinguished American actors who have visited this country and courted the judgment of a metropolitan audience, the name of this gentleman stands very prominently forward. He was born in the city of New York on March 15, 1800. According to his 'family pedigree,' which, as the last of the 'barons of Hackett's town,' Ireland, Mr. Hackett holds (duly and officially attested and issued in 1834 by the Ulster King-at-Arms), he is descended from *Haket*, a Norman noble and general who accompanied William the Conqueror to England."

Occasionally genealogists treat the world with many delightful facts. Recently much has been said about a warrior called Coalthartus, an officer under Agricola, the first of a family still existing in the north. Douglas derives the Earls of Aberdeen from one Gourdain, who shot Richard I., and who was skinned alive for so doing. We have heard of the Argyll descent from the O'Dwin, who lived in 400—a fact vouched, it is said, by ancient senachies; but the existence of a noble Haket—the companion of the Conqueror, and one of his generals, the ancestor, too, of the barons of Hackett's Town—is a fact surely as remarkable as the skinned archer of Douglas, or the venerable O'Dwin who flourished in the year of our Lord 400. J. M.

FIRST BOOK PRINTED IN NEWCASTLE.—I take the following from a recent catalogue of books as

worth a note in your pages. On application I found the volume had met with a purchaser:—

"Morton (Thos. Bp. of Durham), Sermon preached before the King's most excellent Majestie, in the Cathedral Church of Durham, May 5, 1639, small 4to. *Printed at Newcastle-upon-Tyne, by Robert Barker, 1639.*"

J. MANUEL.

Newcastle-on-Tyne.

CORBILLARD: "SORTE DE CHARIOT POUR TRANSPORTER LES MORTS."—Such is the only mournful signification of the word now-a-days; but it was not always so, for I find, in the *Mémoires de Grammont*, speaking of a wedding:—

"Il en jugea bien, car à peine achevoit-il de parler, que trois grands Corbillards, comblés de laquais grands comme des Suisses et chamarrés de livrées tranchantes, parurent dans la cour et débarquèrent toute la noce."

P. A. L.

DEADLY.—This word is commonly used in Huntingdonshire as a superlative, with various applications. Thus I was told a few days since of a certain person being "a deadly chatty man," meaning that he was fond of talk and conversation. The parish church was described as being "a deadly place for draughts," and its parson "a deadly hand at a text," which, I may observe, was meant in his praise as an expositor of Scripture. Another man was described as "a deadly man for drink," a horse as "a deadly one at fences," and a fierce chained dog as "a deadly one to fettle beggars;" the said dog having just behaved after the fashion of Mr. Quilp's dog.

CUTHBERT BEDE.

ST. MARY'S, CASTLEGATE, YORK.—The church of St. Mary, Castlegate, York, is about to be restored by Mr. Butterfield at the expense of the Dean of York; and, in anticipation of the work, many extremely interesting things have been recently found there: *e.g.* lepers' window, crypt, sedilia, &c. One of the most recent discoveries is, moreover, very important, as throwing considerable light upon a subject now occupying the attention of churchmen. Two candlesticks have been discovered, each bearing this inscription: "A. G. gave Thee 1755." A memorandum in the following words, written by the donor, the then parish clerk, in one of the parochial books, has also been found:—

"The Two Meetle Candle Sticks and wax candles upon the Alter Table was given by Ambrose Girdler, Clerk, in the year 1755, which he desires may be kept clean by whom soever is his successor."

That it may not be supposed that his rector was a Ritualist of the period, it should be stated that another entry in the same book announces that "A. G." received 1*l.* for entering up the parish registers, which had been neglected for twenty-five years. E. T. C.



**SIGN-BOARD: THE SADDLER'S HORSE.**—In Ben Jonson's comedy of *Epicæne, or the Silent Woman* (Act IV. Sc. 1), this sign is thus alluded to—

"I peep'd in at a crany, and saw him sitting over a cross beam o' the roof, like him o' the *Sadler's Horse* in Fleet Street, up right: and he will sleep there."

No mention is made of this in Larwood and Hotten's *History of Signboards*. H. FISHWICK.

**WANKLEY AND BLEAK.**—A few days since (in August) I was talking with a Huntingdonshire cottager, whose daughter was living out at service, and whom the mother had been to see. I said, "I hope that you found her well." "Well, no sir, thank you," was the reply; "I can't justly say as she were well. She were looking so wankley and bleak." I could see the force of the latter epithet, though the former was what Mr. Swiveller called "a staggerer." But, on hunting up their meanings on my return home, I found that Bailey gives "wankle" as a north-country word, meaning "limber, flaccid." To "bleak" he assigns a Dutch origin, as meaning "pale, wan": though Mr. Sternberg, in his *Northamptonshire Glossary*, gives it as an Anglo-Saxon word, meaning "pale, sickly-looking." CUTHBERT BEDE.

**"APPOSITION DAY" AT ST. PAUL'S SCHOOL.**—The following cutting may be worth preserving:—

"ST. PAUL'S SCHOOL.—Midsummer Day was 'Apposition Day,' so called, at this famous public school, which was founded by Dean Colet nearly three hundred and sixty years ago. The school was established in 1509 for one hundred and fifty-three boys—the number of fishes caught by the Disciples on a memorable occasion, as related in the Gospel of St. John, and dedicated to the child Jesus, who, says Bishop Hall, 'while children of his age were playing in the streets, was found sitting in the Temple, not to gaze on the outward glory of the house, or on the golden candlesticks or tables, but to hear and "appose" the doctors.' Hence probably the origin of the expression 'Apposition Day.'"

*Appose* is the French *apposer*, to put questions to one. W. H. S.

**MR. DOUCE'S MARGINALIA: NOTES TO CARTWRIGHT'S "POEMS," 1651.**—

1. Among elegiac verses, that signed "Edward Dering, Baronet," has a line—

"Wherein even Caesar fears the doubtful strife."\*

[\* *Omnium postrema certaminum Munda; ibi non pro cetera felicitate, sed diu triste prolium . . . inusitatum Cesaris, oculis nefas, de extremis secum agitasse fertur. Florus, lib. iv. cap. 2.*]

2. Marg. note to elegiac verses signed "Ralph Bathurst, Trin. Coll. Oxon."—

"Which Aristotle made to be mistook."†

[† ἐκδεδομένα καὶ μὴ ἐκδεδομένα.

*Plut. in Alex.*]

3. *Poems.* On Mr Stokes his Book on the Art of Vaulting.

"Leap'd o'er, if *Florus* ‡ do not mock us."

[‡ Lib. iii. c. 3.]

4. *Poems* (p. 261). To the Queen on the same (*i. e.* the birth of the King's fourth child), being the preface before the English verses sent them from Oxford.

"In th' elder statue with a younger head."\*

[\* *Marcellus* was accused for taking off *Augustus* his head, and putting the head of *Tiberius* upon the same statue.]

5. *Poems* (p. 277). *Syringus. Ergastus.*

"*Erg.* And he that fits him for that seat,  
May he figs from *Thistles* † eat."

[† Scotland.]

W. CAREW HAZLITT.

## Queries.

### ELECTION COLOURS.

As a general election is now rapidly approaching, it would be of interest to elicit from the correspondents of "N. & Q." any information they may possess on this subject. I am desirous of knowing how the custom of wearing colours at elections originated, and how it is that the same political party favours different colours in different places.

During the time of the Reform Bill agitation of 1831, a ballad was sung about the streets of London called "*Britons' Hopes, the Bill not Lost,*" the first verse and chorus of which ran thus:—

"Arouse! arouse! you Britons bold,  
To you I'm now going to unfold,  
Royal William we are told,  
Declares he'll not be conquered.

"Chorus.

"Then England, Ireland, Scotland too,  
Like men stick to your colours true,  
King William swears he is true blue,  
And never will be conquered."

Here we have an intimation that the colours of the Liberal party were blue.

At the election for the borough of Nottingham in May, 1866, Viscount Amberley, the Liberal candidate, appeared on the hustings attended by the Viscountess Amberley and a party of ladies. The ladies were all attired in *yellow* silk dresses, that colour being favoured by the Liberals of Nottingham. Sir George Jenkinson, Bart., the Conservative candidate, appeared on the hustings accompanied by Lady Jenkinson and a party of ladies. These ladies wore *blue* silk dresses, that colour being favoured by the Conservatives of the borough.

At the election for East Kent in May, 1868, the colour worn by the Liberal party, who supported Mr. Tufton, was *blue*; whilst the colours worn by the Conservatives, who supported Major Pemberton, were *orange* and *purple*.

The following extract is from the *Ulverston Advertiser* of August 13, 1868:—

"BARROW-IN-FURNESS.—On Saturday afternoon the Marquis of Hartington addressed the electors of Barrow. The town presented an appearance of almost unprecedented gaiety. From almost every building, public and private, the green and yellow flag was flying."

It may be stated that the Marquis of Hartington is the Liberal candidate.

Here we have the variety. In Nottingham the Liberal colour is yellow, in East Kent blue, in North Lancashire green and yellow. In Nottingham the Conservative colour is blue, in East Kent orange and purple, and in North Lancashire it may be some other colour. WILLIAM RAYNER.

ANONYMOUS, ETC.—I shall feel obliged to any correspondent who can give me the author's name of any of the following. None of them, I believe, are in Watt's *Bib. Brit.* Indeed, of a list of works taken at random, Watt only knows the name of the author of one out of seven:—

1. The Absent Man ... edited by Sir P. Plastic. 1817.
2. An Address to the British Volunteers ... by A. V. and plain Englishman. Hatchard, 1801.
3. An Address to the Clergy and Laity ... on Parochial Registers [with reference to a bill then in Parliament? and if so, what bill?] By Anti-Rosa. Sherwood, 1812.
4. An Address to the Independent Freeholders of ... Suffolk. By a Suffolk Freeholder. Jordan, 1802.
5. Advice to the Whigs; with Hints to the Democrats, and Cautions to the Edin. Reviewers. By an Englishman. Hatchard, 1810.
6. Althea. By a Nobleman. 1813. 4to.

The following are in Watt, but he does not give the authors' names:—

7. Account of Jamaica ... By a Gentleman long resident in the West Indies. Longmans, 1809.
8. Adelaide ... By the author of Santo Sebastiano, or the young Protector. G. Robinson, 1813, 5 vols.  
[Mrs. Hofland wrote an "Adelaide," and somebody wrote "Adelaide, 3 vols, 1833."]
9. The Adulteress. By an Englishwoman. Sherwood, 1810. 4 vols.
10. Advantages of Russia in the present Contest with France. Jordan and Maxwell, 1807.
11. All the Talents Garland ... including Elijah's Mantle; the Utī Possidetis, and other poems of the same author. By eminent Political Characters. 3rd edit. Stockdale, Jun. 1808.
12. An Antidote to Infidelity opposed to ... Mr. Gibbon. By a Lover of Divine Truth. Hatchard, 1804.

I have not seen any of the above works, and I am not aware that they are at the British Museum.

RALPH THOMAS.

1, Powis Place.

ASSESSMENTS IN AID.—Having recently met with some lists of persons of various parishes in Devonshire with sums of money against their names, which I am informed are termed *assessments in aid*—the date appears to be 1623-26—I wish to know for what object these assessments were made, and if more than one was made, as

reference appears in one list to a former collection. Are the names given those who were then the *principal inhabitants* of the districts; if not, by what rule were these lists made out? It also appears that commissioners were appointed, and a collector of the money. Where can information respecting these documents be found, as I am very desirous of knowing something about them?

GEORGE PRIDEAUX.

BASKERVILLE'S LETTER TO HORACE WALPOLE. In Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. iii. p. 452-454, a remarkable letter from John Baskerville to Horace Walpole is printed, which forms a valuable but painful picture of the struggles and failures of Baskerville in the production of his famous books. The letter is worth reprinting in "N. & Q.," and would greatly interest many readers, but my special object at present is to inquire from what source Mr. Nichols derived the letter? whether it was sold at Strawberry Hill? whether it is still in existence? and if so, in whose hands? Autographs of the great printer are extremely rare, and several years' research have brought forth only two—a valuable note in the collection formed by Miss Catherine Hutton (the daughter of the historian), and a draft of the remarkable last "will and testament," the legal document at Doctors' Commons being also wholly in Baskerville's own hand. Any contribution to my proposed Memoir of Baskerville will be very gladly received and acknowledged by  
SAM. TIMMINS,  
Birmingham.

DELLAMERE OR DE LA WARE.—In Baines's *History of Lancashire*, iii. 397, we find mention of Sir John Dellamere; but in the notes, and also in other parts of the work, we find the name "John De la Ware." Will some one please to examine this point and say whether these notices refer to two persons, or that "Dellamere" is only a corruption or mistranscription of "De la Ware"?  
T. T. W.

FRENCH PROVERB.—Can any of your correspondents give me the origin of the French proverb—"De plus fort en plus fort, comme chez Nicolet"? I think it is of recent date.

H. C. W.

GOA, OR GOVA RĀSTHRA, ON THE ISLAND TISWĀRA\*, OR THIRTY VILLAGES, WESTERN COAST OF INDIA.—We have not, as yet, been able to ascertain the name of this particular village before its conquest by Albuquerque, A.D. 1510; but knowing as we do that its present name was derived from the Govay† plant, the *Cassivium*, or Cashew Nut‡, which the Portuguese introduced

\* Lafitain, *Conquestes des Portugais*, vol. i. p. 367. Paris, 1733.

† Buchanan's *Southern India*, vol. iii. p. 178.

‡ Dr. Hooker, Kew Gardens.



into India, upon what grounds, it may be asked, can any writings in which the place is mentioned by its present name be referred to an earlier period?

R. R. W. ELLIS.

Starcross, near Exeter.

**HOBBLEDEHOY.**—Has any lexicographer, in giving authorities for this word, quoted Tusser? I am holiday-making, away from books, and do not know whether Worcester quotes him. Indeed Worcester, with all his wealth of citations, is apt to give merely the name of his author, without indicating the place where the word is to be found. Webster, under *Hobble-de-Hoy*, cites "Swift," but gives no reference. Tusser is the earliest authority I know of for the word, and his orthography is curious:—

"¶ Man's age divided here ye have,  
By prenticeships from birth to grave.

7. The first seven years, bring up as a child,
14. The next to learning, for waxing too wild,
21. The next keep under *Sir Hobbard de Hoy*,
28. The next a man, no longer a boy.

"  
J. DIXON.

Dorking.

[*Vide* "N. & Q." 1st S. v. 468; vii. 572.]

**HOWDENSHERE AND OUSE AND DERWENT.**—Riccall Dam appears by Doomsday to have formed the western boundary of the wapentake of Howdenshire. It was at this place the Norwegians landed, and proceeded by York to Stamford Bridge on the Derwent, where Harold defeated and routed them. Riccall Dam appears to have been little more than a watercourse, and joined the Derwent near the village of Coltingwith. Westward of this, including Escrick and other places, appear to have been forest lands, and formed a portion of the manor of Clifton. I wish to know at what period and by whom the lands lying between the river Derwent and Riccall Dam ceased to be a part of Howdenshire, and when the present division of Ouse and Derwent was made and constituted. The bishops of Durham held lands in nearly all the villages and places between the Derwent and Riccall inclusive, which probably at some day was a portion of their manor of Howden, and what was called Howdenshire at the time of the survey.

HOVEDENSIS.

**HUGH OF MANCHESTER** was a Franciscan, who wrote in the reign of Edward I. a book entitled *De Fanaticorum Deliriis*, occasioned by the imposture of one who pretended to have been cured of blindness at the tomb of Henry I. Has this work ever been printed, or translated into English? If not, is the original MS. yet extant?—

"I could wish," says quaint Dr. Fuller, "some worthy divine would resume this subject."—*Worthies*, i. 546.

Any biographical particulars, beyond those given

by Fuller, Bale, and Leland (*Collectanea*, i. 538), will be acceptable.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

"**LES SENS.**"—In the sale of the Slade Collection, lot 274 (Sotheby's, Aug. 4, 1863) consisted of "*Les Sens*, poëme [by C. J. Dorat], Londres, 1766," 8vo, which is accompanied by a most interesting letter from Sir Charles R. Price, on his presenting it to Mr. Slade. I did not feel myself justified in copying this letter, but perhaps the purchaser will send you a transcript.

R. T.

**UDIN'S "SPANISH AND FRENCH DICTIONARY."** Can you or any of your contributors tell me whether a *Spanish and French Dictionary* compiled by Cæsar Oudin, Secretary to the Prince of Condé, dedicated to the Prince Henri d'Orleans, and published in Paris 1607, is a work of much value? I make the inquiry because a highly educated Spanish gentleman, who has been translating some papers for me, and who I fear is in great want, has a copy which he wishes to dispose of. If my note be not assuming too much of the character of an advertisement, I may add, that if any of your readers wish either to take lessons in Spanish or to have aid in translation, I shall be very glad to give the address of the gentleman (a Salamanca Master of Arts) on whose behalf I wrote this note, and who, in addition to the annoyances arising from the *res anguste domi* in a foreign country, has the sore trouble of nursing a dying wife. I add my address, which is at the service of your contributors.

F. R. S.

Torquay.

**PAY OF THE ARMY IN 1775.**—Gibbon, in a note at p. 12 of the *Decline and Fall of the Roman Empire*, states that the annual stipend of the legionaries in the reign of Domitian was equal to about ten of our guineas. "This pay is somewhat higher than our own," &c. What was the pay of a private soldier in our army at the time he wrote this (*circa* 1775)?

R. F. W. S.

**PROVERBIAL EXPRESSION.**—In a letter, dated Jan. 20, 1691 (which, so far as I know, is unpublished), from Sir John Dalrymple, afterwards Lord Stair, to Robert Earl of Lothian, who was then commissioner to the General Assembly of the Church of Scotland, the writer says, when speaking of the difficulties which it is well known the commissioner experienced in getting the Assembly to act as the king wished them:—

"Som beleiv they will mend upon Carstairs' arryvall, but I fear he hath cast the catt in the kyrn by Dunlop, and he will find it difficult to take her out again."

Was the expression in italics a common one at that time? or is it Dalrymple's own? I see that Kelly (p. 387) gives one somewhat analogous, though not quite the same. It is, "You served me as the wife did the cat: you cast me in the kyrn, and hurled me out of it."

T. G.

QUOTATIONS WANTED.—Can any of your readers inform me who is the author of the lines commencing—

"Love has left its mournful traces on that fairest of all faces."

"Evermore by sin and sorrow I am older than of yore," &c.?

They appeared, I believe, in one of the periodicals in 1863. SOUTHERN CROSS.

Can any one oblige me with the reference to this quotation?—

"... boni medici est ab infirmo morbum tollere et non infirmum corpus destruere."

J. H. B.

A writer on "the Non-Alcoholic Treatment of Disease" (John Higginbottom, F.R.S.) says:—

"Alcohol is the invention of man in the forms we use it, by the destruction of the good food God has given us—a poet says, by the agency of the devil—

'He joys to transform by his magical spell  
The sweet fruits of earth to an essence of hell;  
Corrupted our food, fermented our grain,  
To famish the stomach, and madden the brain.'

From what poet are these lines taken? D.

"LOVE AND WAR."—Who is the author of the following lines, found written in pencil on the gate of my park some time ago?—

"Love and War are strange compeers—

Love has sighs, and War has tears;

War has swords, and Love has darts;

War breaks heads, and Love breaks hearts."

KNEDLINGTONIENSIS.

"ROBIN HOOD."—

"2084. Pynson, and others.—Specimens of Early Printing, comprising Twenty Leaves of the Ballad of Robin Hood, &c., &c., with woodcut, taken from the cover of an old Missal, interesting Fragments, 7s. 6d."

I have transcribed the preceding *verbatim* from Messrs. John Taylor and Sons' (of Northampton) *Catalogue*, New Series, No. 13, lot 2084, in the hope that this note may meet the eye of the purchaser of these certainly "interesting Fragments." I have long had in preparation a new and greatly improved collection of the Robin Hood ballads, and should feel myself under deep obligations to any gentleman who would allow me to inspect, and, if it seemed to be desirable, transmit these fragments. Mr. Taylor, unfortunately, does not recollect to whom he sold the lot.

Kensington.

W. CAREW HAZLITT.

RUSSIAN MEDAL.—Can any of your readers explain how it is that in a case containing various small objects of interest (most of them presents), belonging to the late Sir Walter Scott, at Abbotsford, there is to be seen also a medal struck by the Russian government in honour of the part taken by the Russian army in the suppression of the Hungarian insurrection in 1849? I visited Abbotsford in company with a Russian general, who was not a little surprised at the honour shown to this

medal, which, it appears, but few Russian officers care to wear. The attendant could give us no information as to how it found its way into the case.

T. T.

SPENSER'S "VIEW OF THE STATE OF IRELAND." It is said that some copies of Spenser's prose treatise on Ireland bear the date of 1596: if so, there may be an *autograph* MS. in existence. Can the readers of "N. & Q." give me any information upon this point? This treatise was first printed by Sir James Ware in 1633. Todd and more recent editors have been content to follow this version.

Mr. Collier, in his "Life of Spenser" (*Works of Edmund Spenser*, 1862), says that eight MSS., with which he was acquainted, bear the title prefixed to Ware's text—"A View of the State of Ireland, written Dialogue-wise between Eudoxus and Irenæus." I have only examined three copies, but the title of each agrees with that in the Registers of the Stationers' Company—"A View of the Present State of Ireland, discoursed by way of Dialogue, &c."

The work was entered for publication in 1598, but was not printed by its publisher, Lownes.

Tottenham.

R. MORRIS.

ST. WOOLLOS, NEWPORT.—The church of St. Woollos, the parish church of the town of Newport, Monmouthshire, outside its fine early Norman nave, possesses a spacious entrance-chapel, or enlarged porch. I remember a similar arrangement at Boxley, near Maidstone in Kent, and believe the history of both these curious appendages to a church is much disputed. That at Newport is called St. Mary's Chapel; at Glastonbury St. Joseph's chapel occupies a similar place, as does the celebrated Galilee in Durham Cathedral. There is at Newport a fine Norman entrance doorway from this apartment to the nave, which probably was once the external door of the church. The tower, a finely proportioned structure of later date, stands westward of the building. Are there other instances of this enlarged porch or vestibule occupying a position like the atrium in Italian basilicas?

THOMAS E. WINNINGTON.

VESTMENTS OF THE THIRTEENTH CENTURY.—In *The Times*' account (August 18) of the Fine Arts Exhibition at Ruthin, I read that the Rev. T. Seed contributed a complete set of vestments used at the celebration of high mass, of the thirteenth century. Now as vestments of that period are extremely rare (I only know of those of S. Thomas of Canterbury preserved at Sens), I venture to ask if any of your Welsh correspondents can give a detailed account of them?

JOHN PIGGOT, JUN., F.S.A.

"WHAT THE DEVIL SAID WHEN HE LOOKED OVER LINCOLN."—When I asked the meaning of this you referred me to 2<sup>nd</sup> S. iii. 308 and iv. 197,



but the solution is not there given; the passages seem to refer to an uncomfortable figure of Mercury, misnamed the Devil at one time I believe, over Lincoln College, Oxford; and a man out of sorts or in the "blues" was said to "look like the Devil over Lincoln." The question I want answered is, "What the Devil said, &c.?" and has some reference either to Lincoln Cathedral or the city, or county, of which latter a most extensive view can be had from the cathedral. Perhaps when the Devil made his remark what is now a fine fertile plain was then "the fens."

## SALISBURY TRAIN.

WINCHESTER CATHEDRAL.—Is this cathedral specially sacred to SS. Peter and James? If not, what is the meaning of the device, two keys crossed by a sword, which occurs so frequently in its decorations? I also observed it was used as one of the masons' marks mentioned by MR. HUTCHINSON (3rd S. xii. 431.)

R. F. W. S.

WITNEY BLANKETS.—On August 25, 1868, the members of the North Oxfordshire Archaeological Society, who had a field day in the neighbourhood of Witney, Oxfordshire, were shown, by the politeness of Messrs. Early & Son, the blanket manufacturers of that place, a collection of relics of the dissolved corporation of blanket weavers of Witney, consisting of the charter granted to the corporation by Queen Anne, an oil-painting of the same queen, the corporate seal, a large pewter tankard, a pewter venison-dish, and several spoons (all marked with the corporate arms), and several account-books and minute-books, the latter containing many highly restrictive bye-laws as to size and weight of Witney blankets. The old blanket-hall, having been used as a temperance-hall, is now converted into a brewery, but retains externally its old features, and is still surmounted by a cupola, clock, and bell. Can any of the readers of "N. & Q." refer me to any existing corporation having the power to control or modify the staple manufacture of the place? I know of none.

WILLIAM WING.

THE YOUNGER PLINY'S EPISTLE TO TRAJAN.—Has the celebrated letter (the ninety-seventh of the tenth book) on the punishment of the Christians ever received the honour (to which from its great importance it is certainly entitled) of being separately edited with notes or illustrations? I imagine not. But as this letter is substantially a "Christian writing," it surely might not inappropriately be included in the Ante-Nicene Library now being issued by the enterprising publishers, Messrs. Clarke. If this hint be acted on, I would suggest that the entire original and English be printed in parallel columns.

M. Y. L.

[\* For the various English translations of Pliny's Epistles and Panegyrics, see Bohn's *Lovendes*, p. 1885.—Ed.]

## Queries with Answers.

ST. DECUMAN.—Collinson, in his *History of Somerset*, under the parish of St. Decuman's, citing "Martyrolog. Capgrave, Cressy's *Church History*, Camden, and *Regist. Abbat. Glaston.*, says that it is—

"denominated from a saint of that appellation, who in the seventh century is said to have come over hither from Wales, and to have led an eremitical life, in a mountainous solitude covered with shrubs and briars, on the hill where the church now stands dedicated to his name. Of this saint many fabulous stories are recorded, viz. that he was drifted over the Channel on a hurdle of rods; that he was nourished by a cow, which of her own will followed him whithersoever he went; that his head, being cut off by a pagan inhabitant, who came behind him as he was at his devotions, was by the body conveyed away and washed in a spring wherein he used to bathe, and that his reliques were at length interred near the same spot with great sepulchral honours."

In Murray's *Handbook to Somerset*, the saint is said to have crossed over on a cow. I have no doubt but that your learned correspondent F. C. H. can give more exact information concerning him, and tell me with what emblem he is usually represented. I regret that I cannot consult for myself the authorities cited by Mr. Collinson.

G. W. M.

[Decumanus, or Degeman, a holy person, of whom Cressy says that he was "born of noble parents in the south-western parts of Wales, and forsaking his country the more freely to give himself to mortification and devotion, he passed the river Severn upon a hurdle of rods, and retired into a vast mountainous solitude covered with shrubs and briars, where he spent his life in the repose of consolation, till in the end he was slain by a murderer." According to Camden (*Britannia*, i. 55, ed. 1789) he was murdered at a place called St. Decombe's in Somersetshire, where a church was afterwards raised to his memory. He is the patron saint of Rosecrowth, in Pembrokeshire, and of Llandegeman, a chapel which formerly existed in the parish of Llanvihangel Cwmdud, Breconshire. He died A.D. 706, and was commemorated Aug. 27, or according to the *Britannia Sancta*, i. 145, on March 1.]

SIR DENNER STRUTT.—This gentleman was created a baronet on March 5, 1641, and is described as of Warley Hall, Essex. His first wife was Dorothy, daughter of Francis Stasmore, Esq. of Forlesworth, Leicestershire; his second, Elizabeth, daughter of Sir Thomas Woodhouse of Kimberley; and his third, Mary, daughter and heir of Thomas Chapman, Esq. of London, who died Aug. 4, 1654, aged thirty-two. Sir Denner was one of the cavaliers present at the siege of Colchester, and one of the loyal gentlemen who signed the royal memorial at Chelmsford. His coat of arms had never been allowed by the college. Some authorities suppose that the family were originally merchants in Gracechurch Street,

but in his will he does not mention the name of a single relation, with the exception of his own immediate family. Could any one give me information about the ancestors of Sir Denner Strutt?

JOHN PIGGOT, JUN., F.S.A.

[The ancestry of Sir Denner Strutt is thus noticed in Burke's *Extinct Baronetage*, edition 1844, page 511: "In 1240, when a charter of freedom was obtained by the Helvetic Confederacy, Godfried Strutz de Hinkelred, of Unter Walden, chief of the Swiss Auxiliaries, received the honour of knighthood, but in subsequent dissensions, being upon the less fortunate side, was obliged to seek an asylum in England, where it appears he took up his permanent abode, and from him descended Sir Denner Strutt, Bart. of Little Warley Hall. Sir Denner's sister, Amy, married William Dawtrey, Esq. of Moore House, whose joint representatives are John Fane, Esq. of Wormesley, and John Taylor Gordon, M.D."]

JOHN BILL.—Who was Bill, a London book-binder employed by Bodley in searching for books, &c. in Italy? R. F. W. S.

[This person was, no doubt, the celebrated John Bill, who commenced business as a bookbinder, stationer, and publisher, but became better known as the king's printer whilst in partnership with Bonham Norton, circa A.D. 1617-1627. Lady Raleigh, writing to Lady Carew in reference to Sir Walter's books, says, "I was promised them all again, but have not received one back. If there were any of these books, God forbid but Sir Thomas [Wilson] should have them for his Majesty, if they were rare, and not to be had elsewhere; but they tell me that Bill, the bookbinder or stationer, hath the very same." (*Calendar of State Papers, Domestic Series*.) John Bill died on May 3, 1630, in the fifty-sixth year of his age, and was buried at St. Ann's, Blackfriars. His monumental inscription is printed in Strype's *Stow*, lib. iii. p. 181. He married Anne, the daughter of Dr. Thomas Mountford, famous for her skill in music, of whom some account is given in "N. & Q." 3rd S. x. 475.]

GOLD LOCKET.—I have recently obtained from the sale of Mr. Redfern's collection at Warwick a small gold locket, measuring about  $1\frac{1}{2}$  inch long and  $1\frac{1}{4}$  wide, of an irregular octagon shape. On the back is an inscription in raised Roman letters under a glass:—

"George the III. in the 51st year of his reign, stamp'd by the hand of Nature."

In front, also under glass, is what purports to be the portrait in question. It appears to me, as far as I can make out without removing the glass, to be a line-engraving, chiefly in short touches, crossed at right angles, in which the profile is made out with the assistance of a little green and brown paint.

I imagine, from its general appearance, that this is one of a number of such lockets, but I cannot

get any explanation of what it represents. Can you or any of your readers assist me? A. W.

[This is one of the many memorials of the jubilee held in honour of George the Third having reigned fifty years. Numerous medals were struck upon the occasion, and we have a strong impression that such medals were worn by many people on the day.]

"HOGEN MOGEN," OR "HOGAN MOGAN."—These words, I believe, are a corruption of some Dutch original, forming part of the title of the Dutch Parliament of old, and meaning "their high mightinesses." They occur once in *Hudibras*. Are they to be met with elsewhere? and am I right in my belief as to their meaning and origin?

H. K.

[Butler (*Hudibras*, part iii. canto 1, lines 1439-40), speaking of Ralpho, says—

"But I have sent him for a token

To your low-country *Hogen-Mogen*."

These words are a corruption of *Hoogmogende*, or high and mighty, the title of the States General of the United Provinces.]

BENTING-TIME.—Whence comes—

"When the dove goes a benting  
The farmer is lamenting"?

What is the meaning of "benting"? *Bents*, in the northern dialect, means coarse grass.

CORNUB.

[The above lines read like a proverb, similar to another old one:—

"The pigeon never knoweth woe,  
Until she doth a *benting* go."

Different kinds of hard, dry, coarse grasses, reeds and rushes, are indiscriminately called by the name of *bents*; and also the grounds, or pastures, on which they grow. *Bent-grass* is considered by Lightfoot to be the *Agrostis*, of which there are several species. *Benting-time* is when pigeons and doves feed on bents, before peas are ripe.]

NORTHUMBERLAND SHILLING.—Why is this name applied to a particular coin? In what year, and for what purpose, was the Northumberland shilling issued from the Mint? An early answer will much oblige ABHBA.

[In 1763 shillings to the amount of 100*l*. were struck for the purpose of being distributed amongst the populace, when the Earl of Northumberland made his first public appearance in Dublin, as Lord-lieutenant of Ireland, from which circumstance they still go by the name of Northumberland shillings. They have the king's bust in profile to the right, hair long, laureate; in armour, with a slight drapery fastened on the shoulder by a brooch, GEORGIVS III. DEI GRATIA. Reverse in type and legend, exactly like the shillings of his grandfather. These pieces are dated 1763, and are rare. Pinkerton's *Medals*, ii. 72, 2nd edit.; Leake's *Account of English Money*, p. 4; Ruding's *Coinage*, ii. 84; and Hawkins's *Silver Coins*, p. 244.]



POEM ON A SLEEPING CHILD (4th S. i. 535.)—  
I remember a song, popular some thirty years ago,  
called "The Angel's Whisper." It began thus—

"A baby lay sleeping,  
Its mother was weeping."

I think it was by Anster or Lover, but should  
be glad to have my memory refreshed. Q. Q.

["The Angel's Whisper" is one of Lover's pretty  
"Songs of the Superstitions of Ireland." It will be found  
at p. 19 of the edition of Lover's *Poetical Works* lately  
published by Routledge.]

### Replies.

#### MOTION OF THE HORSE.

(3rd S. xii. 328, 448, 509; 4th S. ii. 184.)

The following extract from "A Treatise on  
Draught," by I. K. Brunel, appended to *The Horse*  
by the U. K. Society (p. 412), will make this  
subject clear:—

"It perhaps may have been found difficult or trouble-  
some to watch the movement of a horse's legs; but a very  
little practice will enable any body to verify what we are  
about to state: by keeping near the side of a horse that  
is walking, it will be easily seen that, immediately after  
the raising of either of the hind legs from the ground,  
the fore leg of the corresponding side is also raised, so that  
the latter leaves the ground just before the former touches  
it. If the fore legs be then watched, it will be seen that,  
immediately after the movement of either of these, the  
hind leg upon the opposite side is put in action, so that  
the order of succession appears to be in walking as num-  
bered in fig. 3. [Not needing the figure, I substitute the  
following diagram, showing the order of motion in each  
leg:—

1                      2  
Tail                      Head  
3                      4

1 & 3 representing the hind legs, and 2 & 4 the fore legs.]

"If the horse be now examined from a short distance,  
it will be seen that, when he is walking freely, the suc-  
cessive movements of the legs are at equal intervals of  
time, and that the muscular force of one limb only is  
brought into action at the same moment.

"In trotting, the action is of course quicker, and a less  
resistance will, as might be expected, cause the horse to  
move his legs at two intervals instead of at four equal  
intervals of time: indeed, a horse accustomed to go in  
harness generally acquires the habit of that action. There  
is this striking difference between trotting and walking;  
in walking, we have seen that the interval between the  
movement of the legs on the same side was less than the  
other interval of time: in trotting, on the contrary, the  
legs, situated diagonally, or at opposite corners, move  
almost simultaneously. Owing to the velocity and the  
momentum which the body acquires in consequence of  
that velocity, in trotting fast, the successive impulses are  
less distinctly perceptible, and the movement more con-  
tinued and uniform than in a slow trot or in walking.

"In galloping the movement is totally different: the  
fore legs are thrown forward nearly simultaneously, and  
the hind legs brought up quickly and nearly together.  
It is, in fact, a succession of leaps, by far the greatest inter-  
val of time elapsing while the legs are extended after the  
leap is taken: this is the position, therefore, which catches  
the eye, and which must be represented in a drawing to

produce the effect of a horse in a gallop, although it is the  
moment when the animal is making no exertion. The  
canter is to the gallop very much what the walk is to  
the trot, though probably a more artificial pace. The  
exertion is much less, the spring less distant, and the feet  
come to the ground in more regular succession: it is a  
pace of ease, quite inconsistent with any exertion of  
draught."

There is an omission here of the *amble*, a  
favourite action with the dignitaries of the Romish  
Church. This motion may be best seen in the  
giraffe, the two left legs moving at the same time,  
then the two right legs.

The quotation from Pollux (*Onomasticon*, i. xi.  
8. 193) objects to the *εναλλάξ* motion—that is,  
crosswise + alternate, meaning the trot. I believe  
no example from Greek sculpture can be produced  
of this action; but we have abundant evidence  
therefrom of the walk, amble, canter and gallop.  
They had no stirrups or spurs. See the frieze of  
the Parthenon at Athens, and the horses of Venice.  
He likes the longer and varying stride, διὰ πολλοῦ  
τὰ σκέλη τιθεῖς, καὶ διαφέρων—that is, the canter or  
gallop; the worst, he says, is that where the dis-  
tance of the legs in standing is the maximum of  
their stride, κακὸς δέ, εἰ τὴν διάστασιν ἔχει τῶν σκελῶν  
ὥς μεγίστην. We have this ugly motion in the  
cart or draught-horse when put into a trot: it is  
something like a four-legged table set in motion,  
without the power of bending and stretching the  
legs.

It must not be forgotten that there is a very fast  
trot, when the motion is easy, and when there is  
no time or need to rise in the stirrups. Butchers'  
boys, with a basket of meat, often force their  
horses into this action.

The trot is, in point of jolting, greatly aggra-  
vated in the camel. Here we have the motion  
*εναλλάξ*, alternately in the direction from the left  
hind leg to the right fore leg, then from the right  
hind leg to the left fore leg, with a shake between  
each alternate shift of the line of direction. This  
motion would be characterised by a seaman as  
"pitching and tossing." Both motions of the ship  
at sea and "ship of the desert" soon become fami-  
liar by use. T. J. BUCKTON.

#### BRAT.

(4th S. ii. 143, 181.)

I observe several letters about *brat*, showing  
that it is still a common provincial word. Of this  
I was very well aware, having read many pro-  
vincial glossaries through from end to end. I  
also see the suggestion that the Polish *brat* is the  
English *brother*, which is so self-evident that it  
seemed to me hardly worth while to say so; it is  
also the Latin *frater*, which is still more like it,  
with the exception of the initial letter. A deri-  
vation from the root of *brood* is put forward; but  
this is the very one which the *Edinburgh Review*

rejects, and it is also mentioned by Dr. Mahn in Webster's new one-volume *Dictionary*, published by Bell & Daldy, only to be rejected in like manner. But MR. GALLAGHER insists that *bratt*, a cloak or rag, is purely Celtic, and not Anglo-Saxon at all; perhaps the Anglo-Saxons may have borrowed it from them, but it is certainly to be found in Somner's *Anglo-Saxon Dictionary*. I cannot see why the application of *brat* (an apron) to children should be difficult: nor are we left quite to conjecture; for the Scotch use the word of both indifferently: see Jamieson. One reason why *brat* is not related to the German *brut* is, because the latter word becomes *brood* in English, and the verb belonging to it is *breed*. The change from *t* to *d* just makes all the difference between High and Low German, just as the German words *breit*, *weit*, *brant*, become *broad*, *wide*, *bride*, when turned into English; and I can therefore see no more connection between the English *brat* and German *brut* than there is between the English *white* and the German *weit*. In other words, if the word *brat* were to be made into German, it would be spelt *brass* or *bratze*; and what would become of its connection with *brut* then? The resemblance between English *hat* and German *hut* is not a case in point; for we took the word from the *Danish*. The proper changes of spelling which are necessary before a German word becomes an English one might be better observed. As the subject is interesting, I give a few. Thus, the initial letters (German), *d*, *pf*, *z*, *th*, *t*, often become *th*, *p*, *t*, *d* in English; whilst *ss*, *b*, *d*, *f*, in other positions, commonly answer to *t*, *f*, *th*, *p*. Examples: German—*dorn*, *pfaster*, *zaun*, *theer*, *thier*, *tod*, *wasser*, *taub*, *dorf*—English, *thorn*, *plaster*, *thorn*, *tar*, *deer*, *death*, *water*, *deaf*, *thorp*.

As MR. GALLAGHER mentions my initials only in referring to me, may I explain that the articles which have appeared in "N. & Q." signed W. W. S. are not mine? I have several times been asked if I am the author of some beautiful poems, with these initials appended to them, which have appeared in *Blackwood's Magazine*. I can only say that I am sorry that I cannot claim them.

It is a curious coincidence that the word *bishop*, which Halliwell explains to mean a *pinafore*, is explained by Jamieson to mean a *peevish child*. Jamieson is puzzled by it, but the double use of *brat* helps to elucidate it. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

In the *Supplication of Souls*, Sir Thomas More wrote:—

"If ye pity the poor, there is none so poor as we, that have not a *brat* to put upon our backs." (*Works*, p. 337, ed. 1557.)

J. H. B.

On the Scottish side of the Border, besides being a rather uncomplimentary appellation to a troublesome child—"noisy brat," "foolish brat," &c.—the name is given to the thick film on the top of the oatmeal porridge when it cools.

BUSHY HEATH.

#### THE COMYNS OF BADENOCH.

(4<sup>th</sup> S. i. 563, 608; ii. 23, 84.)

Notwithstanding the correction by A. R. and C. E. D. of my statement that "Altyre is and has long been the only one of the name in Scotland," as being an erroneous one, I think the explanations given by the latter prove its substantial accuracy. From these it is clear that *all* the existing or recently extinct Aberdeenshire Cumyngs-*claim*, at all events, to spring from the stock of Altyre as their root. Whether the claim is a good one or not, is another matter. An examination of the records has revealed an interesting fact regarding the Altyre family, viz. that by a charter dated at Dundee, January 6, 1368, David Bruce bestowed on Richard Cumyne, styled "dilectus et fidelis noster," "omnes terras de Develly una cum officio forestarie foreste nostre de ternway [Darnaway] cum pertinens in comitatu moravie infra Vic. de Invernys." (*Reg. Mag. Sig.* p. 60, No. 189.) This favoured Cumine, who receives other grants from King David, is doubtless the Sir Richard Cumming of Altyre, mentioned by C. E. D. as flourishing about the middle of the fourteenth century, as I believe the baronets of Altyre still hold the office of foresters of Darnaway. Another "Ricardus Cumyn miles" frequently appears as a witness in the charters of Robert, Duke of Albany (1406-19), perhaps a son of the preceding Richard. It would thus appear that "the sweeping destruction" which, according to A. R., "overtook the race and name of Comyn," was not so complete as has been generally supposed, since within less than forty years after the death of Robert Bruce we find them in favour with his son David, as above. As for the origin of asserted minor branches of the Altyre stock being "preserved in family records," and "acknowledged by the Altyre family as authentic" I would observe to C. E. D., with all respect, that these pieces of evidence *per se* are no proof of the fact, even though backed by the authority of Douglas's *Baronage*. The late Mr. Riddell said that "no Scottish pedigree could be believed unless proved by legal evidence;" and every day confirms his dictum. When the Altyre branch emerged from the ruin which had overtaken the great houses of Badenoch and Buchan, and "the sun shone on their side of the hedge again," doubtless, as in the case of other Scottish families, would-be scions were anxious to attach themselves to it, and as in those days of clanship each added to its import-



ance, the head of the house was willing to increase his own consequence by adopting, so to speak, a promising branch. Changing of surnames is by no means a modern invention. If there is any truth in a curious story told by the late Sir Thomas Dick Lauder regarding a personage, "Gibbon More Cumming of Glencairnig," and his mode of adopting would-be Cumings, by baptism in his hen-trough! then many *soi-disant* Cumings probably exist. (Sir T. D. Lauder's *Scenes and Legends in the N. of Scotland*.) This traditional "Gibbon" is possibly the "Gilbertus de Glencharny" who, on Jan. 18, 1362, received from David Bruce a charter of the barony of Glencharny, in the shire of Inverness and earldom of Moray, which, failing heirs male of Gilbert's own body, was to descend to "Duncan Fraser and Cristian his spouse, sister of the foresaid Gilbert, and the longest liver of them and the lawful heirs male of their bodies, whom all failing, then to Gilbert's lineal heirs," &c. (*Reg. Mag. Sig.* p. 24, No. 20.)

I take leave to correct C. E. D., who falls into a very common error, in speaking of the Earl of Fife. There is no such title as this. The nobleman in question holds the *Irish* title of "Earl Fife," dating but from 1759, and conferred on his ancestor, the miserly Lord Braco, in consequence of an asserted descent from the old Macduffs, which is very problematical.

The Cummings of Culter were, as I imagined, a family of some antiquity. In the Special Returns for Aberdeenshire, the following entry occurs:—

"Oct. 1, 1549.—Alexander Cumming *hæres* Joannis Cumming de Coulter-Cumming *patris*, in terris et baronia de Coulter-Cumming."

The arguments of HERMENTRUDE (p. 210) make out a strong *primâ facie* case for the identity of "Margaret, widow of John Comyn of Badenoch," and "Margaret Wake de Lydel, Countess of Kent." The wife of the elder John Comyn (Bruce's rival) was Johanna de Valence, younger coheirress of Pembroke, and no other John Comyn of *Badenoch* is known to record, in the fourteenth century, than himself and his son. But I regret I can at present refer to no authorities on the question.

ANGLO-SCOTUS.

#### "L'HISTOIRE POÉTIQUE."

(4th S. i. 459, 564, 614.)

Your correspondents on the bibliography of this work appear not to be aware that all the works, both of Gautruche and Jouvancy, are enumerated in *Bibliothèque des Écrivains de la Compagnie de Jésus*, par Augustin et Alois de Backér, 1853. Under the latter title, Jouvancy,

there is a paragraph furnishing one of the subjects on which—

"Grammatici certant, et adhuc sub judice lis est."

This will perhaps be acceptable to philological students, together with a few quotations from other writers, especially from one, edited by Scioppius, of whom it has been said:—

"His great power was in the ferocity of his satire, and his wonderful knowledge of the progress, proprieties, and resources of the Latin language; in which he was, probably, not exceeded by any one since it ceased to be the living tongue of Italy."—*Worthington's Diary and Correspondence*, edited by James Crossley, Esq.

"L'abbé Valart dit que le P. Pomey, dans la traduction qu'il a faite de l'*Histoire poétique* du P. Gautruche (il veut parler de son *Pantheum mythicum*), met: *Detur pulcherrime* (à la plus belle, en parlant de la pomme d'or), et non *detur pulchriori*, comme le dit le P. Jouvancy, qui fait ici un solécisme selon M. Valart, lequel prétend qu'il faut *pulcherrime*, puisqu'il s'agit de trois personnes et non de deux. Il y a ici au moins deux erreurs. Le *Pantheum mythicum* n'est point une traduction de l'ouvrage de P. Gautruche. En second lieu, celui-ci [P. Pomey] a mis *detur pulchriori*, comme le P. Jouvancy; on pourrait même dire qu'il y a une troisième faute. Il est vrai que Laurent Valle trouve à redire à ces phrases de l'Écriture: *Minor fratrum; Honorabilitum omnium; Major horum est caritas*; mais il faudrait donc blâmer aussi Pliny, qui dit: *Animalium fortior; omnium triumphorum majorem*; et Cicéron, qui selon Saturnius, a dit: *Ceterarum rerum prestantior*, quoi qu'on se serve plus généralement du superlatif: aussi le P. Fabre a-t-il mis: *Detur pulcherrime*. (Note communiquée par M. Adry en 1808)," pp. 416, 417.

The passage here referred to is in the first book of Laurentius Valla, *De Lingue Latine Elegantiss*, c. xiii.:—

"Ut caritas est major cæteris, ita ceterarum duarum (ut opinor) altera alteram superat; raroque reperitur numerus trium, ubi non potius superlatio cadat, quæ tres diversas exigit quantitates, quam comparatio. Ideoque Græci contenti fuerunt dicere comparationem ad unum, superlativum ad plura, quasi omnia inter se aliud ab alio distantia. Quin ipse Priscianus quanquam dissentit [lib. iii. p. 25] tamen paulo post quasi imprudens quod negaverat, confessus est, prior referri ad unum, primum ad plura. Quod antea Diomedes, Donatus et Servius dixerant."

Sanctius, however, adduces numerous instances of departure from this rule, some of them acknowledged by Valla himself, and adds:—

"Ex his tam multis hæc velim colligas: Primum Comparativum (prior) inter plura sui generis habere locum, atque adeo cum genitivo plurali inter plura sui, vel alieni generis; deinde errasse Priscianum, Diomedem, Donatum, Servium, et Laurentium, qui comparativum, Prior, de duobus dici tantum præceperunt: errasse etiam Laurentium, et eum sequutos, quum inculcant comparativum inter duo tantum regere genitivum pluralem."—*Minerva, sive de Causis Latine Lingue Commentarius*, cui accedunt animadversiones et nota Gasparis Scioppii, Amstelodami, 1664, cap. x.

BIBLIOTHECAR. CHETHAM.

## ILLUSTRATIONS OF BISHOP PERCY'S FOLIO MANUSCRIPT.—No. II.

"THE FARMER AND THE KING."

(4th S. ii. 152, 206.)

MR. SHELLY's friend has been evidently perpetrating a joke. The oral version of "The Farmer and the King" (a new name, by the bye) is nothing more than a clumsy attempt to put into the Dorsetshire or East Devon dialect the well-known song of "The King and the Countryman." If MR. SHELLY and MR. F. J. FURNIVALL will turn to p. 210 of my *Ancient Poems, Ballads, and Songs of the Peasantry of England* (Lond., 1857 \*), they will not only find the song in question, but some information respecting it. It is no version of "The King and Northern Man," but an abridgment and alteration. The original is no "rarity"; it is in the Bagford and Roxburgh collections. It has been reprinted in Edinburgh; by the Percy Society, with remarks by Mr. Payne Collier; by Mr. J. S. Moore in his valuable ballad-book, and by Richardson of Newcastle-on-Tyne in his *Border Table-Book*, and there is a common chap-book edition.

It would appear also that we have it in the bishop's "folio MS." When the last edition of my collection was published I was unable to state by whom the abridgment was made. I can now supply the deficiency. The song was "made up" out of the old materials by Mr. Knight, a popular low comedian, at the commencement of the present century. This is what I am assured by a competent authority, and I shall consider the information to be correct unless MR. FURNIVALL can state that he has the song in the Folio MS. which he is editing. Mr. Knight was an actor, and I believe either proprietor or stage-manager at the Windsor Theatre, where the song was first introduced, and sung "with unbounded applause." There is a traditional anecdote about the song which is worth recording, although I do not vouch for its truth. Mr. Knight, on singing the lines —

"I seed an old chap at Bartlemy Fair,

Look'd more like a king than that chap there,"

used to point at the royal box—a process which of course added to the point of the stanza. On one occasion the song was sung in the royal presence, but there was no pointed allusion. The song was encoored as usual, but his majesty George III., instead of joining in the call, said "Very bad! very bad!—*didn't point to the box!*" Thus encouraged, Mr. Knight repeated the strain, with the proper point, amidst a roar of laughter, in which the good-natured monarch heartily joined. My informant said that his grandfather, a native of Slough, was at the theatre when this occurred. Of Mr. Knight I can give no informa-

tion, but probably his biography may be found in Oxberry's *Dramatic Biography*, or some similar work. All I can say of him is, that he was a very respectable comic poet. He wrote "The Lad with a Carrotty Poll," "Oh! cruel were my Parents," "The Old Commodore," and many other well-known ditties, the wit and humour of which form a striking contrast to the Cockney rubbish that now-a-days is called and esteemed "comic" by the patronisers of *café chantants* and music-halls.\*

The East Devon version is easily accounted for. Comic songs to suit the "order sublime"—the "Dii" of our country theatres, are often transferred into county dialects, and there is no reason why "The King and the Countryman" may not have undergone such a process. The song has given rise to a much more interesting theme than the dialect versions in "N. & Q." During the Hampden controversy and litigation, *Punch* published "a new version of an old song, and called it 'The Dean and the Bishop,'" the hero was the late Dean Merewether of Hereford, who complained *in propria persona* thus—

"I know an old priest, but I won't say where,

More fit for a bishop than that chap there,

Tooral, looral, rural, plural, too ra loo ra loo."

The dean was, I believe, neither a rural dean nor a pluralist, but the introduction in the chorus of the above italicised words, and putting them into the mouth of a church dignitary, had a truly ludicrous effect. I regret that I have not *Punch* at hand, or I should certainly have copied the witty satire. I am glad to find that the folio of Percy has proved to be no myth, and that it has met with a competent editor. I hope that it will be printed verbatim, and that even its orthographical blunders will be carefully preserved; and that the editor will not adopt for a motto—

"*Virginibus puerisque canto,*"

and so give us a school edition. I trust also that the mystery attending it will be cleared up: Who wrote it? When and where did the scribe or scribes live? What are the poems and ballads that are not found elsewhere? Does the paper bear any watermarks? Mr. W. H. Black of Mill Yard, Goodman's Fields, has an astonishing knowledge of paper, and at a glance can name the fabric of ancient makers, and I hope that we may have his valuable opinion. The age of paper does not

\* Edward Knight was not only a respectable comic poet, but his powers as a comic actor were very considerable; there was an odd quickness, and a certain droll play of the muscles of his face that prepared the audience for the jest that was to follow. His *Sim in Wild Oats* has been esteemed the most chaste and natural of stage exhibitions. Among his other best parts may be reckoned Frank Outland; Tom, in *Intrigue*; Jerry Blossom; Joey, in *Modern Antiques*, and Zekiel Homespun. For a selection of his other characters, see Genest's *History of the Stage*, ix. 341. He died at his house in Great Queen Street, London, on February 21, 1826.—Ed.]

\* Now published by Griffin & Co., London, price 2s. 6d.



decide the age of the writing upon it, but it forms an important bit of evidence.

JAMES HENRY DIXON.

Lausanne.

# PERPETUAL YOUTH.

(4th S. ii. 202.)

The story of the "remedy against old age," exchanged by the ass with a serpent for a draught of water, is given by Ælian (*Nat. Animal.* vi. 51), on the authority of Sophocles, Dinolochus, Ibycus Reginus, Aristæas, and Apollonophanes; not, however, to be found in Smith or Pauly; nor is it mentioned by Schütz. There are many classical errors in Bacon's *Prometheus*, as his "bundle of twigs" to get the fire: Jupiter in merry mood granting it and perpetual youth\* also. Bacon's mistaking Prometheus for divine providence, when he is specially set forth as the representative of human prudence or providence (forethought). His notion of Pandora as a goodly woman, when she was made the special representative of all evils, &c. &c. Voltaire has also made strange blunders in the story of Prometheus, when he says:—

"Quand Prométhée eut formé son image  
D'un marbre blanc façonné par ses mains,  
Il épousa, comme on sait, son ouvrage;  
Pandore fut la mère des humains."

Voltaire has confounded the story of Pygmalion (*Ovid, Met.* x. 243-315) with that of Prometheus: the statue was not made of "marbre blanc," but of ivory. Pandora was neither the work of Pygmalion nor of Prometheus, but of Vulcan, at the command of Jupiter, with the assistance of other gods and goddesses: hence her name, meaning "gifted, endowed, by all."

With a view to the correct interpretation of mythology, it is necessary to keep each story distinct, with the name of the poet who recites or invents it.

Æschylus, in the *Prometheus Bound*, with which, as appears by his essay, Bacon was probably unacquainted, is the best authority; and he is confirmed by Hesiod, Apollonius, and the ancient Scholiasts. Prometheus is distinctly pointed out to the Athenians by Æschylus as the inventor of all the useful arts and sciences; whilst, on the contrary, Jupiter, with the other Grecian gods, is represented as the cause of all natural evil. On the ground of prescience, Jupiter is made inferior to Prometheus in this play; for Jupiter sends Mercury to ascertain from Prometheus the time when he shall be superseded

by a successor as he superseded Saturn (Chronos). The story of Io is also introduced to show the wickedness and evil, in her case, caused by the gods of Greece. Prometheus, not living in Greece, had gods of his own country. Probably the story of his making men meant that he was a god-manufacturer, like Abraham's father, according to Christian and Mahometan tradition. The myth of the "eagle" and the "liver" is cleared up by the Scholiast on Apollonius (ii. 1252), who finds an authority (Agroitas) for the "eagle" being the name of a river, and the "liver" (ἡπαρ = ὄσθαρ) being fertile land which the river inundated. The rescue by Hercules (the impersonation of human labour or civil-engineering) meant, therefore, either the draining of the lands or the embanking of the river. The ancient Scholiast A. (*Prom. Bound*, 120) also explains the "stealing of fire" as "acquiring knowledge." τούτο δε μὴ ὥδης τὸ δ' ἀληθὲς οὕτως ἔχει πῦρ καλεῖται ἡ γνώσις, διὰ τὸ δραστήριον.

Such an attack as Æschylus made on the Grecian gods awoke the vigilance of the court of Areopagus, which condemned him to be stoned to death, a calamity only prevented by his younger brother Amynias, who, with one arm round his neck, in supplication held up the stump of the other, having lost that hand at the battle of Salamis. (*Ælian, Var. Hist.* v. 19, *Diod. Sicul.* xi. 27.) Such a position at Athens accounts for the long-continued residence of Æschylus in Sicily. No other play of Æschylus, or fragments that have come down to us, contain any such severe sarcasm, irreverence, infidelity, or atheism against the received gods of Greece as the *Prometheus Bound*.

Horace (*Carmin.* ii. 18) has an allusion to the attempt of Prometheus to bribe Charon with gold, for which no Greek authority has yet been found:

"Nec satelles Orei  
Callidum Prometheus  
Revenit, auro captus."

The authorities, too numerous to quote here, are given by Pfau in Pauly's *Real-Encyclopædie*, vi. 96, by Schmitz in Smith's *Biog. and Mythol.* iii. 544, and by Schütz, *Excursus on Prometheus Bound*. T. J. BUCKTON.

Ἠγχιόσι δ' ἄρα μῦθος ἐν αἰχμητοῖσι φορεῖται, κ. τ. λ.

"Prisca inter juvenes narratur fabula, cœlum  
Cum major natu pulso genitore teneret  
Jupiter, et fratres regnorum in parte locasset,  
Munere magnifico viridis donasse juvenem  
Mortales, jam tum damnantes furta Prometheus.  
Nec tamen hoc unquam stolidos potuisse potiri,  
Imposuere gravi tam præstans munus asello  
Defessi; ille sitim sicco, dum vadit onustus,  
Guttur collegit, stantemque ad lustra ferocem  
Anguem oravit, opem quo rebus ferret egenis.  
Cumque hic mercedem pandi gestamina dorsi  
Posceret, oppressus casu non abnuitt amens.

\* By a misprint he is called "an ever-fading youth," instead of "a never-fading youth" (*Montagu's ed.* iii. 75, Pickering, 1825.) The φάρμακον γήρας ἀνυνήριον of Ælian is evidently a medicine and no youth at all.

Inde feri senium serpentes pubere tergo  
Communtant, hominesque premit grandeva senectus,  
Et tristem ex illo morbum, rabiemque rudentis  
Traxerunt, diroque truces dant vulnera dente."

Nicandri *Theriaca*, Interprete Jo. Gorreio.

Cf. *Ælian De Nat. Animal.* (lib. vi. c. 51), who subjoins—

"Ceterum hujus fabulæ auctor non ego sum, sed ante me Sophocles tragicus, et Dinolochus adversarius Epicharmi, et Ibycus Reginus, et Aristæas, et Apollonphanes, poetæ comici."

For these references I am indebted to Mackay's *Progress of the Intellect*, vol. i. 420.

BIBLIOTHECAR. CHETHAM.

Were my *Mythology of Greece and Italy* read and studied in this country, as I am proud to say it is in the United States, this query would have been answered before now. The fable and its explanation will be found in that work (p. 258, 3rd edit.), and the authorities given, namely, "*Ælian, De Nat. An.*, vi. 51; and *Nicander, Ther.* 340, with the *Scholia*." THOS. KEIGHTLEY.

#### CORONERS' INQUESTS.

(4th S. ii. 225.)

I do not know what becomes of depositions and other documents connected with coroners' inquests in other places, but I do know that in this town, where the coroner (Clarke Aspinall, Esq.) has a regular court, like any other of the borough magistrates, the records of the court are preserved in a fire-proof safe, in a granite-stone chamber attached to the court, and are and have been kept under the special care of Mr. James Blake, the intelligent officer of the court, for many years. These records are made up in annual parcels, dating back for several years, and contain many most interesting cases. These are arranged and marked in monthly order, and in themselves form a complete index, so that Mr. Blake can at any moment lay his hand on any document that may be required for the last half century and more. I could wish all public records were so accurately kept, and with such facility of reference as these are.

S. REDMOND.

Liverpool.

"The coroner must certify the whole of this inquisition under his own seal and the seal of his jurors, together with all the evidence thereon, to the Court of King's Bench or the next assizes."—Blackstone's *Commentaries*, i. 348.

Inquisitions are occasionally brought up into the Queen's Bench in order to be quashed. The Chief Justice of England, being *virtute officii summus coronator Angliæ*, would return an inquisition held before him into his own court.

J. WILKINS, B.C.L.

There is, I believe, no law to compel coroners to preserve their inquisitions and the depositions

taken by them. That such documents ought to be preserved no one can doubt, as they are public property, and often contain interesting and valuable matter. My father was for some years coroner for the division of a midland county, and in the course of his tenure of office some sackful of papers connected with it accumulated, which, after being duly seasoned by damp and dust, were used by our servants for the lighting of fires!

S. R. T. M.

By the Registration Act (England) of August, 1836, 6 & 7 William IV. provision has been made for the permanent preservation of the particulars of each inquest held by a coroner or magistrate. Section 25 says: "The coroner shall inform the registrar [of births and deaths] of the finding of the jury, and the registrar shall make the entry accordingly." The certificate which the coroner furnishes to the registrar gives the date and place of death, name, age, condition, occupation, cause of death, and duration of illness. These particulars are duly entered in the register-book of deaths, certified copies of which are sent quarterly to the General Register Office, London, and there indexed. Similar measures have been adopted in Ireland since 1864. See sec. 38 of 26 Vic. cap. 11.

WILLIAM J. BAYLY, Librarian.

#### THE FAIRFORD WINDOWS: "ST. CHRISTOPHER OF 1423."

(4th S. ii. 265.)

Whilst the "Fairford Windows" continue to deservedly attract so much attention, it may be interesting to preserve a note of a letter written in the early part of 1704 by the then Vicar of Fairford, as the subject of the damage sustained by the west windows of the church consequent upon the storm of almost unparalleled violence, from which Fairford and the surrounding country suffered in 1704. With that view, I enclose you a copy of the letter I refer to.

HENRY F. HOLT.

6, King's Road, Clapham Park.

"HONOURED SIR,—

"In obedience to your request, I have here sent you a particular account of the damages sustain'd in our parish by the late violent storm; and, because that of Church is the most material which I have to impart to you, I shall therefore begin with it. It is the fineness of our Church which magnifies our present loss; for in the whole it is a large and noble structure, compos'd within and without of ashler curiously wrought, and consisting of a stately roof in the middle, and two isles running a considerable length from one end of it to the other, makes a very beautiful figure. It is also adorn'd with 28 admir'd and celebrated windows, which, for the variety and fineness of the painted glass that was in them, do justly attract the eyes of all curious travellers to inspect and behold them; nor is it more famous for its glass than newly renown'd for the beauty of its seats and paving; both being chiefly the noble gift of that pious and worthy gen-



tleman, Andrew Barker, Esq., the late deceas'd Lord of the Manor; so that, all things consider'd, it does equal at least, if not exceed, any parochial Church in England.

"Now, that part of it which most of all felt the fury of the winds was a large middle west window, in dimension about 15 foot wide, and 25 foot high; it represents the general judgment, and is so fine a piece of art that 1500*l.* has formerly been bidden for it—a price, though very tempting, yet were the parishioners so just and honest as to refuse it. The upper part of this window—just above the place where our Saviour's picture is drawn sitting on a rainbow, and the earth His footstool—is entirely ruin'd, and both sides are so shatter'd and torn—especially the left—that, upon a general computation, a fourth part at least is blown down and destroy'd.

"The like fate has another west window, on the left side of the former, in dimension about 10 foot broad and 15 foot high, sustain'd, the upper half of which is totally broke, except one stone munnell. Now, if this were but ordinary glass, we might quickly compute what our repairs would cost; but we the more lament our misfortune herein because the paint of these two, as of all the other windows in our Church, is stain'd thro' the body of the glass; so that, if that be true which is generally said, that this art is lost, then have we an ir retrievable loss.

"There are other damages about our Church which, tho' not so great as the former, do yet as much testify how strong and boisterous the winds were, for they unbedded 3 sheets of lead upon the uppermost roof, and roll'd them up like so much paper. Over the Church-porch a large pinnacle and two battlements were blown down upon the leads of it; but resting there, and their fall being short, these will be repair'd with little cost.

"This is all I have to say concerning our Church. Our houses come next to be considered, and here I may tell you that (thanks be to God) the effects of the storm were not so great as they have been in many other places; several chimneys, and tiles, and slats [slates] were thrown down, but no body kill'd or wounded. Some of the poor, because their houses were thatch'd, were the greatest sufferers; but to be particular herein would be very frivolous, as well as vexatious. One instance of note ought not to be omitted. On Saturday, the 26th, being the day after the storm, about 2 o'clock in the afternoon, without any previous warning, a sudden flash of lightning, with a short but violent clap of thunder immediately following it like the discharge of ordnance, fell upon a new and strong-built house in the middle of our town, and at the same time disjointed two chimneys, melted some of the lead of an upper window, and struck the mistress of the house into a swoon; but this, as appear'd afterwards, prov'd the effect more of fear than of any real considerable hurt to be found about her.

"I have nothing more to add, unless it be the fall of several trees and ricks of hay amongst us; but these being so common everywhere, and not very many in number here, I shall conclude this tedious scribble, and subscribe myself, Sir, &c.,

"EDW. SHIPTON, Vic."

When I ventured to suggest the advisability of inviting the attention of the learned correspondents of "N. & Q." to MR. HOLT's novel views on the subject of the Fairford windows, "The St. Christopher of 1423," and the relative precedence in point of discovery between printing and engraving, I never anticipated that my suggestion would be followed almost immediately by such a series of communications as those from MR. HOLT himself, MR. SCHARF, and

MR. MACRAY, which are to be found in "N. & Q." of Sept. 19. If MR. HOLT's opinion, that the "St. Christopher" was printed by means of a printing-press, with printer's ink, and on paper—such as was used by Martin Schön and Albert Dürer between 1480 and 1500—prove well founded, it is clear that 1423 was *not* the date of the engraving, and that much of the early history of engraving and typography will have to be rewritten.

But if "1423" does not refer to the date of the engraving, to what does it refer? May I venture to suggest to those who have the necessary leisure and opportunity of referring to the early German chronicles, the propriety of seeing whether anything occurred in the year 1423 to direct public attention to St. Christopher, of which the engraving may be a posthumous memorial? Was any great church dedicated to St. Christopher in that year? Was any remarkable figure of that saint erected at that time? Or was there in 1423 any special commemoration of St. Christopher—such as we have seen in our time of the Holy Coat of Treves? If this suggestion proves as fruitful of results as the one which has led to MR. HOLT's remarkable communication, the space which I have occupied will not, I think, be considered by your readers as wasted by

F. S. A.

"THE VICTIM" (4th S. ii. 172, 261.)—Your correspondent, MR. DAVIES, who mentions my little poem in such flattering terms, may like to know that it was suggested by the passage in Mrs. Hemans's notes to which he alludes. The subject is a Norwegian legend. The same notes furnished me with a subject for another poem, "The Mother's Lesson," which also may be found in *German Ballads and Songs* in the "Fireside Library."

Now that Tennyson's magic touch has resuscitated my forgotten rhymes, I purpose including them in a volume of poems which I am about to publish.

MENELLA B. SMEDLEY,

Author of *Odin's Sacrifice*.

MAINE=MANY (4th S. ii. 199, 287.)—G. W. M.'s instances do not well bear out his rendering of *maine* as meaning *many*. We could not say a many lot, or a many deal. In those instances it has its ordinary sense of *great*.

But it has been colloquially used as an adverb for *mainly*, or *very*. In a diary of my father's, about 1835, is the expression "A large party, *main dull*."

LYTTELTON.

Hagley, Stourbridge.

ANONYMOUS PORTRAIT (4th S. ii. 252.)—Without desiring to have it inferred that this portrait delineates a member of the family of Trafford, allow me to remark that "Now thus," one of

the illustrative mottoes which occur upon MR. WILKINSON'S portrait, is also to be found in use at the present day over the crest of the Traffords. In the case of MR. WILKINSON'S picture, I take it that the object of "So then" and "Now thus" is to draw a contrast between the past and present condition of the subject of the portrait. An empty bag and a truncheon indicate what his position was at some past period—"So then." The wealth, comfort, and distinction which he had attained, and in which the artist delineated him, are indicated by "Now thus." In the case of the Traffords, the crest is a threshing machine, and over the flail stands the motto "Now thus." The tradition in the family which explains both crest and motto has been related to me as follows:—In some far distant period a battle was raging near the place where a loyal Trafford was wielding his flail in a very peaceful manner. The king's troops were getting the worst of the day, and some of them fled past the barn in which the Trafford was occupied. Seeing what was going on, Trafford instantly mustered his men, put flails into their hands, and rushed out at their head to meet the advancing foe. As they approached he attacked them, and swinging his flail with lusty arm, called upon his men in the words of the motto, "Now thus," to imitate his example. The result may be anticipated. The enemy was soundly thrashed, and the Trafford gained his crest.

DAVID GOODING.

The Athenæum.

DORE ABBEY (4th S. ii. 178, 237.)—The church of Dore, erroneously printed "Dove," in Herefordshire, is fortunate in an historian in Mathew Gibson, its rector, who lived in the early part of the last century, from whose work it appears that the transepts, tower, and choir were entirely rebuilt by Lord Scudamore, A.D. 1600 or thereabouts; but I think much of the old church must have been left or replaced at that period. It is some time since I have seen this remarkable building, but recollect the cathedral-like effect of the aisles surrounding the choir. There is an account of a diminutive effigy of a bishop interred here, in the *Archæological Journal*, vol. xix. This abbey stands in the Golden Valley, so called from the river Dore or Door, a word meaning water, but which has been misinterpreted as if it was in the French language—gold.

THOMAS E. WINNINGTON.

Dore Abbey, instanced by ALPHA, and Manchester Cathedral, and Christ Church, Oxford, given by THOMAS E. WINNINGTON, scarcely come, I think, within the category of churches with four aisles, as the so-called aisles are simply chapels attached to chancels. The church at Great Yarmouth has only two aisles.

P. E. MASEY.

"OLD FAMILIAR FACES" (4th S. ii. 129.)—In Moxon's edition, 1840, printed by Bradbury & Evans, not only the line—

"Died prematurely in a day of horrors," but the whole of the verse quoted by your correspondent is omitted. R. F. W. S.

LISTS OF M.P.s (4th S. ii. 204.)—In addition to the sources of information which you have pointed out in reply to the query of W. H. S., allow me to direct his attention to a rather rare volume, the title of which is "*Anglia Notitia; or, the present State of England*." By Edward Chamberlayne, Doctor of Laws and Fellow of the Royal Society. Printed in 1672." The book abounds with curious information. In Part II. p. 75 there is "A List of all the Knights, Citizens, Burgesses, and Barons of the Cinque Ports, that at present serve in the Parliament of England." A. R.

Deer, Aberdeenshire.

QUOTATION: "GLASGERION" — (4th S. ii. 220.) See Chaucer's *House of Fame*, book iii. l. 117:—

"And other harpers many oon,  
And the grete Glascurion."

Cf. Percy's Folio MS., ed. Hales and Furnivall, vol. i. p. 246. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

SOILED HORSE (4th S. ii. 30, 91.)—This word is commonly used in the north-east of Ireland for the practice of feeding animals on food cut green for them: "to grow oats for soiling" is to grow it to cut green. To leave part of a grass field for soiling is to leave it to be cut green for this purpose. Thus, "to grow a crop for soil or soiling," "to soil a horse with clover or vetches," are common agricultural phrases. M. C.

PRINCE RUPERT (4th S. ii. 224.)—He was the third, but not the youngest, son of the Queen of Bohemia. Frederick, the eldest, died young; Charles Louis, the second, became Elector Palatine; Rupert was born December 18, 1619; and Maurice, his attached younger brother, on December 25, 1620. Of the personal appearance of Prince Rupert, Eliot Warburton says, in opposition to the portrait drawn by Count Hamilton:—

"His portraits present to us the ideal of a gallant cavalier. His figure, tall, vigorous, and symmetrical, would have been somewhat stately, but for its graceful bearing and noble ease. A vehement, yet firm, character predominates in the countenance, combined with a certain gentleness, apparent only in the thoughtful, but not pensive, eyes. Large, dark, and well-formed eyebrows overarch a high-bred Norman nose: the upper lip is finely cut, but somewhat supercilious\* in expression; the lower part of the mouth and chin have a very different meaning, and impart a tone of iron resolution to the whole countenance. Long flowing hair flowed over the wide embroidered collar, or the scarlet cloak: he wore neither beard nor moustaches, then almost universal; and his

\* *Supercilious* is a curious expression to apply to the lip.—J. J. B. W.



cheek, though bronzed by exposure, was marked by a womanly dimple. At the time Hamilton's portrait was drawn, Prince Rupert had had experience of nearly half a century of such perils, privations, and vicissitudes, on land and sea, as have seldom been concentrated in a single life. The best portraits of the prince that I am acquainted with, are in the possession of Lord Kinnaird at Rossie Priory, Lord Craven at Conbe Abbey, and Sir Robert Bromley at Stoke Park. The first, by Vandyke, was taken apparently at the Hague when he was about eleven years of age; the second, also by Vandyke, about the period of his first visit to England; and the last was painted by Sir Peter Lely after the Restoration."—*Memoirs of Prince Rupert and the Cavaliers*, i. 113.

JOB J. B. WORKARD.

DESCENDANTS OF OLIVER CROMWELL (4th S. ii. 223.)—The inscriptions, with some variations from W. M. F.'s copy, are printed in Noble's *History of the Cromwell Family*, vol. i. pp. 213, 218, 219, 224.

JOSEPH RIX, M.D.

St. Neot's.

LORD IVORY (4th S. ii. 228) died more than a year since, in his house, Ainslie Place, Edinburgh.

G.

Edinburgh.

LOCAL TERMINATIONS (4th S. ii. 202.)—R. B. will find ample information about the termination *ham* in that most interesting book, *Words and Places*, by the Rev. Isaac Taylor; and also in Sharon Turner's *History of the Anglo-Saxons*. Undoubtedly it is allied to our modern word *home*. *Abad* too is, I believe, spoken about in *Words and Places*. I cannot tell R. B. anything about it. The only places in Essex whose names (as far as I know) terminate in *End*, are Audley End, Bartlow End, and Southend. It seems to me that these places have formerly been hamlets, at the end of large parishes. According to my theory, Audley End is that end of the parish of Saffron Walden which is called Audley; Bartlow End (which is also called Stevington) is that part of Ashdon parish which is near the Bartlow hills; and Southend is the south end of the parish of Prittlewell. There is a Southend in Kent, which is simply a hamlet at the south end of Lewisham. So also North End, Fulham, in Middlesex, is at the north end of that parish. Gravesend I know nothing about.

I may be wrong in my conjectures about the termination *end*; but I am sure I do right in referring H. B. to *Words and Places*, and Sharon Turner's *History of the Anglo-Saxons*.

C. W. BARKLEY.

SIR WALTER RALEIGH'S DESCENDANTS (4th S. ii. 164, 235.)—About thirty-four years ago, when I was a schoolboy in Dublin, I was acquainted with a fine young man named Walter Raleigh, a native of Tipperary. He was an Irish comedian and vocalist of superior ability, and made a large fortune rapidly by his profession. He purchased a handsome estate in the neighbour-

hood of Dublin; but did not enjoy it long, as he died suddenly of disease of the heart. He was a bachelor, and his handsome property was subsequently swallowed up in law suits between some distant relatives, who litigated the question of who was his heir. He told me often that he was the lineal descendant of the world-renowned knight whose name he bore. His *physique* was remarkable: he was very handsome, and over six feet six inches in altitude. He was a superior classical and general scholar, and a vast favourite with the public in his professional and private capacity. I give this for what it may be considered worth.

S. REDMOND.

Liverpool.

At West Wickham Court, Kent, may be seen a fine portrait of Sir Walter Raleigh, which was in the Exhibition of 1866, and has been engraved. The article "*Farnaby*," in an old Baronetage—the title being now extinct—would show whether it was an heirloom or not.

J. WILKINS, B.C.L.

"FAIRIN": "SAIRIN" (4th S. i. 508, 565.)—SETH WAIT is, as MR. IRVING shows, entirely mistaken. I never heard the word *sairin*, but in the South of Scotland *fairin* in the sense of punishment, a whipping or skelping, is of every-day occurrence. No doubt the use of the word is ironical. DR. ROGERS (i. 614) is evidently mistaken in imagining that *fairin* and *faring* are the same words. It is quite clear, I think, that in Lady Nairn's song *faring* simply means food or eating.

T. G.

ANONYMOUS (4th S. ii. 224.)—If your correspondent had examined a copy of *Twelve Dialogues between Timothy, Titus, and Archippus*, he would not have called this pamphlet anonymous. The name of the author occurs at the end of the Dedication, and also at the end of the Preface. Edward Davies, the author, was a Welshman, a student in Lady Huntingdon's college, and settled in this town as a dissenting minister about 1793, and died in 1834, in the eightieth year of his age. I have a volume lettered "Davies's Tracts," 1799-1829, in my collection of Ipswich authors.

JAMES READ.

Ipswich.

PAGNINI'S BIBLE (1st S. iii. 24, 25.)—

"Will some learned reader of your work let me know whether there be any and what ground for attributing the new translation as it stands in this volume (*Liber Psalmorum Davidis* Stephani, 1556) to Montanus?"—P. H. F.

Your correspondent R. G. replies:—

"Would it not be truly marvellous if a volume printed by Robert Stephens in 1556 could in that year have presented, by prolepsis, to its preccious owner a version which Bened. Arias Montanus did not execute before 1571?"

The edition of 1571 is now before me, viz. *Biblia*

*Sacra Polyglotta, Ebraice, Chaldaice, Græce, Latine*, Antverpiæ, 1569, 71, 72, &c. 7 voll. fol. :—

"This Polyglott is and must continue to be of great rarity; 500 copies only having been printed, and the greater part of these lost by sea, the vessel containing them being wrecked in a tempestuous voyage to Spain. The second volume of the Apparatus is frequently wanting. The copy at the Collegiate Library at Manchester is deficient in this respect. A copy of the first five volumes, printed on vellum, is in the Royal Library at Paris. There are also copies in the library of the Duke of Savoy at Turin, and in the libraries of the Vatican, the Escorial, the Convent of St. Etienne of Salamanca, and another, according to a late excellent 'Catalogue de Livres imprimés sur Velin,' at London: but in whose possession is not specified, nor have I been able to ascertain anything respecting it."—*Bibl. Sussex.*, i. p. 35.

This library now possesses the second part of the first apparatus or the sixth volume, Antverpiæ, 1584, but it wants Malachi, Maccabees, and the Greek Testament. See in vol. i. Contents of the Apparatus, referring to the volumes to which they respectively belong.

BIBLIOTHECAR. CHETHAM.

BALIOI FAMILY (4th S. i. 616.)—MR. F. C. WILKINSON, or any other learned contributor to "N. & Q." will confer an obligation by referring me to a trustworthy pedigree of the Baliols, or to any sources from whence reliable information can be obtained regarding—

1. The progenitors of Warin de Baliol, Sheriff of Salop from 1066 to 1078, and of his brother Rainold de Baliol, Lord of Bailleul, Dampière, and Hélicourt; Sheriff of Salop in 1078; Lord of Weston, Berton, Broton, and Newton, co. Stafford, in 1086.

2. Their issue, with the view of tracing the descent of John de Baliol, King of Scotland, on the one side, and on the other the ancestors of Hamo de Baliol or de Weston, Lord of Weston, Blyenhull, &c., co. Stafford, temp. Henry II.

I have met with the *Westonorum antiquissimæ et equestris Familiæ Genealogia*, by Segar, A. D. 1632, and with the Weston Pedigree in Erdeswick's *History of Staffordshire*, which is abstracted therefrom. A. B.

POPULAR PHRASEOLOGY (4th S. ii. 199.)—I have heard a *sight*, and *sights*; a *lot*, and *lots*, used with precisely the same application as *power* noticed by MR. EDMUND TEW. I have also heard *oceans* applied in the same manner, as "*oceans of money*," &c.; and I am not quite positive, but I think I have heard *mine* with a somewhat similar application, as "*a mine of wealth*," and *mint*, as "*a mint of money*." J. BEALE.

Spittlegate, Grantham.

CHRONOLOGY OF CHAUCER'S "KNIGHTS TALE" (4th S. ii. 243.)—I think MR. SKEAT would possibly have been spared some little trouble by a reference to "N. & Q." 1st S. iii. 131, 202, 252,

where this subject has been already noted. At the latter reference A. L. X. states that—

"the conjecture that Chaucer by *fifty weeks* meant to imply the interval of a *solar year* . . . . . is fully secured by the comparison with Chaucer's original. The *Theseus* of Boccaccio says, appointing the listed fight—

'E termine vi sia a ciò donato,  
D'un anno intero.'

To which the poet subjoins—

'E così fu ordinato.'

(See *Teseide*, v. 98.)

"The mixture of astrological notions with mythology is curious: 'the pale Saturnus the colde' is once more a dweller on Olympus, and interposes to reconcile Mars and Venus. By his influence Arcite is made to perish after having obtained from Mars the fulfilment of his prayer—

'Yeve me the victorie, I axe thee no more.'

(See "N. & Q." 1st S. iii. 132.)

May not this explain Saturn's exclamation "Mars hath his wille!" ONALED.

VIRGIL "ÆN." VII. 563 (4th S. ii. 145.)—I have not visited the lake and country described by MR. C. T. RAMAGE, but in other parts of Italy I have very recently visited two pools, either of which partly answers the description in the above passage. Near Padua we find the sulphur baths and pool of Abano (not Albano, as misprinted in some of the Guide Books). Here is a pool of bubbling, boiling hot water strongly impregnated with sulphur. The fields for some distance are bare of vegetation, and covered with lava. At some period there has been an active volcano here, and so intense is the heat of the ground that the inhabitants are ever on the look out for an eruption. As the *Montuan* country is at no great distance, Virgil must have known this pool. Close at hand is a range of the Euganean Hills, but they are not high mountains. I do not attach much importance to the "montibus altis" of the poet. Virgil was fond of the expression, and we find it in the Eclogues, the Georgics, and other places. The other pool is in the lovely Val di Ciano; it is about halfway between the baths of Chianciano and the town of Montepulciano in Tuscany. Close to the roadside is a sulphur-pool, the cold waters of which bubble and make a frightful noise. The air is tainted with sulphur; cattle shun the locality, and birds which venture too near often fall down dead. The mountains are not *high*. We have, however, a *nemus* of chestnut, oak, and beech. The pool has an evil name: peasants dread to pass after daylight; infernal spirits have been seen hovering near! (I state this on the authority of my guide.) The superstition may be of classic origin, and even anterior to Virgil's time. Virgil no doubt knew this country. Umbria and the now-called Roman States are adjoining it. From the pool we look down on the lake and town of Chiuse, the ancient Clusium, and on the lakes of Montepulciano and Thrasimeno (the ancient



Thrasymene), the latter preserving its character of "reedy" and "shallow."

The surrounding country is exceedingly picturesque: in one direction the Cietonian Hills bound the horizon. If Virgil had any particular lake or pool in view when he wrote the passage quoted by MR. RAMAGE, he may have taken his ideas from one or even from both of the above pools; but as poets often describe what they have never visited (*ex. gr.* Moore and his Vale of Cashmere), it is perhaps labour lost to look for complete accuracy, or say "*This is the spot and none other!*"

JAMES HENRY DIXON.

MAYŪR VARMAN AND THE JAIN MAHĀ RĀJA ASOKA (4th S. ii. 209.)—The Maurya, or Mori Jain Dynasty of Mayūr\* Khañd', near Nāsik Trimbak, and the Peacock Coinage.† Do none of the living representatives of this family trace their descent from Aśoka of the Pāli Buddhistical annals, and are no Jain books or other writings available by which the remote date (263 B.C.) claimed for his edicts can be confirmed or disproved? W. E. is of opinion that Mayūr Varman of Bānāvāri, in Mayūr Khañd', was not Aśoka's ancestor, and gives as his reason for thinking so, that he was a mere petty chief whose influence was confined to the immediate neighbourhood of Hangal; but this deduction is opposed by the ascertained fact of his territory having extended from Bānāvan, lat. 14° 30', to Nāsik Trimbak, 19° 56' N., as well as the numerous existing grants of land made by him to his descendants. Will W. E. kindly communicate the claim of any other person who, in his judgment, may have better-founded claims to the distinction?

R. R. W. ELLIS.

Starcross, near Exeter.

LEADEN STATUES (4th S. ii. 253.)—Your querist cannot employ a better material than good potash, or, as it is technically termed, pearlash, to clean off the old paint: it will in no way affect the lead. I question "the potash from the bleach-works," as to quality. Pearlash can be procured at most of the oil-shops or druggists; printers employ it daily to clean their type. SEPTIMUS PRIESE.

CREATURE A BAPTISMAL NAME (4th S. ii. 251.) This was a name given to infants before birth, according to the directions of the rubric, "Si membrum emiserit quod vitalem indicet motum, in illo, si periculum pendeat, baptizetur." See Burn's *History of Parish Registers*, pp. 93, 94, 165. The name is to be met with in the register of All-hallows, Barking.

J. S. B. Henley.

ROUGH PRETY (4th S. ii. 200, 233.)—I transcribe the following ditty from —

"Salem's Harp; being Hymns and Poems on Miscellaneous Subjects. By Parkinson Milson, Minister of the Gospel. . . . London: Richard Davies, Conference Offices, Sutton Street, Commercial Road. Leeds: John Parrott, Briggate. . . . 1863."

The only copy of the work I ever saw was given as a prize to a girl who had attended the Primitive Methodist Sunday school at a small town in Lincolnshire. The verses, I am told, are very popular in the neighbourhood of Epworth. They are said to be frequently sung at camp-meetings and other religious services.

K. P. D. E.

"Prayer for Revival at each Place in the Epworth Circuit, March, 1862.

"At Butterwick and Burnham, Lord,  
At Beltoft, Crowle, and Haxey too,  
O clothe with power thy gospel-word,  
And every blood-bought soul renew.

"Let Westwoodside and Epworth rise,  
And pour thy grace on Luddington;  
Let Keadby feel the opening skies,  
And Amcotts be to Jesus won.

"On Derrythorpe, O Lord, descend;  
Let Ealand feel thy quick'ning power;  
On Wroth thy burning glory send;  
On Eastoft pour a sweeping shower.

"Let Belton feel thy saving arm;  
The Levels rise to holiness;  
At Thorne Apollyon's plans disarm,  
And every precious spirit bless.

"Set Epworth Circuit in a blaze —  
Through all earth's millions spread the flame;  
Hell's legions fill with dire amaze,  
And heaven and earth shall praise thy name!"

P. 62.

RELICS OF LUTHER (3rd S. iv. 430.)—As regards the marriage ring of Luther bearing inside the names of Martin Luther and his wife, I make no doubt but the "very interesting historical curiosity the Berlin artisan has come in possession of" is nothing more than one of those very faithful reproductions which were made from the original for a jubilee at Leipsic in 1825, three hundred years after Luther's wedding with Katharina von Bora, by whom the ring was given to the great reformer, as appears by the Latin inscription inside: "D. Martino Lutero C. v. Bora." The ring, which is broad but light, each part being hollowed out, represents our Saviour on the cross, with the ladder, lance, sponge, ropes, nails, hammer, even to the dice, and a small head with a pointed cap, which I suppose to mean the traitor Iscariot. In the centre is a small ruby. It is to be hoped the Berlin artisan did not pay for his ring as being Luther's own, which it undoubtedly is not. In the celebrated Grüne Gewölbe or Schatz-Kammer at Dresden is another of Luther's rings, the one with the rose, heart and cross, one in the other.

P. A. L.

\* *Journal Royal Asiatic Society*, Inscription, v. 352.

† Wilson's *MacKenzie Collection*, ii. ccxxxv.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*Giraldi Cambrensis Opera. Vol. VI. Giraldi Cambrensis Itinerarium Cambriae et Descriptio Cambriae. Edited by James F. Dimock, M.A., Rector of Bamburgh, Yorkshire. (Longmans.)*

*The Chronicle of Pierre de Langtoft, in French Verse, from the Earliest Period to the Death of King Edward I. Edited by Thomas Wright, M.A., F.S.A., &c. Vol. II. (Longmans.)*

We have to call the attention of our readers to two volumes recently added to the important Series of Chronicles and Memorials of Great Britain and Ireland during the Middle Ages, now publishing by authority of the Treasury under the direction of the Master of the Rolls. The first of these, being the sixth volume of the collected works of Giraldus Cambrensis, contains a carefully edited text of the Welsh Treatises of Giraldus, the value and importance of which can scarcely be over-estimated, as is shown by the learned and elaborate Introduction to them by the editor. The second is the concluding volume of Mr. Wright's edition of the *French Chronicle of Pierre de Langtoft*: not the least remarkable portion of which will, in the opinion of some of his readers, be found in the four appendices in which Mr. Wright has preserved the curious documents which he has found appended to many of the MSS. of his author, and which relate to the Scottish claims and the Scottish war. Mr. Wright has divided them into documents relating to the Pope's interference in the affairs of Scotland; poems ascribed to Langtoft; prophecies; and lastly, a remarkable English prophetic poem. These two volumes add greatly to the value and importance of the series of which they form a part.

*The King and the Commons: Cavalier and Puritan Songs, selected and arranged by Henry Morley. (The Bayard Series.) (Sampson Low & Son.)*

Professor Morley's idea of "giving coherence to a book of extracts by basing it on the grand story of our Civil War, and so blending and contrasting the pieces quoted, sometimes rather for expression of character than for inherent merit, that they shall speak the mind of each great party to the struggle, as expressed by its own best men, rather than as caricatured by the meaner sort of its opponents," it must be admitted is a very happy one. The extracts consist of some of the very finest things ever written by Ben Jonson, Cartwright, Randolph, Habington, Suckling, Crashaw, Waller, Davenant, Butler, Denham, Lovelace, Cowley, Herbert, Herrick, Carew, Quarles, Withers, Ford, Shirley, Mayne, Marvell, and Milton; and we cannot call to mind at this moment any volume in which so many "things of beauty" are centred; while it is really an extraordinary specimen of cheapness, neatness, and good taste in the binding and getting up. Such of our readers as are interested in the question of the Miltonic epitaph, which has so lately engaged the attention and pens of our contemporaries, may be reminded that the poem in question was brought to notice by Professor Morley, who discovered it when preparing the present volume for the press, and who has therefore very wisely, as we think, inserted a facsimile of it in the present volume, as a justification of the opinion which he still holds that, "whoever may be the transcriber of this epitaph, the author of it is John Milton."

*The Adventures of a Bric-a-Brac Hunter. By Major H. Byng Hall. (Tinsley.)*

Major Hall, who appears to have visited in his official capacity, if not every nook and corner of the Continent,

certainly all the capitals and principal cities of Europe, has on such visits taken the opportunity of indulging his passion for bric-a-brac hunting, and, as it would appear in many cases, with great success. He has published the present little volume for the purpose of pointing out to those who share his taste the best hunting-grounds, the most likely spots for the discovery of bric-a-brac, and at the same time giving them such practical hints—the results of his own experience—as may ensure them success in the pursuit. The book is a pleasant book enough, but open to two objections. The first is, that it relates almost exclusively to objects of ceramic art, which is the Major's own peculiar fancy; and the next is, that there is a good deal of repetition and many digressions, so that the linked sweetness of the author's adventures is too long drawn out.

HEARNE'S "DIARY."—As the learned Editor of this amusing book did us the honour to say, in a letter which is now before us, "You may consider yourself responsible to the public for the appearance of the book, as it was owing to you I summoned courage to complete it," we could not feel otherwise than gratified at finding, by the rapid sale of the book, that our anticipations as to the manner in which it would be received were fully justified. It has long been out of print; and we are glad to hear that Mr. Russell Smith announces a new edition of it—and not only a new edition, but one with such additions as will render it necessary to print it in three volumes.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

WINTANLEY (JOHN), *LOYALL MARTYROLOGY*. 8vo, 1663.  
 LLOYD (DAVID), *MEMOIRS OF THOSE PERSONAGES THAT SUFFERED FOR HIS MAJESTY'S ALLEGIANCE TO THEIR SOVERAIGN FROM 1637 to 1656*. Folio, 1668.

Wanted by Edward Peacock, Esq., Bottesford Manor, Brigg.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

C. S. S. *The nursery rhyme, "When good King Arthur ruled this land" is printed in Halliwell's Nursery Rhymes of England, ed. 1846, p. 21, and another version under the name of "King Stephen" in Dr. Rimbaud's Nursery Rhymes, p. 2.*

C. P. F. *The lines are from the Anthologia Oxoniensis, p. 123, and are there attributed to Young. See "N. & Q." 2nd S. iii. 396.*

NEPHRITE. *The coin is a halfpenny made by Droz at the Soint mint in the year 1788, but never in circulation. There is one in the Coin Room of the British Museum.*

E. W. *The counters were struck in the reign of Charles I., and had not ceased to be executed in the reign of Charles II. There is no defined number to a set.*

H. K. *The references in Sir Philip Sidney's "Seven Wonders in England" appeared in "N. & Q." 2nd S. ix. 241, without eliciting a reply.*

CUTLER. *Joseph Haslewood's cuttings, &c., on the London Pageants, from the Gentleman's Magazine and other papers, are in the Corporation Library at Guildhall.*

BOOKWORM. *John Russell Smith. Snow Square, is the publisher of Halliwell's Rambles in Western Cornwall, 1861.*

A. B. *The riddle or enigma, beginning "The noblest object of the world of art," is printed in Byron's Poems, i. 109, 110, whose reply to an application for a solution of it will be found in our list S. iv. 197.*

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for six Months forwarded direct from the Publisher (including the Half-yearly Index) is 12s. 6d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. WELLS, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, OCTOBER 3, 1868.

## CONTENTS.—No 40.

NOTES:—Observations on Early Engraving and Printing, Part I., 813—The Earl of Ossory and the Hon. Capel Moore, 315—Mathematical Bibliography, 316—Thomson's "Seasons," 319—Consanguineous Marriages—"Alison" a Christian Name in Scotland—William IV. and the Tailor—Signets of the Stuarts—Curious Inscription—New Application and Change of Terms, Words, &c.—The Liverman's Answer—A Perverted Text—Latin Motto, 320.

QUERIES:—Anonymous—Breeches Bible, A.D. 1610—Cardivar ap Dinwall—Dovecot, or Columbarium—Lord Polkyngham—Hale—Herder—The Holy Ghost—Linley—Walter Ludd and the Alidade—Napoleon I.—"One is One and all alone"—Passage in "Sea Dreams"—Paymasters in the Peninsular War—The Pigeon-House, Dublin—Scottish Game—"Jingo Ring"—Shakespeare's Monument—Socks: Socking: Tilt—Songs—The Volcanoes in Auvergne—Sir James Wilford or Willsford, 322.

QUERIES WITH ANSWERS:—Dr. Field, Dean of Gloucester—"Caught Napping"—Hanoverian Coins: Sham Sovereigns—Warden of Galway—Macdonell of Leek—"The World knows nothing of its Greatest Men," 325.

REPLIES:—Bells: Bell-Ringing: Bell-Literature, 326—Isiac Bronze Table—Joshua Sylvester and "the Soule's Errand," 329—Modern: Invention of the Sanscrit Alphabet, *ib.*—Prayer found in the Tomb of Our Saviour, 330—The "St. Christopher" called "of 1423," *ib.*—Assessments in Aid—A Strange Mistake—The "Block-Books"—Wycherley and Burns—Kattern's Day—Van Dunk—Stound—Wedding Rings—Skelp: Scud—Giants of Scripture—Epigram on Friends—Sketching Club or Society—Patrons of Scotch Parishes, &c., 332.

Notes on Books, &amp;c.

## Notes.

## OBSERVATIONS ON EARLY ENGRAVING AND PRINTING.

## PART I.

Having stated in a previous number some of the reasons which induced me to deny the presumed authority of the "St. Christopher of 1423" as an engraving of that date, and to expose the false position in which the error of Heineken had placed it, I now commence my observations upon the "History of Early Engraving and Printing"; but in so doing I feel called upon to state, in the first instance, under what guise it is that I venture in 1868 to intrude my opinion on subjects long since considered to have been thoroughly exhausted, or which system it is I am prepared to advocate out of the many already before the public. I therefore frankly avow, that I am not only independent of every one hitherto announced, but that I am *opposed to them all*, as being, without any exception, needlessly shrouded in mystery, inconsistent with common sense, absolutely antagonistic to truth and reason, and consequently mischievous and delusive.

With this explanation I will now endeavour to impartially and succinctly set forth those which are generally imagined to be the facts from which every deduction connected with the history of early engraving hitherto indulged in has emanated;

and I will then attempt, first to expose, and afterwards to destroy, those which I dare to call "existing fallacies"; and, in the second part of my observations, to replace them with such a theory as I venture to hope may be found more reasonable, simple, consistent, and truthful than any which have preceded it. The attempt, I admit, is bold, and the more so as I fight my battle single-handed. Nevertheless the old adage, "*Magna est veritas*," &c. is still fresh in my recollection; and relying on its moral support, I enter upon my task not only undismayed by the array of talent which will doubtless be brought against me, but tolerably confident that when the public are in possession of both sides of the case, I shall not have much to fear as to the result.

For the purposes of my theory it will be needless to waste time in considering whether the honour of what is commonly called "the invention of printing, &c." is to be awarded to "Coster of Haerlem," "Gutenberg of Mayence," or "Mentelin of Strasburg." Suffice it to say, that all the literary world are *tout d'accord* in believing that the art of printing with moveable types was invented *circa* 1440, and that the first book printed according to that system, viz. the *Psalmorum Codex*, in fol., was published in 1457. Here, then, we have the standard universally recognised and adopted, up to, or from which, events have either led or flowed.

According to the notions promulgated by all existing systems, "engraving on wood" was extensively practised for many years *prior to printing* with moveable types; as illustrated by two grand and distinctive land-marks, namely, certain works generally described as "The Block Books," published without date, place, printer, publisher, or artist's name—and the "St. Christopher of 1423," hitherto fallaciously styled as "the oldest known engraving with a date." Every other artistic or literary production supposed to have existed prior to 1440—such as the falsely-dated "things" mentioned in my remarks upon "St. Christopher," and the series of woodcuts in the *Spirituale Pomerium*, now to be found in the Royal Library at Brussels, is, under any circumstances, so trivial and unimportant, as to be unworthy the waste of a thought upon them—at all events for the immediate purposes now under consideration.

In like manner every writer on "early printing and engraving" concurs in declaring that the gradations which led to printing with moveable types were, first, the printing of playing cards in the fourteenth century; secondly, the "Block Books," or, as they are sometimes called, "Books of Images," with or without text, and supposed to have been published between 1380 and 1420; and lastly, the oft-mentioned "St. Christopher of 1423." Some authors, however, finding the "vacuum" between 1423 and 1446 somewhat

inconvenient, have ascribed a portion of the "Block Books" to that period, and others even a few years later.

According to *their* several systems, the "invention of printing" is practically reduced to nothing more than the notable discovery that, by separating the letters long previously, as they state, cut or engraved in relief in the Block Books, "words, sentences, or discourses could be printed at will."

Having thus shortly, but, I hope, fairly stated the case set up by those I may, without offence, call my opponents, in order that the real issue between us may be broadly stated, and as clearly comprehended, I at once declare that the argument or system I shall endeavour to successfully maintain is exactly the converse of that I have already described—viz. I utterly deny the real existence of either printed playing-cards or "Block-Books," with or without text, images of saints, or Donatases, prior to the invention of printing with moveable types; and I submit that, so far from their having induced that invention, they were all, without any exception, the direct and immediate consequences which resulted from it. The question between us being thus divested of all ambiguity, the point to arrive at is on which side those unerring tests on which I so implicitly rely—viz. "truth and reason"—are to be found?

In entering upon this important inquiry, the first question which seems to naturally present itself for consideration is—what account do the advocates of the "existing systems" give us of the "origin of engraving on wood in Europe," and to whom do they attribute it? I give their answer textually, copied from one of the leading authorities on the subject, who utters the recorded opinion of all previous writers; viz. :—

"The truth is that we have *no evidence whatever* of wood-engraving having been invented in Europe."

After this frank avowal that they know nothing whatever about it, it becomes desirable to ascertain from them the period at which, according to *their* notions, engraving on wood was first known with certainty to exist in Europe.

In answer to that inquiry, as a consequence of their not having any reliable fact to fall back upon, they are driven to adopt conjecture and assumption of the wildest and most inconclusive description, and armed therewith, boldly reply—

"There cannot be a *doubt* that the principle on which wood-engraving is founded was known in the thirteenth and fourteenth centuries; and towards the end of the fourteenth or the beginning of the fifteenth century there is *reason to believe* that the principle was adopted by the German cardmakers," &c.

All this is unhesitatingly stated, be it observed, without any evidence whatever to justify either the *absence of a doubt* or the *existence of a reason to believe*; the very ideas upon which such declar-

ations were founded being of no earlier date than the latter part of the eighteenth century, and therefore, *per se*, valueless for any practical deduction whatever.

Following up their wholesale assertions, the advocates of the "old systems" then seized upon the "St. Christopher of 1423" as the Kohinoor of the position, and insisted upon it as conclusively proving not only the excellence the art of engraving on wood had attained at *that period*, but that, before such a progress could have been possible, engraving on wood must necessarily have been practised for many years.

I hope I may be excused for here mentioning (*par parenthèse*) that I have often smiled at the manner in which the clever librarian Krismer permitted Heineken to revel in the enjoyment of his imaginary "treasure trove." Whilst in *his eyes* "1423" decided the date at which the "St. Christopher" was engraved, the cunning monk—who of course knew better, and that it merely formed an adjunct to the legend,—took great care not to deceive him. A premature disclosure of the truth would have spoiled Krismer's market, and deprived him of the reward of his reticence. By means of his silence all literary Europe were thoroughly taken in by the print, or rather by the interpretation Heineken put upon it; and what is still more surprising, the deception has thenceforth been carefully maintained and cherished, and even now the struggle will doubtless be hard ere the fallacy will be given up and the date abandoned. By Heineken's folly, "Krismer, Von Mürr, and Co." at once became the leading dealers in the literary deceptions of the day; and "by hook or by crook" their wares have managed to pass current as the "genuine article" for nearly one hundred years: beyond all doubt a most extraordinary run of good luck, which (considering the high class of intellect under the continuous supervision of which the deception was successfully carried on) may be almost styled "marvellous."

The unlooked-for capture of the date "1423," by Heineken in 1769, was vigorously seconded by Th. Temanza (1705-1789), an architect of Venice, who, a few years after Heineken had set every body crazy after dated engravings, had, it is said (*circa* 1775), the good fortune to discover amongst the archives of the company of Venetian "painters" a certain document relating to "printing," dated Oct. 11, 1441? (MCCCXLI), wherein on the feeblest conceivable grounds he ventured to interpret certain words said to exist in that document as relating to "cards and *printed* figures," which trade he declared was therein stated to have "fallen into total decay;" from which assumed expressions it was eagerly sought to deduce the proposition, that "printed cards" must have been long previously known in "Venice."



This "gobemouche" was in its turn unhesitatingly accepted and devoured by our "instructors in the history of early printing and engraving," and afterwards retailed by them in turns for our *improvement* with a confidence which would have been charming had it any foundation whatever in fact.

It is, however, now to be devoutly hoped that, inasmuch as we entirely owe to the light of St. Christopher's torch the discovery of the Venetian record, and its promotion from well-deserved neglect to a short-lived importance as an "historical prize," so, from the moment that torch is extinguished, the boasted acquisition of 1441? will deservedly share the same fate, and thenceforth resume its former insignificance.

It is undeniable, however, that on the faith of these *two dates alone* the majority of the "systems" I have mentioned were attempted to be founded, and a superstructure erected thereon by the aid of such far-fetched absurdities as the fourteenth century town registers of "Augsburg," "Nuremberg," "Ulm," and "Nordlingen," supported by those phantom Formschniders of unknown works, to whom credulity has given an ephemeral existence between 1398 and 1440. All this being advanced, let it be noted, *solely* upon the unsupported and more than suspicious statement of "C. G. Von Mürr," the greatest "literary charlatan" of his day; who, among the many notable things for which he was remarkable, obtained an European reputation by his wonderful "coffee trick"—which, for barefaced impudence, was never exceeded by the best performances of the "Wizard of the North," or any other of the "great conjurors" of our own day.

And yet *this* is the kind of evidence—*this* the species of genuine authority—which all writers on "early engraving" have since been content not only to unhesitatingly accept as *fact*, but to frequently repeat and vouch for: backing it up, in the course of their works, with all the weight of their personal reputation; without one among them having ventured to give the public an assurance that he had satisfied himself, by personal inquiry and inspection, as to the truth of Von Mürr's representations, or that they were in any degree worthy of reliance.

The statements of that personage appearing to me to be inconsistent with common sense, I disbelieved, and subsequently, for sound reasons, altogether rejected them; and am amused, as well as surprised, that our guides to the "history of early engraving," both in England and abroad, have been so long and so completely deceived by him; and that they, nevertheless, indulge in the notion that to *their dicta alone* must we look, as the only *pure source* of information on the subject they have taken under their protection!

Emboldened, however, by the statements of

Heinecken and Temanza, and "mesmerised" by the wonder of their dates, our "oracles on early printing and engraving," with a keen appreciation of the advantages appertaining to the game familiarly known to us as "Follow my leader," as well as duly impressed with the strongest conviction that anything in the shape of contradiction to such authority was altogether out of the question, gravely ventured to announce that—

"enough had been shown to prove (?) that the custom of engraving on wood—the images of saints, and other devotional pieces—prevailed *very generally* in Europe at an early period of the fifteenth century," &c.

And having done so, they then wound up by vouching that—

"a great many woodcuts of devotional subjects, of a period probably anterior to the invention of book printing by 'Gütenburg,' had been discovered in Germany," &c.

Each and every of these allegations I now denounce as absolute fable; and I unhesitatingly challenge all writers upon the "history of early engraving and printing" to prove the affirmative of any or either of their before-mentioned declarations. Nay further, I state, without fear of well-founded contradiction, that the value of the date of the "St. Christopher" as a guide having now been *destroyed*, both art and literature absolutely remain without one tittle of fact, worthy the name of evidence, which can by any human possibility enable them to prove the barest existence of "engraving on wood in Europe prior to 1440"; or to identify a single individual with the exercise of that "trade," until they reach the name of "Michael Wohlgemuth" (1434-1519), to whom Albrecht Dürer was, on St Andrew's Day, 1486, duly apprenticed as a Formschneider.

I here for the present leave the subject, to which I shall again have occasion to expressly refer in the course of my remarks upon "Early Printing, and the Block Books."

HENRY F. HOLT.

6, King's Road, Clapham Park, Sept. 25, 1868.

#### THE EARL OF OSSORY AND THE HON. CAPEL MOORE.

I lately came into possession of a good many letters addressed to the Hon. Capel Moore (who, I see, was the son of Lord Drogheda, and married to Lady Mary Paulet). A few are from Charles Echlin (who was he?), and others, but the great majority are from the Earl of Ossory. They bear dates between 1730 and 1741, and are principally taken up with the gossip of the day; though there are several references to Swift, with whom Lord Ossory seems to have been on intimate terms. I transcribe one which (if never before published) will perhaps be interesting. I presume the Lord S—h was Lord Scarborough:—

"Caledon, Feby 20, 1739-40.

"DR. CAPY,

"I had satt down to answer your first Letter just when I received your Second, not more than half an hour agoe. I write to L<sup>d</sup> T. . . . by this post, tho' the life that noble Lord leads is so different from my Ways of passing my time, that we have of late had little or no correspondence together. His L<sup>p</sup> loves the town, I love the country. His L<sup>p</sup> loves D—n, I hate it. His L<sup>p</sup> loves bad Wine, bad Women, and bad companions. I abhor them all. Let us but agree in our Freindship for you, and I'll yeild him superiour to me in every other taste in the World.

"If your Son is in the Way of Preferment and out of the Way of Temptation, His present situation may one day be of advantage. At least it is all the comfort your hopeful circumstances will allow of. Let me hear from time to time when and where he goes. It is odd to send you, news from hence; but I beieve the account I can give you of L<sup>d</sup> S.—h's death may be more full than any you have heard within the close limits of your confinement. His L<sup>p</sup> was going to be married to a Widow—a Dutchess—and a Grand-Daughter of Sarah Princess of Mindelheim, even to her Grace of Manchester. To this Lady, in the soft hours of betraying love, the ill-fated Earl told an Arcanum Jovis only known to his Maj—y, S<sup>r</sup> B. W., and himself. The Lady, in the abhorrence of secrecy too natural to her sex, communicated the trust to her Granny, the Granny to P—y (?), and P—y to all the town. Upon this S<sup>r</sup> R. W. complained to the King that no man could serve him whilst the secrets of his Closet [*sic* in original] were known and divulged. The Dutchess purged herself by oaths to the E., and the E. to the King. But having dined alone on the day he shott himself merely by chance, and want of finding some Freinds unengaged, he visited his mistress in the afternoon, and found by her discourse that she had divulg'd the mighty Resolutions of his Master, and given up his own honour, His Character, and his Fidelity into the hands of Queen Sarah, who lives as usual in open war against the State. When He had drawn from her the confession, his L<sup>p</sup> retir'd to his own House, and there in his Parlour shot himself in at the mouth with a small Pocket Pistoll lightly charged with Powder that the Report might not be heard, or the wound easily discovered; and He calculated the matter so justly that it answered his purpose, and left the Ball fogg'd in his brain. This last caution must have been to prevent the Verdict of Lunacy, which, however, was brought in by the C. Inquest upon a view of the Body. Of the present E. and his Countess I know no more than what the Newspapers inform us. The enclosed letter, for which I thank you, judges right of that Skeleton Master James, who seems to be one of the Sons of Fortune loaded with riches, and still empty enough to hold more.

"At Caledon we live free from all cares, all uneasinesses, and all Dependence. What we have is our own, and a Letter now and then from a Freind makes some amends for the distance of our separation. We are all alone, and have been so ever since we came hither in September. For my own part I never was so happy in my Life. My Days are Days of Joy and Cheerfulness, and the Pleasures of my Nights will I hope appear in due time; so you must excuse my Lady from writing to you yet awhile. She is most faithfully yours, Lady Mary's and Miss-Moore's; so are all here, especially your cousin Brogh.

"O."  
T. G.

# MATHEMATICAL BIBLIOGRAPHY.\*

By way of supplement or correction to former papers, I would say 1°. My reference to the margin of p. 262. of Barocius's Proclus (2<sup>nd</sup> S. ix. 340. col. 1, line 5) arose probably from a slip of the pen or a misprint. I had already (1<sup>st</sup> S. x. 48) given what seems to be the true reference (see 2<sup>nd</sup> S. ix. 449). 2°. I think that a mention of Eudemus occurs at p. 276 of vol. i. of Montucla (line 1.) and of Geminus at p. 11 of De-chales; and that it is supposed that Proclus was born A.D. 410 and Eutocius A.D. 550. 3°. Mr. POTTIS (*Euccl.* p. vii) says that none of the writings of Theophrastus or Eudemus have been preserved (compare 2<sup>nd</sup> S. viii. 465); and that Geminus (see *Euccl.* p. xiii) is reported to have been the author of a work entitled 'Enarrationes Geometricæ' which is not known to be extant. 4°. As to Sir Dudley Digges [Digges?] see 2<sup>nd</sup> S. x. 218. 5°. Lagrange (Equations, 3rd ed. p. 123) cites Newton's *Méthode des Fluxions* (as to which see 2<sup>nd</sup> S. x. 233.) and also a "Méthode des suites infinies" of Newton (Equations, 3rd ed. p. 31). Perhaps in either case a reference to one and the same work is intended. 6°. From memorandums made some time ago and now before me I infer that at 2<sup>nd</sup> S. xii. 164. col. 2. I ought to have said that the "upright" of Ganesa corresponds (not with the "upright" but) with the "base" of Taylor; that the "ibid" at 2<sup>nd</sup> S. xii. 517. col. 2. line 3 from the bottom should be replaced by a reference to Colebrooke, Alg. p. xlv and perhaps to As. Res. xii. 222.; that at line 15 of the following page and column the reference should be (not to p. xxvii but) to p. xxvi; that as to the information furnished by the astronomers of Ujjayani to Hunter I might also have referred to Colebrooke, Alg. p. vi; and that after mentioning Krishna I might have said that Viswanatha was the author of astrological commentaries (ibid. p. xxvii). These last two supplementary remarks have reference to 2<sup>nd</sup> S. xii. 518. 7°. The ratio 7 : 22 gives (not 3.142<sup>6</sup> as stated at 3<sup>rd</sup> S. i. 167 and 168. but) 3.142<sup>7</sup>. As to some rather remarkable properties of numbers see the *Mechanics Magazine* xlvii. 512 (where a property of the decimal expression for  $\frac{1}{7}$  is treated of) and xlvii. 63. 8°. With respect to Garga and Parasara (2<sup>nd</sup> S. xii. 517.) if the views of the writer in N° 2076 of the *Athenæum* (Aug. 10, '67, p. 168) be adopted the reputation that Garga was a priest of Krishnah (see *Diary* for 1862, 3, 4; and *supra* 2<sup>nd</sup> S. xii. 517.) must be regarded as an unfounded rumour. 9°. I am indebted to Miss Elizabeth Good for obtaining for me through Mr. Fennell from Mr. G. Weigle information of which I have already (2<sup>nd</sup> S. ii. 444.) availed myself.

Some years ago Professor DE MORGAN showed me a number, which even then was not, so far



as I can remember, a recent one, of a little work called, I think, the *Christian Missionary* and wherein was contained a paper on Indian astronomy or science of which to the best of my recollection, Archdeacon PRATT is the author. The paper is a short one and I was desirous (if so permitted) of having it reprinted in "N. and Q." But I left England without having accomplished that object. The number in question had only been lent to Prof. DE MORGAN, so that I had but a cursory glance at it, and could not succeed in obtaining another copy, though I believe I tried so to do for the purpose of the re-printing. The Indian astronomical records, though not to be summarily thrown aside, should of course be subjected to proper scrutiny, and due allowance should be made for the inaccuracy of observers, the defects of their instruments and any uncertainty that there may be as to the position of the Indian asterisms or of the points or lines to which measurements are to be referred. Thus we know that Brahme-gupta was wrong (I think to the extent of about half a degree of latitude) in the position which he assigned to his residence or native city. But perhaps it does not thence follow that we are to suppose that all earlier observations are necessarily affected with an error of like magnitude. There is reason to think that Indian science had culminated before the time of Brahme-gupta and it is not easy to conceive how Aryabhata could have estimated so correctly. (see 3<sup>rd</sup> S. i. 168) the dimensions of the earth unless he had access to tolerably accurate observations. The conclusions of DAVIS as to the date of the Vedas have been confirmed not only by my own calculations but also by the inferences (ibid. 167) of Professor MAX MÜLLER which are based upon totally different grounds. More than seven years ago (during 1861) in a letter dated Nov. 30 and wherein he acknowledged a separate copy of my paper on Indian Chronology in the *Diary* for 1862 Prof. MAX MÜLLER kindly furnished me with important information. After a tribute to Colebrooke he observes—

"... A good deal has been done since his [Colebrooke's] time and I doubt whether he would still maintain the antiquity of the Jyotisha. That Compendium belongs to a period of Sanskrit literature later than the 3<sup>rd</sup> century B.C. The Surya Siddha'nta has been published complete with English translation and diagrams; and I have just received the last Essay of Biot's on the subject of the Nakshatras which he still maintains to be of Chinese origin. You find his articles in the *Journal des Savants* 1861; and 1860, p. 785. He had treated the same theory some ten years ago in the same *Journal*."

I am not aware whether Prof. MAX MÜLLER has since discussed the question of the Nakshatras but it must not be inferred from the above extract that he assigns to them a Chinese origin. Archdeacon PRATT has (*Phil. Mag.* S. iv. vol. 23,

p. 1.) given a paper on Chinese Astronomical Epochs. On Indian astronomical bibliography see *Diary* for 1863 and 1864, Appendix.

London, eighteen-thirty five BLAKELOCK, R.

"The Elements of Euclid. The first six books, and the eleventh and twelfth. From the text of Robert Simson M.D. Edited in the symbolical form. By R. Blacklock. . . ." pp. x+400. *Duodecimo*.

Cambridge and London, eighteen-forty five. POTTS, Robert.

"Euclid's Elements of Geometry, chiefly from the text of Dr. Simson, with explanatory notes; together with a selection of geometrical exercises from the Senate-House and College examination papers; To which is prefixed an Introduction, containing a brief outline of the History of Geometry. . . . By Robert Potts. . . ." pp. xl+383. *Quarto*.

Cambridge and London, eighteen-forty seven. POTTS, Robert.

"An Appendix to the larger edition of Euclid's Elements of Geometry; containing additional Notes on the Elements, a short Tract on Transversals, and Hints for the solution of the problems, &c. By," &c. pp. 95. *Quarto*.

Cambridge, eighteen-sixty two. TODHUNTER, I.

"The Elements of Euclid for the use of Schools and Colleges; comprising the first six books and portions of the eleventh and twelfth books; with notes and an Appendix. By I. Todhunter." pp. xvi+384. *Duodecimo*.

London, eighteen-sixty four. POTTS, Robert.

"The School Edition. Euclid's Elements of Geometry, The first six books and the portions of the eleventh and twelfth books read at Cambridge, . . . ; a series of questions on each book; and a selection . . . papers; with hints &c. . . . By, &c. Corrected and Improved." pp. viii+410. *Duodecimo*.

London, Eighteen-forty one. DAVIES, Thomas Stephens.

"A Course of Mathematics. In two volumes. Composed for the use of the Royal Military Academy. By Charles Hutton . . . Continued and amended by Olinthus Gregory. . . . Vol. I. Twelfth Edition, with considerable alterations and additions, by Thomas Stephens Davies. . . ." vi+536 pages. *Octavo*.

On the history of arithmetic reference is made (at p. 6) to Leslie, to Peacock, to a paper by Humboldt read before the Royal Academy of Berlin, of which a translation is said to be printed in the *Journal of the Royal Institution* vol. xxix; and to a paper in the *Bath and Bristol Magazine* for Oct. 1833 (No. viii) by Mr. Davies. The work itself contains many historical fragments, as on rules operations and tables (pp. 8. 37. 40. 59-61. 69. 73. 203-4. 224-6. 438. 475-7.), on the theory of numbers (p. 44), on instruments\* and constructions (pp. 84. 379. 382-4. 338. 401-2. 509.), on other matters (pp. 195. 200. 526), on continued fractions (pp. 145-7) and numerous references to

\* On the derivation of the word Theodolite see *Phil. Mag.* S. 3. vol. xxviii. p. 287; vol. xxxvi. p. 292. and *Mech. Mag.* vol. xlv. p. 159.

books (pp. 25. 53. 168-9. 171. 264. 274. 388. 394. 396. 430. 442. 511. 519. 525. 528). There are brief notes on ratio (p. 323) and on infinitesimals (p. 364). As to porisms (a subject to which Davies had paid great attention) see pp. 290 and 371. From a footnote at p. 210 we learn that Davies once had an intention of publishing Mr. Horner's works on Equations. At p. 220, footnote, speaking of the rule which in the text he calls the "rule of Harriot" Davies says—

"By the foreign writers this rule is always attributed to Descartes, and most English writers follow their example. There is, however, undeniable evidence that the rule was obtained *indirectly* by Descartes from Harriot; and it may be mentioned in support of this view, that Harriot gives a reason for the rule, while Descartes gives none."

"On the other hand, it has been alleged that the failure of its generality in consequence of the existence of imaginary roots was not perceived by Harriot, and that there is no evidence that he was even acquainted with the existence of imaginary roots. It must however be replied that the *Ars praxis Analytica* was a posthumous work, edited by Warner, who does not appear to have fully understood Harriot's views, and who, therefore, thought he exercised a sound and kind discretion towards his friend in suppressing certain parts of the work; a suppression which we know did take place. We cannot, therefore, say more as to the views which Harriot entertained on this subject, till some of his papers, still in existence, are more completely examined than they have been. With respect, however, to his *knowledge* of imaginary roots we have sufficient proof that he understood their forms and their meaning too. In the Supplement to the works of Bradley, published by my estimable friend, the late Professor Rigaud, plate 5, will be seen a solution of the equation  $1 - aa = -2a + 34$ , and the solutions are separately put down; viz.  $a = 1 + \sqrt{-32}$  and  $a = 1 - \sqrt{-32}$ . Even this, were this all, would remove the imputation of his *ignorance of the existence of imaginary roots*."

At p. 226 appears Budan's Criterion as arranged by Horner, and in a footnote it is observed—

"This criterion was first given by Budan in his *Nouvelle Méthode pour la Résolution des Equations Numériques*, p. 36; but the form in which it now appears is due to Mr. Horner, and in any other it is next to useless. It would almost appear from a note to Lagrange's *Traité de Résolution des Eq. Num.* (p. 169) that he did not seize its import: at all events, he formed an inadequate notion of it, and raised an objection to it which is altogether invalid."

As to Budan's Criterion, which seems to be a valuable practical rule, see further Lagrange, *Eq.*, 3<sup>me</sup> ed., p. 165; *Ladies' Diary* for 1839, p. 71; Davies, *Hutton*, vol. i. p. 235 and *Mech. Mag.* vol. xlviii. p. 604. To the literature of Porisms Mr. T. T. WILKINSON has recently (*Manchester Proceedings*, vii. 68) made a contribution. In connection with the footnote at pp. 250-1 of Davies's *Hutton* (vol. i) I would refer to Garnier's *Analyse*, Chap. XVIII (2<sup>me</sup> ed. p. 365). Of Davies there are imperfect sketches in the *Mech. Mag.* (see vols. liv. p. 33 and lv. p. 432) and in the *Expositor*. A description more in detail of his

writings will be found in the article "English Mathematical Literature" in the *Westminster and Foreign Quarterly Review*, March 1851.

Paris, eighteen-fifty four. SERRET, J. A.

"Cours d'Algèbre Supérieure professé à la Faculté des Sciences de Paris. Par J. A. Serret, . . . Deuxième Édition revue et augmentée." pp. xvi + 600. *Octavo*.

Speaking of the question of finding the root common to two equations M. SERRET says (p. 57)—

"C'est précisément la question qu'Abel a résolue dans un Mémoire publié dans les *Annales de Mathématiques* de Gergonne, tome XVII, et qui ne fait pas partie du Recueil de ses œuvres complètes."

Then follows a summary of Abel's analysis. Similar omissions may occur in the most valuable repertories, though it may be my own deficiency of memory or observation which leaves me under an impression that in Ellis's Report on Elliptic Functions no mention is made of Galois and that in Professor Smith's Report on Numbers (of which however I have not seen the latest part) no mention is made of Ivory in connection with the subject of primitive roots. At pp. 254-5 of vol. xlix of the *Mech. Mag.* there is a short paper of Boole on logic which is not I think included in the list that follows Mr. TODHUNTER's Preface to the Supplementary Volume of Boole's Differential Equations. I was about to add that Peacock does not mention Sturm, but Sturm's theorem I think was not published until 1835 (?) and after the Report was printed or prepared. A remark of Prof. DE MORGAN at the end of a set of papers in vol. i. of the *Quarterly Journal* (see pp. 1. 80. and 232.) induces me here to give a reference to Chap. XVII (p. 339) of Garnier's *Analyse* (2<sup>me</sup> ed.) where the process of Newton's parallelogram is given. The process has since been given by Mr. TODHUNTER (see p. 193 of his 'Equations'). I notice that at pp. 4. 165. 166. of M. SERRET's *Cours* the name of Galois is spelt "Gallois" while at pp. vi. 349. 357. 366. 371. 560. 565. 569. 570. the correct spelling *Galois* is employed. I understand that there is a subsequent edition, which I have not seen, of the *Cours*. It is in Note VI (p. 465) of the 2nd ed. that M. MINDING's method, which gave rise to Prof. DE MORGAN's papers, is expounded.

Paris, eighteen-thirteen. LAGRANGE, J. L.

"Théorie des Fonctions Analytiques, Contenant Les Principes du Calcul différentiel, dégagés de toute considération d'infiniment petits, d'évanouissans, de limites et de fluxions, et réduits à l'analyse algébrique des quantités finies. Par J. L. Lagrange . . . Nouvelle Edition, revue et augmentée par l'Auteur." pp. xii + 383. *Quarto*.

Regard being had to the progress of recent research art. 66 (pp. 104-109) of this work is deeply interesting. In it Lagrange differentiates a cubic, treating the absolute term as the dependent variable, the other coefficients as constant and the



root as the independent variable. He thus constructs a linear differential equation of the second order whereof the coefficients are rational and entire functions of the root involving five undetermined constants, the equation, moreover, not being assumed homogeneous. He then succeeds in giving the differential equation a form such that it admits of a first integral which is not only a linear equation with separated variables but is moreover of such a form that the root can be expressed explicitly and the cubic thus solved. The taking of the root as the independent variable may possibly limit the extent of Lagrange's process as well as give it a character widely diverse from that of the recent theory of differential resolvents but I have thought it well to call attention to this (so far as I am aware) little known solution of a cubic. In more remote connection with these resolvents pp. 92-100 (more particularly pp. 97-99) of Waring's *Miscellaneous Analytica* may be found interesting. Waring gives quadratics and cubics of which the roots are the fluxions of the roots of other quadratics or cubics wherein the root (the ordinate) is the dependent variable and the coefficients are functions of the absciss, which is treated as the independent variable. Lagrange solves a cubic by means of a linear differential equation, but I doubt whether differential equations constructed on the model of Lagrange's could in general be strictly called resolvents. Their resolution would not lead to that of the algebraical equations whence they should be derived unless its form were such that by its means the independent variable (the root) could be expressed explicitly in terms of the dependent variable (the absolute term).

From a memorandum which I am unable, for the present at least, to verify it would seem that Fourier (at p. 35 and perhaps elsewhere) in his *Analyse* mentions or employs the "parallelogram" process of Newton or some analogous process. D'Alembert too (see Lagrange, Eq., p. 172) availed himself of the parallelogram.

Chief Justice COCKLE, F.R.S.

"Oakwal" near Brisbane, Queensland,  
Australia, June 25, 1868.

#### THOMSON'S "SEASONS."

I have often been asked by Englishmen what was the meaning of *white* in the following passage of Thomson's "Spring":—

"White through the neighbouring fields the sower stalks,

With measured step, and liberal throws the grain  
Into the faithful bosom of the ground;  
The harrow follows harsh, and shuts the scene."

I have, in fact, seen an edition where the word was *while*, the printer or editor not having been able to see any sense in *white*.

The text, however, is perfectly right, and the description most accurate. We must recollect that previous to the present century poets and other writers were not at all solicitous about suitableness and so forth. They gave the manners, the scenery, and everything else such as they had known them from their early days, without considering whether they were those or not of the country in which their works were published. Thus in the *Vicar of Wakefield* and the *Deserted Village*, the scenery and manners are almost always Irish, and in like manner we have in the *Sensations* the manners, scenery, and agricultural operations such as Thomson had witnessed them in his early days in his native Roxburghshire. His memory, by-the-way, sometimes betrayed him: thus his description of sheep-washing in "Summer" is not by any means so accurate as that in Dyce's beautiful, but neglected, *Fleece*. So also when he says—

"Before the ripen'd field the reapers stand  
In fair array, each by the lass he loves,  
To bear the rougher part, and mitigate  
By nameless gentle offices her toil."

*Autumn*, v. 153,

we might infer that the women also reaped in Scotland. But it could not be so if the reaping was as in Ireland; for there their only part was to bind the sheaves, and they were of course fewer in number, and apart from the reapers.

I have, however, heard that there is a mode of reaping in some parts of the North of Scotland in which the men and women work together in pairs, and it may have been this that the poet had in view.

To return to *white*. At the time when wheat and other grain used to be sown broad-cast and in ridges, the seed was, I believe, carried in a basket in England, while in Scotland and Ireland the sower had a bed-sheet, which of course was white, fastened round his neck and shoulders, and forming a *sinus* in front held up by his left hand, which contained the seed. He therefore *stalked* along the furrows, with his steps always of equal length, and it really was wonderful how evenly a good sower scattered the seed. I have witnessed it hundreds of times, and can vouch for the perfect accuracy of every word in the poet's description. By the word *harsh* applied to the harrow is indicated the force and roughness, as it were, with which it crushed and pulverised the clods so as to cover in the seed.

In "Spring" there is a remarkable instance of the error which I pointed out in one of Collins's Odes, in what I wrote on that subject in a former volume of "N. & Q."—the division of a paragraph. From "From the moist meadow," &c. (v. 87) to "The little trooping birds," &c. (v. 136), forms in reality only a single paragraph; while in all editions that I have seen, a new paragraph com-

mences with "If brush'd," &c. (v. 114). But in the older editions there is a colon; while in the later there is a period at the end of the first paragraph, by which the connexion is totally destroyed. Then again, after describing the evils produced by the east wind, we have —

"For oft, engender'd by the hazy north,  
Myriads on myriads, insect armies waft," (v. 120) —

as if this, instead of being another and quite a different plague, was the cause of the former one. I really cannot help thinking that the poet wrote, or at least meant to write, "*And oft*" or "*Oft too*." Will LORD LYTTLETON assent to this, as he terms it, "tinkering and clobbering over of works of genius"? Or can he give any good sense to the present text?

I think it was W. Stewart Rose who first observed the absurd imagery in the first line of "Autumn": —

"Crown'd with the sickle and the wheaten sheaf."

This is a remarkable instance of the ill effect of writers not placing before their mental eye the image of what they are describing. I shall probably one time or other give some striking instances even from the mighty Homer himself.

I cannot conclude without expressing my hearty approval of an anonymous correction lately made in "N. & Q." of the following passage, which occurs towards the end of our poet's "Liberty": —

"Lo! swarming southward on rejoicing suns,  
Gay colonies extend."

Mr. Wright, the judicious and excellent biographer of General Oglethorpe, first saw that something here was wrong, and directed attention to it. The correction is "*our rejoicing sons*," and it is one of the happiest and most certain ever made. How beautiful and how thoroughly Thomsonian is the allusion to the bees in "swarming"!

THOS. KEIGHTLEY.

**CONSANGUINEOUS MARRIAGES.** — As several notes upon this subject have appeared in "N. & Q." I send the following extract, which I cut from a newspaper: —

"To elucidate the truth of the general thesis that consanguineous marriages produced disease and idiocy in the offspring, M. Voisin has made some very minute researches in the commune of Pratz, a little place at the mouth of the Loire, which contains a population of 3,300 people, exclusively occupied in the cultivation of salt marshes. Hardly any outsiders are ever drawn to this place, and the marriages take place, by special dispensation, even within the degrees of consanguinity forbidden by the church. M. Voisin minutely investigated the circumstances of forty families resulting from such marriages, and has prepared tables to show that neither vices of conformation, insanity, idiocy, cretinism, deaf-muteness, epilepsy, albinism, nor pigmentary retinitis, existed among any of these families. He concludes, from these and other facts, that the dangers of consanguineous marriages result from an intensification of any morbid here-

ditary tendencies that may exist in each parent, while, if each be perfectly healthy, the fact of consanguinity counts for nothing."

The conclusion I have myself drawn from a good deal of observation on this subject is, that consanguinity has nothing to do with the matter. If healthy persons marry, their progeny will be healthy, no matter how near they are in blood. If unhealthy persons marry, their progeny is likely to be unhealthy, though no relationship may be discoverable between them. No doubt the same hereditary malady (*e. g.* consumption) may be found in near blood-relations, and if they intermarry, their offspring will be liable to be afflicted by it; but the same would be the case if two total strangers in blood married, and each of their families were afflicted with the same hereditary malady.

C. S. G.

"ALISON," A CHRISTIAN NAME IN SCOTLAND. This was very probably taken originally from the French during their intercourse with Scotland. Several years ago I saw at a print-shop near Leicester Square, London, an old French engraving with a few lines in rhyme descriptive of the subject of it. I remember only the last two words, "*Ma femme Alison*."

Being lately in Fifeshire, I observed in the possession of a gentleman there a French engraving, in the same style as that above mentioned, under the title "*L'utile Accident*" — viz. a party of travellers detained to have a horse shod, and the effect of the delay —

"Sans boire, ils passaient leur chemin,  
Le cheval, défermé, les arrête au village  
Éloy travaillait, Alison vend son vin,  
Et d'un seul accident naist un triple avantage."

The name "Alison" is still found in some counties of Scotland. My great-grandmother bore it, and several of her descendants since, but recently it has been dropped as too homely for modern taste, the substitute being Alice or Alicia. In old parish registers Alison was spelt thus — *Alisone*.

In a table of Christian names issued by the registrar-general some years ago, there were 470 Margarets, 462 Marys (the latter more numerous in the Highlands, the former in other parts of Scotland); there were only fourteen Alisons; the fewest of all, only three Sophias. L.

**WILLIAM IV. AND THE TAILOR.** — The following anecdote is original, and may be worth preserving in the pages of your useful publication. I knew the tailor, and remember the circumstance at the opening of Staines bridge.

Upon the opening of the new bridge of Staines, April 23, 1832, by King William IV. and Queen Adelaide, the attention of a large body of the people assembled to witness the scene was attracted by the appearance of two men of unequal size, who were making way through the crowd



towards the presence of their majesties. These apparent intruders were Colonel Wood of Littleton, and William Goring, tailor, of Chertsey. The little tailor, of five feet four, was speedily introduced to the king by the tall colonel of five feet eleven, as a worthy subject who wished to speak with his majesty. The king bent an ear to the diminutive tailor, and requested to know his wishes. "May it please your majesty," said the tailor, "I am William Goring, tailor, of Chertsey, and am one hundred years old this day! I have this morning walked all the way from my native town, that I may have the honour of shaking hands with your majesty!" "Certainly, certainly," replied the king; "I am glad to see you, Mr. Goring, and must congratulate the fraternity to which you belong in having such a patriarch amongst them." The king and queen smiled benignantly upon the aged tailor, and shook hands heartily with him. Goring was then in full possession of his faculties. He was born April 23, 1732, and died January 31, 1836; consequently, at the time of his death, he was in his one hundred and fourth year. Over his grave, in Chertsey churchyard, may be read the following text from Genesis xxv. 8:—

"He died in a good old age, an old man, and full of years."

JOHN BLACKMAN.

9, Houghton Street, Strand, W.C.

SIGNETS OF THE STUARTS.—1. Of Mary Queen of Scots I have a letter, but without seal. The following, of her descendants, I have in good preservation. They are all on letters, with the exception of that of James I., which is on a public document signed at Holyrood as king, in the twenty-fifth year of his reign, 1591. Round the seal is a twisted paper, to prevent the rubbing off of the impression. It has the arms of Scotland alone: "Subscrymt with ouer hand at Halierudhous y<sup>e</sup> tuentie ane day off Januar, and of oure Regne y<sup>e</sup> tuentie fyve yere, 1591." On another document, a large wafer seal has the arms of Great Britain, France, and Ireland, with the letters "I. R."

2. Red seal on a letter of Charles I. as Prince of Wales. Motto, "Ich dien," A<sup>o</sup> 1624. Signed, "Charles P."

3. Black seal on an autograph letter of Queen Henriette Marie of 1642.

4. Red seal on an autograph letter of King Charles II. of 1661.

5. Black seal of Queen Catherine of Braganza, wife of Charles II. A<sup>o</sup> 1683.

6. Seal with the initials "C. R." on several autograph letters of James II. 1691. St. Germain.

7. Black seal of Marie Eleonore d'Este, wife of James II. Chaillot, 1715.

8. Fine black seal on autograph letter of Prince Charles-Edward, signed "Charles R.," from Rome,

1772. The arms of Great Britain, France, and Ireland, with the orders of the Garter and Thistle.

P. A. L.

CURIOUS INSCRIPTION.—Some time since, a working man lent me for inspection a common pebble, heart-shaped, upon which was a curious inscription in raised letters. The man told me the object was found, dug up in fact, near Well Street, Hackney—where tradition says that Jane Shore once resided. What became of the pebble itself, I know not; but I had a cast of it taken, and I send a copy of the inscription, in hope that some of your antiquarian readers may elucidate at least the third and fourth lines of the first part of it.

On one side:—

✱  
SALVS . MEA . XPS  
VIRTVS . OIA . VICIT .  
BENE . DIVI .  
ROSTAINO  
· ∞ ·

On the other side:—

✱  
PERFECTO . A . BEN .  
NO . SE . A . SEN3A  
FATIGA ∴ ∞ ∴  
P . ⊗ . ∴ R

The words are on opposite sides of the stone, as I have arranged them. B. H. COWPER.

NEW APPLICATION AND CHANGE OF TERMS, WORDS, ETC.—I am sure many correspondents must have been struck with the use lately made of certain words and terms. I think some of these worthy of record, at the same time that I prefer the old-fashioned meaning: for instance, "a lady's dress-maker" is no longer so, she is a "costumer"; a tailor is a "fashioner"; a boot-maker is a "cushioner";\* a hatter is now the fabricator of "crowns," and so on. I take these from advertisements in local and London papers, and the following are in common use:—A few years ago, people used to "go to bed" at a certain hour; but now they eschew that vulgarity, and "retire to rest." And as for "getting up" in the morning, no one ever does it now: we "rise." Sons used to have "fathers," but they are all "governors" at present. The people dont "drink," they merely "liquor" (an American vulgarism). The fine ancient meridian hour is no longer twelve o'clock, it is "on the line." A tobacco-pipe has been transformed into a "steamer." A leg or arm cannot now be "broken," the bone is only "bent." A person is never "hanged" now-a-days,

\* Cush is the Irish for foot.

the culprit's neck is only "dislocated." Ring or pull the bell, has improved into "start the electricity." These, and a variety of other terms, &c. are in daily use here, and amongst a class of persons who certainly would look sour at one if called vulgar. I trust, however, that these terms will not obtain popularity, and that they will be eschewed as vulgar. S. REDMOND.  
Liverpool.

THE LIVERYMAN'S ANSWER.—If the following ballad has not appeared already in print, it may be worth a corner in "N. & Q." :—

W. CAREW HAZLITT.

"THE LIVERYMAN'S ANSWER, ETC.

"My L<sup>d</sup> I have received, I own,  
Your most polite Epistle;  
Think you, my L<sup>d</sup>, we're Spaniels grown,  
And must obey your whistle?"

"If Eyles harangue, or Townshend write,  
What mortal can withstand it?  
Their Language, like their Gold, is bright,  
Nor come they empty handed.

"Your Promises, y<sup>r</sup> Threats, your Gold  
Have now no power to shake us;  
This was, my L<sup>d</sup>, a step too bold,  
For Members sure you take us.

"No, we are not such abject slaves  
To obey each Whitehall summons;  
E'en keep them for those cringing Knaves,  
Your Judges, Lords, and Commons.

A PERVERTED TEXT.—For many years there has existed at the village of Weathersfield, near Braintree, Essex, an absurd tradition that the vicar of the parish once gave the text from the psalm; but instead of saying tree, he said horse. Some few years since, I inquired of an old inhabitant of Weathersfield if there was any foundation for the anecdote. She said it was quite true, and that she had heard it from childhood. She then gave me the following *historiette*, which I know she believed to be true:—Some time after the middle of the last century, a Captain Clerke lived at Weathersfield (this was the Captain Clerke, the companion of Captain Cook in two or three of his voyages). He had two or more sons, active youths, full of life and fun when at home during their vacations. The vicar was at that time aged, but fond of the young Clerkes and their companions, who dined with him between the services (as usual in those days) almost every Sunday. The vicar was in the habit of placing his afternoon sermon on a table in his study ready for use. It is supposed that the young gentlemen used to occasionally look at the text, to see what kind of a sermon they had to expect. On one of these pleasant Sundays the Clerkes and their friends were very jolly at the vicarage, and, it is presumed, up to a little mischief: for finding the sermon in its usual place, with the text from the psalm—"The righteous shall flourish like a green

bay [palm?] tree"—they very adroitly erased *tree*, and wrote *horse*, imitating the vicar's handwriting. As usual, all attended the church: the young men impatient to know if their little trick would have any effect. The vicar took up his sermon in the usual way, and gave out the text ending as above; but when he came to "horse," instead of "tree," he was astounded. Still he was not embarrassed, but looked sharply into his manuscript, and said—"Horse, horse! yes, it is horse"—and went on with his sermon in his usual way. This may be an oft-told tale in many villages: it is now fifty years since I heard it at Weathersfield.

T. R.

LATIN MOTTO.—MR. GANTILLON gives an inscription on a claret jug (4th S. ii. 213). Let me give one on a pair of cocktail-shakers to be found in a house in Hongkong:—

"Coctilibus . . . . . dieitur altam  
Ovid, *Metam.* iv. 57.  
"Was not Ovidius Naso right to sing,  
Auld Tam for cocktails is the very thing?"

W. T. M.

### Queries.

ANONYMOUS.—Who are the authors of the following:—

1. "Translations from the Servian Minstrelsy: to which are added some specimens of Anglo-Norman Romances." Lond. 1826, 4to.
2. "Poems by an Amateur." London, 1818, 8vo.
3. "A Suggestive Inquiry into the Hermetic Mystery." Lond. 1850, 8vo.

ONALED.

BREECHES BIBLE, A.D. 1610.—

"But the natrall man perceiveth not  $\frac{e}{y}$  things of the Spirit of God." 1 Cor. ii. 14.

"But the natural man receiveth not the things of y<sup>r</sup> Spirit of God."—Baxter's Polyglot.

Will any learned divine of Oxford or Cambridge or (as the lawyers say) elsewhere inform a poor and needy student what is meant by this peculiar form of "the" in the above text— $\frac{e}{y}$  *alias* y<sup>r</sup>? Why did the translators use it only in this place. I cannot find it in any other part of either Bible.

THETA.

CARDIVAR AP DINWALL.—I am very anxious to discover the history of a coat of arms described in Clark's *Introduction to Heraldry*, viz., "Argent a tower sa. having a scaling ladder raised against it in bend sinister. This is the arms of Cardivar ap Dinwall, Lord of Aberser, in South Wales." Could either yourself or any of your numerous readers interested in heraldry and genealogy, and who have access to books I do not possess, kindly inform me who this Welsh dignitary was, and where the manor was from which his title was taken?

W. MARLBOROUGH.



**DOVECOT, OR COLUMBARIUM.**—At Daglingworth, Gloucester, there is a fine specimen in the form of a circular detached stone tower, with nesting holes all round its interior, and the ancient pivoted central post with the attached perches for the birds and the ascending ladder for the attendant. I know of examples at Willington, Bedfordshire, Garway, Herefordshire (circular example, thought by some to have been built by the Templars who had a preceptory there), and at Oldcourt, Bosbury, in the same county, and should like to know of other examples *with dates* and other particulars. JOHN PIGGOT, JUN., F.S.A.

**LORD FOLKYNHAM.**—At the head of the court roll for the manor of Shepshered, co. Leicester, in 4 Henry VII. Viscount Beaumont, the lord of the manor, is styled also Lord Bardolf and Folkyngham. He assumed the title of Bardolf because his ancestor married one of the daughters and co-heirs of the last lord, who was attainted. But whence did he get the title of Folkyngham? Can any of your contributors give me an authority for the title? A. J. H.

Temple.

**HALE.**—I am anxious to know what is the derivation, or derivations (for there may well be more than one), of the local name Hale. There are villages so called in Cheshire, Cumberland, Hants, Lancashire, and Lincolnshire. The local name Hales is found in Norfolk, Shropshire, and Staffordshire. I believe Hale is a name used in some places to designate a plot of low land by the side of a river or streamlet. I should be glad to know of instances of this. A. O. V. P.

**HERDER.**—There is a reference of Herder to Æschylus in the following passage (*Philosophy of History*, part ii. p. 96), which I am unable to find. Can any of your correspondents point out the passage in Æschylus to which he refers?—

“Als Homer gesungen hatte, war in seiner Gattung kein zweiter Homer denkbar; jener hatte die Blüthe des epischen Kranzes gepflückt und wer auf ihn folgte, musste sich mit einzelnen Blättern begnügen. Die griechischen Trauerspieldichter wählten sich also eine andere Laufbahn; sie assen, wie Æschylus sagt, von Tisch Homers, bereiteten aber für ihr Zeitalter ein anderes Gastmal.”—“When Homer had sung, we could expect no second Homer in his peculiar species of poetry; he had plucked the bloom of the epic crown, and whoever followed must be satisfied with the leaves only. The Greek tragic writers, therefore, chose another career; they ate, as Æschylus says, from the table of Homer, but prepared for the age in which they lived another kind of banquet.”

Where is this to be found? C. T. RAMAGE.

**THE HOLY GHOST.**—Was the Holy Ghost frequently represented by a female figure in mediæval sculptures, and can you refer me to any examples? G. W. M.

**LINLEY.**—I have several volumes, containing MSS. musical compositions, chiefly church services, anthems, &c., by Wm. Linley and O. T. Linley. William was the youngest son of Thomas Linley, who succeeded Garrick as one of the patentees of Drury Lane Theatre. There were twelve children altogether. I should be glad to ascertain whether O. T. Linley was one of them. William was born in 1771, and, I believe, died not very long ago. I have no memoranda whatever relating to O. T. Linley. Some copyright compositions of the “late” Mr. George Linley were offered for sale by Messrs. Puttick and Simpson last week.

B. ST. J. B. JOULE.

Southport, Sept. 8, 1868.

**WALTER LUDD AND THE ALIDADE.**—There has been mention of the Alidade several times in “N. & Q.” I think, therefore, the following definition from the very rare book of Ludd may be interesting. Walter Ludd’s book is so rare that I have not been able to find any mention of it at all in any of the larger bibliographical works. Its full title is—

“Speculi Orbis succinctiss. sed | neq3 pœnitenda neq3 | inelegans Declara | tio et Canon. Renato Siciliæ Regi, &c., dicatum.”

Although this book of four leaves, folio, contains some interesting notices respecting America, it is not an original work. Walter Ludd was a calligrapher; and he has taken one of the MSS. which were common at the time, and interpolated the notices alluded to above to make a saleable article. I will give the colophon, and end with the definition of the Alidade:—

“Declarat[i]o[n]is in Speculi Orbis p Gualtheri Ludd Canonici divi Deodati illustrissimi Renati Solymorum ac Siciliæ Regis, &c. Secretarium dignissimū diligenter paratum et Industria Joannis Grüningeri Argctii[m] impressum Finis.”

The following is the commencement of a section:—

“De Indice Alidada. Tenuis sed latus index & tam lōgus q3 magnū est horar circulus (q’ alidada vocat) sup oēs hos circulos ptendit. Eius officium est ostēdere lōgitudinē mensurā cū rota voluit. Mōstrat etiā contraria mōdi loca atq3 inuenit ex g’dibus sup eo signatis latitudo elenat[i]o[n]is.”

The date of the introductory section is 1507. The work itself is in Gothic letter, and printed about 1510. I have a query: What do the words in the title “et Canon” allude to? There are no maps or canon of latitudes.

W. BARRETT DAVIS.

**NAPOLÉON I.**—I have in my possession a miniature painting on ivory, representing an ideal scene in Napoleon’s life by De Lage: so I read the name in the left-hand lower corner. In the foreground, on a small rocky island, Napoleon and supposed family group—seven figures in all. On the right, clear of the island, and with clouds rolling at

their feet, some of his generals, in advance of the French guard, with his favourite Mameluke in attitude of prostration; making a group of nine, with innumerable figures in the right background. Size of the painting, three inches and a quarter by one and three-quarters.

#### SOUTHERN CROSS.

"ONE IS ONE AND ALL ALONE."—Can any of your readers tell me where I can find an old song or rhyme beginning—

"One is one, and all alone,  
Ever more shall be so?"

I believe it is a West-of-England production, and belongs either to Devon or Cornwall.

H. B.

PASSAGE IN "SEA DREAMS."—I happened lately to be in company with an Italian gentleman, when the conversation turned on the difficulty of understanding Dante. He replied that there were passages in some of our modern English poets quite as difficult to understand. I expected him to adduce Robert Browning, but he turned up the following passage in "Sea Dreams" in proof of his statement:—

"True indeed!

One of our town, but later by an hour  
Here than ourselves, spoke with me on the shore;  
While you were running down the sands, and made  
The dimpled flounce of the sea-furbelow flap,  
Good man, to please the child. She brought strange  
news."

The first query he put was—"What is the precise meaning of the expression:

"and made  
The dimpled flounce of the sea-furbelow flap?"

Many interpretations were elicited from those present, but none gained general acceptance—some holding that "the dimpled flounce" means the sand, and others that it means the edge of the water, and that "ducks and drakes" were being made to please the child. I shall be glad to hear the opinions of yourself, or of some of your correspondents, on the subject.

The second query he put was as to the construction of the passage. I must confess that, at first sight, it seemed ambiguous; and that I was inclined to think that there should be only a comma after "shore," and that "One of our town" was the nominative to "made," which "and" coupled with "spoke." This, however, was clearly wrong. The "One of our town," is clearly the "she" who "brought strange news." But it seems to me that it is, if not incorrect, at all events very inelegant, to make "and" couple "were running" and "made." I should like to know whether you agree with me on this point.

T. G.

PAYMASTER IN THE PENINSULAR WAR.—What was the name of the gentleman (supposed to be a civilian) who took out the pay to the troops

during the Peninsular War in the years 1813-14? Probably the money was taken in either the "Fox," "Vixen," or "Bulldog" frigates.

LISBON.

THE PIGEON-HOUSE, DUBLIN.—In one of the registers of the parish of Donnybrook, near Dublin, there is the following entry of burial:—

"1713, July 19. Richard Pigeon."

Was this the Mr. Pigeon from whom the present Pigeon-house (of which an interesting account is given in *All the Year Round*, June 4, 1864, p. 395) derives its name? ABHBA.

SCOTTISH GAME: "JINGO RING."—Children in Glasgow have a favourite game, in which a number join hands, and go round slowly in a circle, singing what may be written—

"Here we go by jingo ring,  
By jingo ring, by jingo ring;  
Here we go by jingo ring,  
And round about Mary matan'sy."

At the end of the verse all bend down to the ground, and rising again, resume the song and the movement without variation. This apparently unmeaning performance received a very curious explanation, which I beg to offer you.

A friend of mine being in Antwerp recently, saw some children going through the same actions to the familiar tune, but here there was a figure of the Madonna in the centre.

1. Does the last line of the rhyme mean "Round about Mary our matins say"?

2. What do the other lines mean?

3. Is this apparent relic of Mariolatry a common game in other parts of this kingdom, and in other countries?

4. Has the game been introduced, or is it a remnant of the old faith? If a remnant, are there others that can be compared with it? E. M.

SHAKESPEARE'S MONUMENT.—In the sale of books and curiosities of the late Mr. William E. Burton, comedian, which took place in New York in October 1860, was "a reduced copy of the monument of Shakspeare" (lot 6102). I should like to know at what price it was sold. Probably some of the American readers of "N. & Q." can inform me.

CHARLES WYLIE.

SOCKE: SOCKING: TILT.—In the ancient account-book for the parish of Cowden, in the county of Kent—one of the most interesting and remarkable documents of its kind in England—occur the following entries:—

"1643. To Margaret Botting in time of her sickness at several times, 2s. 8d.; item, paid for a sheet to *socke* her in, 2s. 8d.; and for laying her forth and *socking* of her, 2s. 2d."

"1671. For Carrying William Stamford to Tullys, and for vittleing him, and *tilt*, 2s. 0d."

I wish for the derivation of the words printed in italics.

EDMUND TEW, M.A.



SONGS.—Who wrote, and where can be found, the Scottish song entitled "Sandy and Jenny"?—the first line of which, quoting from memory, is as follows:—

"Stay, stay, bonnie lassie; say, whither awa?"

And where can the song be found?

H. P. BIDDLE.

Logansport, Indiana.

Where can we find the lines on the Massacre of Glencoe, beginning with the line—

"The flag was furred, and mute the drum,"—

and who wrote them?

TRIO.

THE VOLCANOES IN AUVERGNE.—Is not their eruption mentioned by Gibbon, or by the authorities that he cites? Where and at what date did the eruption take place? LÆLIUS.

SIR JAMES WILFORD, OR WILLSFORD.—I have lately seen an old picture representing "Sir James Wilford, Knight." He is represented in a three-quarter length facing to the left, in armour, and holding a baton in his right hand, and the picture is painted on panels. At the top left-hand corner of the picture is this coat,—Quarterly, 1 and 4 gules a chevron engrailed between 3 lions' heads or, 2 and 3, argent 3 hunting horns stringed sable; crest a lion rampant vert. Under the arms "Anno Domini 1547," and over "Ætatis sue 32." At the top right hand a representation of "Haddington toon," under which is written, "Taken and defended against two besaeges of the Scotas assisted of the French bie the valeure of the Englishe men this Knight being theyre Captayne." I should be glad to know when this Sir James Wilford died, and what is his proper place in the Wilford pedigree; and I should also like to be referred to any fully traced genealogy of the family. I have consulted Morant's *Essex*, ii. 34, 44, 581, 583, 605; Harl. MS. 5801, fo. 64 b; Society of Antiquaries MS. 163, being a copy of the Visitation of Kent, 1663.

G. W. M.

### Queries with Answers.

DR. FIELD, DEAN OF GLOUCESTER.—A book is mentioned in Nichols's *Literary Anecdotes* (i. 129), entitled *Some Short Memorials of the Life of Dr. Richard Field*, 8vo, 1717, which I was lately unable to find at the British Museum. Can any reader, who has been more fortunate or skilful in using the Catalogue, inform me if Dr. Field married a second wife, and if her name was Dorothy?

C. W.

[The *Short Memorials of Dr. Richard Field*, 1716-17, 8vo, were written by his son Nathaniel Field, and will be found under the name of the latter in the Catalogue of the British Museum. The first wife of Dr. Richard Field was Elizabeth Harris, the daughter of Richard Harris, Rector of Hardwick, Bucks. "After her death," says his

biographer, "he continued a widower about two years, when he was persuaded by some of his friends, for the good of his children, and his own future comfort, to marry again; and they recommended unto him for a wife a religious, wise, understanding woman, the widow of Dr. John Spencer, sometime President of Corpus Christi College in Oxford, of whose birth and education Mr. Izaak Walton gives us a very good character in the *Life of Mr. Hooker*." We learn from the pedigree of the Cranmer family, printed in Nicolas's edition of Walton's *Complete Angler* (vol. i. p. cxlii), that Dorothy, the eldest daughter of Thomas Cranmer (the archbishop's nephew), was married to an individual of the name of Field, "possibly," adds Nicolas, "Dr. Richard Field, Dean of Gloucester, the friend of Hooker." He then adds that "it is certain that one of Thomas Cranmer's daughters was the wife of Dr. John Spencer, President of Corpus Christi College, Oxford, the bosom friend and fellow pupil of Hooker, and editor of his works." From these statements it is probable that Dorothy Cranmer was first the wife of Dr. Spencer, and that her second husband was Dr. Richard Field.]

"CAUGHT NAPPING."—Hotten's *Slang Dictionary*, presumably the latest if not the best authority on the subject of cant and slang words, makes no mention as a cant term of the phrase to be "caught napping." Coles's *English Dictionary* (my copy of which is dated 1732) gives the word "*Nap*, to cheat at dice": so that to be caught "napping," was to be caught cheating at dice, and not to be discovered indulging in an inappropriate forty winks—the sense in which the term is now used. In the *Bibliography of Slang and Cant* attached to the *Dictionary*, Hotten makes no mention of Cole, although in his little book are to be found the meanings of a large number of cant words, concerning which he remarks in his preface:—

"'Tis no disparagement to understand the canting terms: It may chance to save your throat from being cut, or, at least, your pocket from being pick'd."

RI.

[There is a common saying: "We caught him napping, as Morse did his mare." It appears there was a man of the name of Morse who had a mare very wild and difficult to catch, and one day seeing her lying in a slough, and thinking she was asleep, he exultingly exclaimed, "Well, I've caught thee napping at last!"—the poor mare being at the same time as dead as Julius Cæsar. There is also a ballad, sung by the farmers of South Devon, of which the last line of each verse is "As Morse caught the mare."]

HANOVERIAN COINS: SHAM SOVEREIGNS.—

"Constable Yewer, 191 D, on searching the prisoner, found nine Hanoverian coins in his possession."—*Standard*, Sept. 12, 1868.

It seemed once rather a shame to call these wretched little jettons "Hanoverian coins," but now I suppose they are the only ones that are in

active circulation. They have on the obverse the Queen's head, and the legend—"Victoria, Queen of Great Brit."; and on the reverse, St. George and the dragon: legend—"To Hanover," 1837. Are there other dates than this? I want to know on what occasion they were struck, and why "To Hanover" is on them. The date is when our Queen ascended the throne, when she was neither to Hanover, nor Hanover to her, but just the opposite.

NEPHRITE.

[Is not our correspondent under a wrong impression as to the obverse of the token? And is not the figure which he describes as St. George really intended for the late Duke of Cumberland, who did go to Hanover in 1837 for the purpose of ascending the throne, in consequence of the prevalence of the Salic law in that country?]

WARDEN OF GALWAY.—In the *Letters of Peter Plymley*, Sydney Smith speaks of the (Roman) Catholic prelacy in Ireland as consisting of twenty-six bishops and the Warden of Galway, a dignitary enjoying (Roman) Catholic jurisdiction. Will you, or any of your correspondents, give us any further account of this dignitary? E. H. A.

[The Roman Catholic Warden of the Collegiate Chapel of St. Nicholas, Galway (who has been sometimes described by the term *quasi episcopus*), was a prelate chosen triennially by the lay-patrons of the town, who exercised episcopal jurisdiction over an extensive district and population in the capital of the province, but subject to the triennial visitation of the metropolitan of Tuam. His institution by the chapter or vicars conferred on him all the necessary faculties in ordinary for this jurisdiction. He possessed a visitatorial power over all religious foundations within the limits of the wardenship; had the privilege of sending two students to the Royal College of St. Patrick, Maynooth; was entitled to a chair and vote in synod, with mitre, crosier, and pontificals, as other prelates; but he could not administer the sacrament of confirmation, confer orders, or consecrate the sacred unction. (Hardiman's *History of Galway*, ed. 1820, p. 264.) A few years since the Wardenship was elevated into a Roman Catholic bishopric.]

MACDONELL OF LEEK.—Can any of the readers of "N. & Q." inform me where I can find a pedigree of the Macdonells of Leek? They were a branch of the Glengarry family, being descended from one of the sons of Donald Macdonell, called Donald Laggan, who died in 1630. Leek is near Fort Augustus, in Invernesshire. G. J. A.

[Some valuable genealogical notes of the Macdonalds, a branch of the Glengarry family, may be found in Anderson's *Scottish Nation*, ii. 728.]

"THE WORLD KNOWS NOTHING OF ITS GREATEST MEN."—Can any of your readers inform me whence this line comes? CHARLES J. LANGHORNE.

[Taylor's *Philip van Artevelde*, Pt. I. Act I. Sc. 5.]

## Replies.

BELLS: BELL-RINGING: BELL-LITERATURE.  
(3rd S. xii. 453.)

It is now many months since there appeared amongst the literary notices of "N. & Q." a promise of a forthcoming publication by the REV. H. T. ELLACOMBE upon "bells in all the old parish churches of Devonshire, with a supplement containing an account of bell-founding, and a list of bell-literature, with many other articles connected with the same subject." I have never observed any review upon this work, and therefore suppose it has not yet been published. If such should be the case, I am sure MR. ELLACOMBE will not be displeased with a reference to a passage in the *Quarterly Review*, as it gives in a few lines a mass of authorities upon what may be called the antiquities of "bell-literature." The passage I refer to is the following:—

"Campanology was a subject so much at his (Dr. Parr's) heart, that in one of his letters he intimates an intention of treating upon it at large. In the *Bibliotheca Parriana*, p. 479, is a long note on Magnus de Tintinnabulis, in which he notices *Pacchichelli de Tintinnabulo Nolano* as the only learned work he had met with on bells. He does not seem to have fallen in with the commentary of Angelus Roccha, or the poetry of Dellingham, or the *Campanologie Rationale* of Durandus, or the huge folio of Valentinus, which would have been a great comfort to the Doctor's mind. What would he have said, however, to the incomparable theory of Frater Johannes Drabicius, who, in his book *De Calo et Celeste Statu*, printed at Mentz, 1618, employs 425 pages to prove that the principal employment of the blest in heaven will be the continual ringing of bells!"—*Quarterly Review*, vol. xxxix. p. 308.

The admiration for bell-ringing is not confined to England. The Irish participate fully in it, as testified in lines composed by the greatest of our departed poets—Moore in his "Evening Bells," and by the truest and best of our living poets, Denis Florence Mac Carthy, in "The Bell-Founder."

The taste for bell-ringing is not one, however, that is universally diffused, as I shall presently show by an extract from the published writings of a French author who lived in the last century and was known as John Baptist Thiers. This gentleman was a Doctor of Divinity, and his opinions as to bell-ringing, it will be seen, were directly opposed to those of the Protestant Doctor Parr and the Roman Catholic Brother John Drabicius:—

"It is necessary here to remark," says Dr. Thiers, "that the dullest persons (*les gens les plus grossiers*) are those most attached to bells, and take the greatest delight in hearing them ring. The Greeks, who are a most enlightened people, had few bells previous to the time they were subjected to the Ottoman Empire; and, even now, they have scarcely any, being obliged to make use of tablets of iron or wood to collect the faithful in their churches. The Italians, who pique themselves upon their



spirituality or refinement (*delicatesse*), have also very few bells, and even these are by no means of a large size. The Germans and the Flemings, on the contrary, have very big bells, and a great number of them also. This comes from their scanty politeness (*peu de politesse*). Peasants, people of a low condition in life, children, fools, deaf and dumb, all delight in bells, or in hearing them ring. Intellectual (*spirituelles*) persons have no taste for any such thing. The sound of bells annoys them, pesters them, gives them a pain in their head, and confuses them. — "Le son des cloches les importune, les incommode, leur fait mal à la tête, les étourdit."

And to this he adds a scrap of folk-lore, which may be considered as invaluable for "N. & Q.":—

"An infinity of simple and ignorant people believe that when the church bells are not rung at a baptism the children will become deaf, and will have no voice for chanting; whereas when the bells are rung, the children will have a fine ear, and will sing very well."

The readers of "N. & Q." will be surprised to learn that the sentiments of Dr. Thiers are to this day not only entertained at Malta, but even strongly sympathised with by English travellers, and, I suppose, the English authorities in that island. I take the following paragraph from *The Times* newspaper of Nov. 2, 1865:—

"English travellers who are in the habit of making any stay in Malta, will be glad to learn that a vigorous attempt has just been made on the part of the Roman Catholic bishop to lessen the nuisance of the ringing of church bells. The edict prohibiting all superfluous ringing caused quite an excitement among the ignorant and bigoted. In some instances the populace broke open the doors of the belfries, and rang the customary noisy peals, in spite of the bishop's order to the contrary. A large number of persons have been brought before the magistrates and sentenced to various terms of imprisonment for breaches of the peace. The more sensible Maltese hail with joy the determination of the bishop to put down the nuisance, which had become a reproach to the island."

I can well sympathise with the enthusiastic delight experienced in one place by the dulcet chiming of bells, and the irritability provoked in another by their incessant and clamorous tintinnabulation. I remember, as a child, noticing with delight the delicious tones of the bells of my native parish—St. Audeon's in Dublin; and I was witness, as a young man, to an amusing instance of the same pleasure being participated in by my fellow parishioners.

One of the first relaxations of the old penal laws in the present century was the right conceded to Roman Catholics of controlling the scandalous expenditure of their money in all sorts of parish jobs by exclusively Protestant vestries. At one of these open vestries, the late Alderman John Reynolds, M.P., proposed to strike out the salaries of the bell-ringers for this reason—viz. "That the bells were only rung for services in the Protestant church, and therefore Protestants and not Roman Catholics ought to pay for them."

Upon this proposal being made there was an universal outcry from all sides of the vestry-room.

The Roman Catholics were to a man opposed to it; and I remember one of them using some such words as these:—

"Oh! Mr. Reynolds! Mr. Reynolds! let us have our old bells. By Gorra, sir! I don't care what else you ask of us—we'll go with you and against it; but really, sir, we can't vote against the bells—the sweet, blessed bells! Why, sir, we wouldn't ever think it was the Sunday if we didn't hear the beautiful bells of St. Audeon's."

"Well! well! have it so, as you wish for it," replied John Reynolds; "they are the same bells that were in the church before the Protestants took it from us. It was upon principle I proposed to abolish the salaries of the ringers; but at the same time I would myself be heartily sorry not to hear the bells of St. Audeon's on the Sunday morning."

Living at present not thirty feet from the side of the largest church in Dinan, I can bear testimony to the incessant hammering of bells. There is no such thing as a chime, or a perfect peal of bells; there is a noise, and no music. The only place in France in which I have heard a truly pretty chime has been in Dunkirk; but the bells of St. Eloy are, I suspect, a memorial of the English having at one period possession of that maritime fortress. Here "the clashing and the clattering of the bells" is continuous; and if one did not know the several purposes their ringing indicated, the noise would be intolerable. The bells are rung preliminary to every sacrament that is administered, and every ceremony that is performed within the walls of the church. A quarter of an hour before every mass the bell rings, and there may be from fifteen to twenty masses said in St. Sauveur's between six and nine o'clock every morning. Then the bells are rung for the *Angelus* at six in the morning, twelve at noon, and six in the evening. If there is a funeral service—and there may be two, three, or four in the same day—there is incessant bell-tolling. Every time the Blessed Sacrament is borne from the church to pass in procession through the streets and be administered in their own homes to the sick, there is bell-ringing. Every time that a person—rich or poor—is in "the last agony," there is loud bell-ringing to summon the pious and charitable before the altar of Mount Carmel to assist the priest who is praying there for the dying. Every time there is a marriage there is bell-ringing; and every time there is a baptism—no matter whether the infant is the child of a beggar, a citizen, or noble—there is a long, loud, uproarious battering of all the bells, small and great, to manifest the joy of the church in having received a new member within its fold. And last of all, there is here what has been so long abolished in England—"the curfew bell." It begins its sad sombre ding-dong tolling at three-quarters past nine every night, and continues until ten o'clock, when all owners of cabarets are subjected to a heavy fine if their drinking-booths are not then cleared of every description of customer. Thus you may perceive

the bell-ringing is incessant, and there is so "musical a discord" that it is apt to make ill-tempered persons very angry, and all nervous individuals very irritable. Wm. B. MAC CABE.

Place St. Sauveur, Dinan, France.

#### ISIAIC BRONZE TABLE.

(4th S. ii. 178, 238.)

The celebrated altar-piece of Isis, which after so many vicissitudes is preserved in the Museum of Turin, has been the object of attention and investigation to various learned men, and the hieroglyphics by which it is covered have been minutely and variously engraved in their several works. For Æneas Vico of Parma, who, I think, was the first who gave his attention to the subject, it was engraved in full size. This, however, I have not seen. Pignori was the next, in his curious work:—

"*Vetustissimæ Tabulæ Æneæ Hieroglyphicis, hoc est sacris Ægyptiorum litteris cælata, accurata explicatio,*" &c. 4to. Venetiis, 1605."

This I have not seen, my own copy being the second edition of the same work, with a different title, which I transcribe:—

"*Characteres Ægyptii, hoc est Sacrorum quibus Ægyptii utuntur, simulachrorum, accurata delineatio et explicatio, qua antiquissimarum superstitionum origines, progressionem, ritusque, ad Barbaram, Græcam, et Romanam historiam illustrandam, enarrantur, et multa scriptorum veterum loca explicantur atque emendantur. Autore Laurentio Pignorio Patavino. Accessit ab eodem, Auctarium, in quo ex antiquis Sigillis Gemmisque selectiora quædam ejus generis, et veterum hereticorum amuleta exhibentur. Omnia in æs pulcherrimè incisa, et in lucem emissæ per Joannem Theodorum, et Joannem Isaacum De Bry, fratres germanos. 4to. Francofurti, M.DC.VIII.*"

Besides the engravings interspersed in the text, this volume has fifteen pages of engraved hieroglyphical representations, and forty-three leaves of explanatory letterpress. The theory of Pignori, who sees in the mystic figures merely the representation of the ceremonies of a sacrifice after the Ægyptian rite, is advocated with equal brevity and learning, and is held to be the most simple and probable. His little work reached yet a third edition, in which the title again underwent a change. It now appeared as—

"*Mensa Isiaca, quæ Sacrorum apud Ægyptios ratio ac simulacra subjectis tabulis æneis simul exhibentur et explicantur.* 4to. Amsterdam, 1669."

Of this the Rev. Hartwell Horne says that it is "The best edition of a most curious work. Pignori is allowed to have succeeded best in deciphering the meaning of the mystic table of Isis." (*Introd. to Biblog.*, p. 460.)

Not having seen this edition, I cannot say in what respect it differs from that of 1608. Mr.

Horne appears not to have been aware of the earlier one of 1605, as he erroneously states the first to have appeared at Frankfort. I believe, however, that so far as regards the text, the one is a reprint of the other.

The subject of the Isiac table is further discussed by Kircher, in his *Edipus Ægyptiacus* (Romæ, 1652-4, 4 vols. folio), by Montfaucon, Yablonski, and Caylus, in whose several works engraved representations will also be found. Warburton considered it the most modern monument of ancient Egypt, and Champollion regarded it as the work of an artist who had no esoteric acquaintance with the mystic rites of the goddess. Since the expression of this opinion, the Isiac tablet has lost much of the interest with which it was formerly regarded.

I have also before me—

"The New Pantheon; or, Fabulous History of the Heathen Gods, Goddesses, Heroes, &c., explained in a manner entirely new, &c., by Samuel Boyse, A.M. The fifth edition, by William Cooke, A.M., &c. 8vo. Salisbury, 1777."

Here are given three plates identical with the engravings of De Bry in the work of Pignori. The explanation which accompanies these plates is prefaced by the statement, that

"These three following plates—viz. of ISIS, OSIRIS, and ORUS, were taken originally from the Bembine or Isiac table in the Bodleian. This table or altar-piece is of brass, full of hieroglyphics, inlaid in silver and enamel, which constitute an epitome of the whole Egyptian theology. It has been described, copied, and elaborately explained by the learned Jesuit, Athanasius Kircher, in his *Edipus Ægyptiacus*, vol. iii. p. 80 et seq. Romæ, 1654-7. Hor. Apoll."

Here there appears to be something, which, to me at least, requires explanation. The table preserved at Turin is the "Bembine," so-called from its having been purchased by Cardinal Bembo from a locksmith who had bought it at the sack of Rome in 1525. There can hardly be two Bembine Isiac tables, with similar inscriptions. Is then the Bodleian table a copy of that at Turin?

I have before me another work on the subject of Isiac worship, the citation of which may be interesting to your correspondent. It is entitled:—

"*Joannis Olivæ Rhodigini In Marmor Isiacum Romæ nuper effossum Exercitationes*, &c. 8vo. Romæ, 1719."

Here we have an account of a marble altar discovered in 1719 in the foundations of the Casanatensian Library (Minerva) at Rome. A copper-plate gives the four sides of the altar, in fair preservation, and the author presents us, in his explanatory commentary, with a learned dissertation on the worship of the Egyptian deities at Rome.

WILLIAM BATES.

Birmingham.



## JOSHUA SYLVESTER AND "THE SOULE'S ERRAND."

(4th S. ii. 263.)

I have to thank various friendly correspondents for (private) communications on my contemplated inclusion of a collective edition of the Works of Joshua Sylvester in my privately-printed and limited, *Fuller Worthies' Library*: and in answer to MR. WILLIAMS' query—Whether I intend to give "The Soule's Errand" to Sylvester, and on what evidence?—I beg to state:

1. That "The Soule's Errand," as it appears in Sylvester's folio of 1641, must be assigned to him; and therefore, have its place in his writings.

2. That MR. WILLIAMS, in common with most, seems to be unaware that this version, in its *twenty stanzas*, embraces only *seven* of the more perfect poem; and throughout omits the refrain of "The Lie."

3. That in the folio of 1641, the lines are among Sylvester's "Posthumi, never till now printed."

Turning back on notes 2 and 3, it seems impossible that Sylvester could write the lines of 1641 subsequently to the consummate poem anonymously published for the first time in Davison's *Poetical Rhapsody* (2nd edition, 1608). I feel disposed, consequently, to see in the later posthumously-published version a rude first draught of the finished poem; and printed perhaps in the folio of 1641, because found among his MSS. and "youthful Remaines."

The Raleigh authorship has not been satisfactorily made out. Will the accomplished librarian of the Chetham Library furnish the alleged manuscript evidence in his custody? Will he also tell us the probable writer of the MS., date, &c.?

I would call attention to one improved reading (among others) from the folio of 1641. In all the copies of "The Soule's Errand" that I have seen, and in all the collections wherein it appears (Archbishop Trench's *Household Book of English Poetry* being the latest), the third stanza reads:—

"Tell Potentates they live  
Acting by others' action;  
Not loved unless they give,  
Not strong but by affection," &c.

It will be noticed that "action" and "affection" are, to say the least, imperfect rhymes, and make nonsense. Sylvester reads in perfect rhyme and reason:—

"Not lov'd unless they give;  
Not strong, but by a faction."

Nicolas, in his edition of the *Rhapsody* (2 vols. 1826), in his text (mis)reads "affection"; but in the later of two versions from the Harleian MSS. reads "actions" and "factions," in agreement with Sylvester (vol. ii. p. 413.)

It might advance inquiry into the original authorship, could space in "N. & Q." be found for Sylvester's imperfect, and the *Rhapsody's* perfect, form of "The Soule's Errand."

I add that I shall be grateful for collations of early editions of Sylvester's *Du Bartas*, &c., on the basis of the folio of 1641 (my text); and also for any biographical, or literary, or critical memoranda relating to either Sylvester or *Du Bartas*.

ALEXANDER B. GROSART.

15, St. Alban's Place, Blackburn, Lancashire.

[The evidence in favour of Joshua Sylvester, Lord Pembroke, and Francis Davison, as claimants of "The Soule's Errand," has been ably examined by the Rev. John Hannah, and completely set aside. (*Poems by Sir Henry Wotton, Sir Walter Raleigh, and others*. Lond. 12mo. 1845.) "This negative evidence," says Mr. Hannah, "though necessary, will be insufficient, unless we can produce some positive testimony in Raleigh's favour, which is free from the suspicion felt towards witnesses, of whose statement one part has been shown to be inaccurate. Such the following piece must be allowed to be." Then follows the poem printed from an old MS. Miscellaneous in the Chetham Library, commencing—

"Go, Echo of the minde;  
A careles troth protest;  
Make answer y<sup>t</sup> rude Ravelly  
No stomach can digest," &c.

"In these verses," adds Mr. Hannah, "three points especially deserve attention; first, that they assign the disputed poem to Raleigh by name; next, that they were written *when he was still alive*, as is plain from the concluding stanzas; and lastly, that they give the reason why it has been found so difficult to discover its true author, for the thirteenth stanza intimates that 'The Lie' was anonymous, though its writer was not altogether unknown." *Vide* also "N. & Q." 1st S. iv. 353.—Ed.]

## MODERN INVENTION OF THE SANSCRIT ALPHABET.

(4th S. i. 125, 610; ii. 67, 208.)

Whoever wishes to see a discussion as to the Delhi and other Indian inscriptions should certainly not omit to read Moore's *Lost Tribes; or, the Saxons of the East and West*. Dr. Moore not only asserts that these inscriptions are in Hebrew, but he has converted some of them, and very long ones too, into Hebrew, letter by letter and point by point, so as to form Hebrew words and sentences. I do not venture to pronounce any opinion upon the question whether Dr. Moore be right or not, but I tested his version letter by letter and point by point in several instances, and found that they exactly agreed; and in one or two instances I found letters in one of the alphabets in Williams' *Sanscrit Grammar* which were not in Dr. Moore's alphabet, and these had been properly represented by him in Hebrew.

Lord Lyndhurst took a great deal of interest in the Sinaitic inscriptions; and on one occasion when we were conversing about them, he said

that whenever an alphabet had been formed from the figures, and the inscriptions could be turned by it, figure by figure, into words and sentences which could be translated, he should think the correct meaning had been discovered. This was, in his lordship's opinion, the only trustworthy test of the correct rendering of inscriptions in a previously unknown character.

It is obvious that such a test is very likely to secure the truth: still it is not conclusive; for where there is no division between words, and letters may or may not have a vowel understood, it occasionally happens that an inscription may be turned into different words, and yet an intelligible meaning may be given to each version. This is the case in the great Phœnician inscription on the sarcophagus of Esmunazar, King of Sidon, where, though every letter is known, the inscription has in some parts been turned into different Hebrew words, and nevertheless an intelligible rendering has been obtained in each case.

C. S. GREAVES.

#### PRAYER FOUND IN THE TOMB OF OUR SAVIOUR.

(4th S. ii. 105.)

I have seen and read the prayer referred to by Mr. W. SPARROW SIMPSON. It has been widely circulated among the Irish people, who have much faith in its efficacy in preserving those who carry it about them from dangers and accidents. The prayer is usually printed on paper or linen; sometimes it is written. It is usually sewed in an envelope of cotton, silk, cloth, &c., and is suspended from the neck by a tape. I do not look upon it as a charm; on the contrary, I believe the people generally regard it as an efficacious appeal to the Deity to preserve them from sudden perils. A similar prayer appears to have been found on General Sheldon after the battle of Aughrim, whom, however, it did not preserve from death. (See Story's *Continuation of the Wars of Ireland*.) I regret that I have not a copy of the prayer at hand to send you; I may be able to procure a copy. But in an old Irish manuscript volume now before me I find the following, which was written in English on a blank page by a person named Timothy Denaher, in whose possession the old MS. appears to have been. I give it to you for circulation through your columns:—

"In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

"When Jesus saw the cross whereon he was to be crucified, he trembled and shook. The Jews asked him, 'Have you fever or ague, or do you shake for fear of us?' Jesus answered, 'I have neither fever nor ague, nor do I shake for fear of you. But whosoever carries these lines in mind or in writing for my sake, shall have neither fever nor ague.' Jesus of Nazareth, King of the Jews, save and protect thy servant Timothy Denaher."

The following also may interest many of your readers. I transcribe it from the same old manuscript:—

"The Golden Fridays of the Year.

"Whosoever fasteth on the Golden Fridays, and eats but one meal of bread and water each Friday, and prays devoutly on each of them days as followeth shall have five gifts.

"First, he shall not die a sudden death, nor he shall not die without the holy rites of the church; nor the devil will have power over him. He shall see the glorious Virgin Mary with his own corporeal eyes before his death; he shall see our Lord Jesus Christ on the cross forty days before his death.

"1. The Friday after the first Sunday in Lent to fast and say three Pater Nosters in honour of the Holy Trinity.

"2. The Friday before the Annunciation of the Blessed Lady, which is the 25th of March, and to say twelve Pater Nosters in honour of the Twelve Apostles.

"3. On Good Friday to say fifty-two Pater Nosters in honour of the Crown of Thorns.

"4. The Friday before Ascension Day to say forty Pater Nosters in honour of the forty days that our Saviour fasted.

"5. The Friday before Pentecost to say thirty Pater Nosters in honour of the Holy Ghost.

"6. The Friday after Pentecost to say twelve Pater Nosters in honour of the Twelve Apostles.

"7. The Friday before St. John the Baptist to say thirty-three Pater Nosters in honour of our Lord's Passion.

"8. The Friday before SS. Peter and Paul to say fifty-three Pater Nosters in honour of Jesus Christ.

"9. The Friday before the first day in harvest to say four Pater Nosters in honour of our Saviour's hands and feet.

"10. The Friday before the second Lady Day, in harvest, to say five Pater Nosters in honour of the five wounds of our Saviour.

"11. The Friday before All Saints five Pater Nosters in honour of Five Apparitions of our Saviour after his resurrection.

"12. The Friday before Christmas to say Pater Noster in honour of the Tokens that will come before Doomsday."

The efficacy of these prayers may be supposed to depend upon the faith of those who use them; but they prove at least that the Irish have been a people of great faith, which, we have the highest authority for stating, is a great virtue at all times.

MAURICE LENIHAN.

Limerick.

#### THE "ST. CHRISTOPHER" CALLED "OF 1423."

(4th S. ii. 205.)

MR. HOLT having shown that the woodcut of "St. Christopher" in the Althorp library was produced by means of a printing-press, with printing ink and on paper like that ordinarily used by Martin Schön and Albert Dürer between 1480 and 1500, it remains for those who would contend for "1423" being the year when it was executed, to prove that it is a later impression from an old block. That is a question, however, with which I do not intend to interfere.



The purpose of the present communication is rather to put together a few notes on the subject of Mr. Holt's remark that the woodcut is divisible into two distinct parts—the saint and the legend, the date being on the legend; and to suggest a possible reason of the date 1423 being added to it. The legend runs as follows:—

"Cristoforo faciem die quacunq tueris ✕ millesimo cccc.  
Illa nepe die morte mala non morieris -:- ✕✕ terno."

The superstition embodied in this legend, which is more briefly described in a distich quoted by Sir Thomas Browne—

"Christophorum videas, postea tutus eris,"

is one of much earlier date than 1423. Chaucer describes the Yeoman as wearing

"A Cristofre on his brest of silver schene,"

and the gigantic wooden statue of the saint in the church of Notre Dame at Paris, which was only removed in 1785, was erected there in 1413.

The "Christopher" of the Yeoman, like the "vernicle" of the Pardoner—

"A vernicle hadde he sowed on his cap,"—

belong clearly to the class of pilgrim tokens, signs, or jubilee medals, the tin and leaden figures with which Erasmus describes the pilgrims as being covered—"stanneis ac plumbeis imaginibus oppletus undique"; as indeed the author of *Piers Ploughman* had done before him.

The legend we have quoted, and which might well have been inscribed round such a pilgrim's "Cristofre" as that worn by Chaucer's Yeoman, suggests two points for consideration.

The first is the date 1423. Was there in that year the likelihood of any special demand for such protections for pilgrims as these Cristofres were supposed to supply? I cannot show this decidedly, but the year 1423 was probably observed by many as a year of jubilee, and if so, such Cristofres would be sure to meet with a ready sale. In the year 1389, Urban VI., by a bull—following the example of Clement VI., who had reduced the jubilees from every hundred years to fifty years—further reduced them to thirty-three years, and commanded the year 1390 to be observed as a jubilee.

The bull recites:—

"Ut omnis jubileus per Clementem VI. de centesimo anno ad quinquagesimum reductus, deinde in futurum de tricessimo tertio anno in tricessimum tertium annum semper institueretur, et ut annus nativitatis Domini proxime venturus, videlicet 1390, esset jubilæus, quo eum commovit tempus vite Domini nostri Jesu Christi in humanitate, quod totum postquam natus est de Virgine (per ejus mortem thesaurus Ecclesiæ, unde indulgentiæ peccatorum omnes emanant, cumulat) triginta trium annorum curriculo completum fuit."

Presuming this bull to have been acted upon, the second jubilee held by it would be the year 1423, the date of the legend.

The second point to which I would briefly call

attention is the term in which the representation of the saint is described.

Erasmus, in his *Militis Confessio*, makes his soldier put his chief trust in the image of St. Christopher:—

"Thrasymachus. Sed precipua spes erat in divo Christophoro, cujus imaginem quotidie contemplantur."

Hanno. In tentoriis? Unde illic divi?

Th. Carbone pinxeram illud in velo.

Han. Nimirum haudquaquam sculcum, ut ajunt, præsidium erat carbonarius ille Christophorus, &c."

And in his Epistle to Gaverus (Epis. 671) (a reference for which I am indebted to Mr. Nichols's interesting little volume on *Pilgrimages to Walsingham and Canterbury*), he speaks of the "simulacrum Christophori" as a supposed preservative against sudden death.

It will be noticed that Erasmus, speaking of the figure of St. Christopher, uses the words "imago" and "simulacrum," both clearly applicable to the figure of St. Christopher; the legend, on the other hand, uses *facies*, which would rather apply not to the figure, but to the face of the saint, and is better suited to the woodcut of St. Christopher in *The Nuremberg Chronicle*, which does not descend below the bust, than to the whole-length figure of the Althorp woodcut.

The questions raised by Mr. Holt are very important; their solution must involve much inquiry and discussion; and I venture to print these jottings as a small contribution towards the literary history of the St. Christopher, in hopes of thereby eliciting further information upon the subject.

WILLIAM J. THOMS.

P.S.—Since the foregoing was written, I have recollected that in the *Monnoies des Evêques des Innocens, des Pous, &c.*, was a medal of the face of St. John; and upon turning to that work I find it figured on plate 20 and described at p. 88. It represents a priest between two acolytes bearing the head of St. John; and in the opinion of the author, judging from the style of the characters and the design, it is of the thirteenth or fourteenth century. The inscription round it is as follows:—

"HIC EST SIGNUM: FACIEI BEATI JOHANNIS BAPTISTE."

Here, it will be seen, the word *facies* is used in the sense, not of image or figure, but simply face. Having referred to this work, I cannot resist quoting the following few lines, as applicable to the points I have brought forward:—

"Avant que l'invention de la gravure en bois ait permis de reproduire avec facilité les images de Dieu et des saints, et de les multiplier de manière à satisfaire à tous les besoins, il ne devait pas exister de moyen moins dispendieux, plus à la portée du peuple, d'avoir les représentations des objets de son culte, que les images de plomb qu'on pouvait attacher au bonnet ou placer au chevet du lit. Ces images ont dû être moins employées dans le cours du x<sup>e</sup> siècle, lorsque les gravures sur

papier devinrent communes; mais il est à croire qu'elles avaient été d'un usage général," &c.

Can any reader of "N. & Q." inform me of the existence of any books or papers in literary journals on the special subject of these signacula, pilgrims' tokens, or jubilee medals?

ASSESSMENTS IN AID (4th S. ii. 296.)—These are commonly called rates in aid, and are made for the relief of the poor in a parish or parishes other than that in which the rate is levied. Under the statute 43 Eliz. ii. 3, the whole power under the act was given to two justices, *i. e.* to petty sessions; and a most arbitrary and unguarded power it was, as may be seen in the law cases on the question, collected in *Burn's Justice*, "Poor's Rate," ii. 11. For example, the justices could charge any of the inhabitants of the aiding parish, instead of a fair rate on the whole. They could act on their power whenever they should "perceive" that any parish could not raise enough for its own purposes. The clause is still in force, but I doubt if it has been acted on since the new poor law. It might possibly be sometimes necessary to enforce it, but if so it would have to be done with great caution and in a very clear case.

LYTTELTON.  
Hagley, Stourbridge.

A STRANGE MISTAKE (4th S. ii. 293.)—What the writer in *The Athenæum* had in his mind was this:—Notwithstanding the provision in the Act of Settlement, judges lost their offices six months after the demise of the crown. It is this which was done away with by 1 Geo. III. c. 23, at the instance of this king in his speech from the throne. See *Blackstone*, i. 7, p. 268.

LYTTELTON.  
Hagley, Stourbridge.

THE "BLOCK BOOKS" (4th S. ii. 267.)—I confess I am somewhat amused at the wonder expressed by your correspondent J. C. J. that I can attempt to find any argument upon the absence of names, dates, &c. in the publications in Germany of the fifteenth century—and at his supposition that it would, for such reason, have been unusual and extraordinary if the "Block Books" had formed an exception. Let me rather beg him to explain by what process of reasoning it is that he in the nineteenth century ventures to assign positive periods of publication to those books quoted by him which bear no date. I presume he is prepared to support his authority by argument, and that he does not wish me to conclude his dates to be the mere result of a fruitful imaginative creation, or founded on the inconclusive, and oftentimes absurd, views of Dr. Dibdin.

I may observe, that although I draw a distinction between the "books printed with moveable type" and the "Block Books" being published without date, place, or printer's name, I will nevertheless in due course endeavour to make the

reasons for that practice clear and conclusive. In the mean time I may inform J. C. J. and those who take an interest in the subject, that (according to my view) the explanation of the seeming mystery may be easily found under a paradox, *viz.*, the absence of a date in the "Block Books" proves the date; and the omission of the printer's, artist's, or publisher's name clearly indicates the true reasons which rendered such a mode of publication absolutely necessary.

HENRY F. HOLT.

6, King's Road, Clapham Park.

WYCHERLEY AND BURNS (4th S. ii. 285.)—Let me offer my thanks to your correspondent C. for his kind correction of my opinion that "it was not perhaps very likely that Burns had read Wycherley's *Plays*." I confess that I was entirely unaware of the interesting passage in Burns's correspondence to which C. has directed attention. I apprehend that his citation refers to a letter from Burns to Mr. Hill, dated Ellisland, 2nd March, 1790. In this he writes:—

"I want copies of Otway's Dramatic Works, Ben Jonson's, Dryden's, Congreve's, Wycherley's, Vanbrugh's, Cibber's, or any dramatic works of the more modern—Macklin, Garrick, Foote, Colman, or Sheridan."

To this he adds a wish to have the best French dramatic authors, but *comic authors* chiefly, and concludes with—

"I am in no hurry for all or any of these; but if you accidentally meet with them very cheap, get them for me."

Now we must concur with C. and Cunningham that this shows that Burns had a decided dramatic taste, and was inclined to attempt the victory of dramatic honours. Yet I trust that, without indulging any tendency to quibble, and in candour admitting both the force and the fairness of C.'s inference, I may say that the proof as regards Wycherley and Burns seems almost as much presumptive as conclusive. The books were ordered in 1790, and the order is very comprehensive. Burns says, "He is in no hurry for all or any," &c. Now the song, "Is there for honest poverty," is dated January, 1795, and whether within that period Burns had obtained his books and had read them so as to reflect any idea or thought, may be perhaps an open question. Cunningham, in a note to the letter cited, adds also a quotation from a letter to Lady Harriet Don (undated) in which Burns writes, "I have got Shakespeare, and begun with him." Perhaps C. could trace some "undesigned coincidences" between the two. Burns's mind, like that of all the gifted sons of genius, was many-sided, and he sought, perchance, in the drama fresh studies of human nature, and a wider experience of character. It would be of interest to see how Shakespeare and Burns may have reflected a thought common to both. Amid the



mirth of Burns there seems a shadow of sorrow, or a sense of that sad reflection upon life which evinces the great intellectual depth and compass of the mind of Shakespeare. Perhaps it may be considered as not too forced to say that it resembles the sound of the vesper bell,

" . . . Squilla di lontano  
Che paia il giorno pianger che si more,"

heard amid and above the excitement of the populous cities of the plain. S. H.

KATTEN'S DAY (4th S. ii. 201, 233.)—Although Miss Baker, in her *Northamptonshire Glossary*, states that this holiday was observed only at Peterborough, it is known to have been kept, for several generations, throughout the whole of the Northamptonshire lace-making districts, as well as in those of Bedfordshire. By some it is called "candle-day," from its forming the commencement of the season for working at lacemaking by candle-light. At Peterborough, according to Miss Baker, the workhouse children used to walk in procession on that day through the town.

"They were all attired in white, and decorated with various-coloured ribbons, principally scarlet; the tallest girl was selected to represent the queen, and was adorned with a crown and sceptre. The procession stopped at the houses of the principal inhabitants, and they sung the following rude ballad, begging for money at every house as they passed along:—

"Here comes Queen Catherine, as fine as any queen,  
With a coach and six horses a-coming to be seen;  
And a spinning we will go, will go, will go,  
And a spinning we will go.

"Some say she is alive, and some say she is dead,  
And now she does appear with a crown upon her head:  
And a spinning, &c.

"Old Madam Marshall she takes up her pen,  
And then she sits, and calls for all her royal men:  
And a spinning, &c.

"All you that want employment, though spinning is  
but small,  
Come list and don't stand still, but go and work for all:  
And a spinning, &c.

"If we set a spinning, we will either work or play;  
But if we set a spinning we can earn a crown a day;  
And a spinning, &c.

"If there be some young men, and I suppose there's  
some,  
We'll hardly let them stand alone upon the cold stone:  
And a spinning, &c."

The popular tradition is, that "Queen Katherine was a great friend to the lacemakers," but which of Henry VIII.'s two queens was the one to whom the tradition refers, it seems impossible to ascertain. Katherine of Arragon, after her divorce, resided at Fotheringhay in Northamptonshire, which was given to her by Henry as a kind of semi-prison. Catherine Parr was born at Grafton, in the same county, where her father, Sir Thomas Parr, possessed a stately residence. Her mother, Maud Green, was a Northamptonshire woman, being a native of Green's Norton,

I remember seeing a full-length portrait of Catherine Parr, said to be by Holbein, at Glendon Hall, near Kettering. It is probable, from the intimate manner in which the Parr family were associated with the history of Northamptonshire, that the daughter of Sir Thomas Parr was the Queen Katherine referred to in the tradition.

JOHN PLUMMER.

Hackney Wick.

Cattern's day was always kept on November 25 by the lacemakers of Northamptonshire, and probably is in some instances up to the present time. It may be worth mentioning that wheelwrights keep the same day as the holiday of their craft.

J. M. COWPER.

VAN DUNK (4th S. i. 268, 424.)—MR. JOHN ADDIS has furnished a note on the position and reputation of one of the Van Dunks in 1623. I would add to this an old belief of mine that, but for the discovery of a man where a man ought not to have been, we should have heard the name in a fragment of what was evidently a popular drinking song quoted in Webster's and Dekker's *Northward Ho!*—a play printed in 1607. I also take the opportunity of correcting a printer's error in my note (3rd S. ix. 506) on corrections in Webster's plays. The passage, as I would read it, runs thus: (Act II. Sc. 1):—

"Hans. . . . O mine schönen vro, we sall dance  
'lanteera tee-ra,' and sing— [Dances and sings.  
'Ich drincks' to 'you, Mynheer Van,'—

Wat man is dat, vro?

Hor. Nay, pray sir, on.

Hans. Wat handsfoot is dat, Dorothy?"

The Elizabethan soldiery probably became acquainted with the Van Dunks in the Low Countries, and some of the family may have come over to England with them. Some Dutch families still, I think, take *donk* as the final syllable of their names. BRINSLEY NICHOLSON.

W. Australia.

STOUND (4th S. ii. 133.)—This word, derived from the Anglo-Saxon *stond*, or *stund*, is equivalent to the word "instant," as meaning a short period of time. R. F. W. S.

WEDDING RINGS (4th S. i. 592.)—William Durandus, sometime Bishop of Mende, and who died in 1296, wrote a very curious work, which, in 1843, was very ably edited by the Revs. J. M. Neale and Benj. Webb—a work now very rarely met with. It is entitled *The Symbolism of Churches and Church Ornaments*: a translation of the First Book of the *Rationale Divinorum Officiorum*. Now, under the head of "Sacraments" (chapter ix. pp. 185-195), I find the following observations upon the wedding-ring, which, be it remembered, were written in the thirteenth century:—

"The sacrament of choice only is matrimony; and it is said to be of choice because any one may be saved without it. Indeed, a man seeking to marry is not inclined to tend towards the kingdom of heaven. . . . According to S. Isidore (of Seville), women wear veils when they are married, so that they may know that they must always be subject to their husbands; and because Rebecca, when she saw Isaac, veiled herself. . . . Also in that at the beginning of the ceremony the husband giveth a ring to the bride, this is done as a sign of mutual love, or rather in order that their hearts may be united by the same pledge. And the same ring is put on the *fourth* finger, because (as some say) a certain vein runneth through it which reacheth to the heart. Also one Protheus is said to have first made a ring of iron as a pledge of love, and to have enclosed an adamant therein: and from this he *founded* the custom of betrothing brides, because, as iron subdueth all things, so doth love conquer all things, since nothing is more violent than its ardour. And as an adamant cannot be broken, so love cannot be overcome: for love is as strong as death. Therefore also he founded the custom of putting the ring on the finger through which a vein passeth to the heart. Afterwards, however, golden rings were substituted for iron, and were set with gems instead of adamant, because, as gold excelleth other metals, so doth love excel all other blessings. And as gold is set off by the gems, so is conjugal love by other virtues."

For other descriptions of the wedding-ring, in works more easily attainable, see Fosbroke's *Encyclopædia of Antiquities* (1825, pp. 212-214 and 691), and the Catalogue of the Loan Collection, South Kensington Museum, 1862, pp. 614-634, including the introductory remarks by E. Waterton, Esq., F.S.A. T. C. N.

**SKELP:** SCUD (4th S. i. 485).—There can be no doubt that Jamieson's definition, No. 1, is the correct meaning of this word. *Skelp*, taken absolutely, certainly means in the south of Scotland a blow on the breech with the open hand; but, notwithstanding your remark, I have hundreds of times heard the expression, "a skelp on the side of the head" or "on the lug."

*Scud* is not quite synonymous. In the same district it is in very common use, meaning lashes. Mactaggart, in his *Gallovidian Encyclopædia*, defines it as *lashes*, and says "it is the same as *scults*"—a word I have rarely or never met with in colloquial parlance. T. G.

**GIANTS OF SCRIPTURE** (3rd S. viii. 207, 271, 356, 400, &c.)—

"I do not quite understand," observes Mr. DALTON, "what Mr. BUCKTON means by these words: 'Augustine (St.) was much interested in keeping up the notion of ancient men being of excessively great stature, and seems to have made it a point of religious doctrine. What particular passage in his *De Civitate Dei* bears out Mr. BUCKTON's view?'"

Tornielli, in his *Annales Sacri*, refers to Theodoret, quæst. 43, in Genes., where he says the ordinary short stature of men was designed by God to teach them humility:—

"Beatus autem Augustinus," he continues, "lib. xv. *De Civit. Dei*, c. 23, prope finem capitis, aliam de gigan-

tum generatione causam affert, dicens: Quos propterea creare placuit Creatori, ut etiam hinc ostenderetur, non solum pulchritudines, verum etiam magnitudines et fortitudines corporum non magni pendendas esse sapienti, qui spiritualibus atque immortalibus, longe melioribus atque firmiteribus, et bonorum propriis, non bonorum malorumque communibus, beatificatur bonis: quam rem alius Propheta," etc.

For a comment on F. C. H.'s remark—

"If this explanation (of the Hebrew text) is denied, profane history must be equally on this point discredited; for many ancient writers speak of giants, and of having seen their remains,"—

consult Zuingeri *Theatrum Humanae Vita*, vol. ii. lib. 2, *in principio*. BIBLIOTHECAR. CHETHAM.

**EPIGRAM ON FRIENDS** (4th S. ii. 275).—This is a translation of an epigram of Claude Mermet, who was born at Saint-Rambert in Savoy about A.D. 1550, and who died about A.D. 1601. His best works are a tragedy, *Sophonisbe*, and—

"Le Temps passé; œuvre poétique, sententieuse et morale, pour donner profitable récréation à toutes gens qui aiment la vertu."

Édouard Fournier, in his *L'Esprit des Autres* (p. 223), gives it thus:—

"Les amis de l'heure présente  
Ont le naturel du melon,  
Il faut en essayer cinquante  
Avant qu'en rencontrer un bon."

And he adds:—

"Pour tout vous dire, il faut vous apprendre, d'après une note de la Monnoye, à l'article de Claude Mermet dans la Bibliothèque de Du Verdier, que notre Savoisien avait empruntée la pensée de son épigramme à une satire de Pietro Nelli la ix<sup>e</sup> du livre II."

The epigram is found, according to Fournier, at p. 42, ed. Lyon, 1601.

CRAUFURD TAIT RAMAGE.

**SKETCHING CLUB OR SOCIETY** (3rd S. iv. 248.) This excellent idea was long put into practice both in London and in Paris with very satisfactory results. I recollect that highly gifted and most amiable artist, the late lamented C. R. Leslie, R.A., telling me many years ago that, to his great delight, he and several of his distinguished brothers of the brush used alternately to meet at each other's dwellings of an evening, and that the one whose turn it was to receive his friends proposed a subject for composition he had previously reflected on, when one and each set to work in right good earnest (one of the quickest and cleverest amongst whom, Mr. Leslie said, was A. E. Chalon, R.A.) These first flights of imagination, although frequently but rough sketches, sometimes became admirable pictures. They were always left with mine host, who in return offered supper to his friends—

"When we are fill'd  
With wine and feasting, we have suppler souls  
Than in our fasts,"

and very pleasant meetings they must have been



with such men as Leslie, Chalon, G. S. Newton, Webster, and others of that ilk. P. A. L.

PATRONS OF SCOTCH PARISHES (4th S. i. 172, 328).—If your correspondent will turn to Dr. Scott's *Fasti Ecclesiæ Scoticanæ* (part i. p. 134), he will find that in 1737 the Earl of Ruglen was patron of Cramond. The Synod of Perth and Stirling is not yet published, so that I cannot give the name of the patron of Kincardine-in-Menteith. T. G.

RHYMING LATIN INSCRIPTIONS (4th S. ii. 276).—In a rather large collection of rubbings of brasses and stones, I have several curious jingling inscriptions, both in Latin and English; but none that would assist in supplying the words wanting in the Bodmin legend. I think, however, that it was intended to be read thus:—

"Hic qui tumulatur  
Thomas Le Moyle sic vocabatur  
Migrans a seculo  
Petivit a celo  
Ut hic veribus spectatus  
Sit celo levatus."

F. C. H.

SQUEEZING WATCH (4th S. ii. 276).—I have no doubt that, by a "squeezing watch," was meant a repeater; and that it was so called from the action of pushing, or *squeezing* in, the side of the watch in order to make it strike. For the first repeaters, which were made towards the end of the reign of James II., were made to strike by pushing in a piece on one or both sides, which might well have been termed *squeezing*.

F. C. H.

The "squeezing watch," concerning which your correspondent makes inquiry, would seem to be no other than the *repeater*, i. e. the kind of watch which may be made to strike whenever required by the compression of a spring. By "squeezing watch" understand a watch made to be squeezed or compressed. Pope, near the beginning of the *Rape of the Lock*, though not in his first edition, has—

"Thrice rung the bell, the slipper knock'd the ground,  
And the press'd watch return'd a silver sound."

SCHIN.

PEERS' CHRISTIAN NAMES (4th S. ii. 252).—The late Lord Bayning and the late Lord Rivers always signed their *franks* with their Christian names prefixed, as "Wm. Powlett Bayning," "G. Pitt Rivers." E. WALFORD.  
Hampstead, N.W.

TINDER BOXES (4th S. ii. 226).—The earliest mention of the tinder-box is probably where Shakespeare says—

"Strike on the tinder, ho!  
Give me a taper,"—

but it was certainly used long before this. The

word *tind* is, of course, derived from the Saxon *tyndan*, to kindle—employed by Wycliff, Milton, and Dryden. Sanderson in his sermons, 1689, says: "As one candle *tindeth* a thousand." Southey, in his *Common-Place Book* (third series, p. 49), has:—

"Feately, *Clavis Mystica*, 1636, p. 143.—Lights hanging in churches and noblemen's halls, let down to be *tinded*, i. e. lighted: a pure Saxon word, still used by the common people in the midland and northern counties, and not obsolete, as implied by some lexicographers."

*Tine* is used in Somerset and Wiltshire; *tin*, *tine*, *tend*, or *tind*, in Cheshire; *teen* in Devonshire; *tind* in Derbyshire; and in the latter county *tindle* is the term used for a fire made by the children on All Souls' night.

I should advise your correspondent A. K. G. to read a paper (illustrated) by Mr. Holland in *The Reliquary*, Oct. 1866 (vii. 65).

JOHN PIGGOT, JUN., F.S.A.

"THE FARMER AND THE KING" (4th S. ii. 152, 206).—The study of our old English ballad lore is not a very difficult pursuit, nor one requiring any great amount of acumen, and yet I am often surprised at the mistakes made by writers who venture on the subject. Take an instance of this in the notes gravely furnished by your correspondents as illustrating "Bishop Percy's Manuscript"! Now the song of "The Farmer and the King" is utterly worthless in this point of view, as it was written (avowedly upon the subject of the old ballad) by Tom Hudson, the comic-song writer of fifty years back; the tune being adapted to it by John Blewitt, the well-known composer of scores of such things. It was a great favourite with little Knight, the comedian, who frequently sung it on the stage in character. Becoming very popular, it was multiplied in penny song-books and half-penny broadsides, and sung by strolling actors all over the country. Hence it is easy to account for its wide-spread fame and local popularity. I remember, when a boy, visiting old Tom Hudson, who (about 1825) kept a little shop for the sale of his songs in the neighbourhood of Bloomsbury market; and from him I received a copy, with many others, of "There was an old chap in the west cuntry." It is amusing to find your correspondents giving "various readings" of this modern antique, as if it were a veritable relic of the olden time! EDWARD F. RIMBAULT.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Percy Anecdotes. Collected and edited by Reuben and Sholto Percy. With a Preface by John Timbs, F.S.A. Chandos Library Edition. Vol. I. (Warne.)*

When the editors of these very popular series of anecdotes undertook their compilation, they resolved "to combine instruction with amusement with a scrupulous regard to truth, to probability, and to morals"; and the

result showed they had acted wisely in so doing, for few works of the kind have attained greater or better deserved popularity. Mr. Warne has determined that a new edition of them shall form a portion of his *Chandos Library*, and the first volume (the second we are informed will be ready in about a fortnight) is now before us, and contains, in a neatly printed form, the first twenty Parts of the original edition.

*The County Families of the United Kingdom; or, Royal Manual of the Titled and Untitled Aristocracy of Great Britain and Ireland, containing a Brief Notice of the Descent, Birth, Marriage, Education, and Appointment of each Person; his Heir, Apparent or Presumptive; as also a Record of the Offices which he has hitherto held, together with his Town Address and Country Residence.* By Edward Walford, M.A. Fourth Edition, greatly enlarged. (Hardwicke.)

There are two obvious reasons why our notice of this bulky and useful volume should be what to many may appear disproportionately brief. The first is, that its object and the manner in which that object is endeavoured to be carried out is fully described in the title-page. The second is the gratifying fact, both to editor and publisher, that the work has given such general satisfaction, and met with such success, as to have exhausted three editions, and call for the publication of the present—the fourth. The work is now corrected down to June last; and not only is it corrected, but it is very greatly enlarged by the addition of new names and new facts. That every statement to be found in it is scrupulously accurate we will not venture to affirm, for what books containing, as this does, from ten to twelve thousand notices—each notice including from five to fifty facts inclusive of dates—could lay claim to so high a character?—but having tested the book by references to many accounts to be found in it, we are in a position to give Mr. Walford credit for the great care, pains, and judgment which he has shown in the preparation of a work, which calls in an especial degree for the exercise of those qualities on the part of the editor. We ought to add that arrangements have been made for keeping the type of the *County Families* always standing, so as to admit of its being published annually.

*A Century of Birmingham Life: or, a Chronicle of Local Events from 1741 to 1841. Compiled and edited by John Alfred Langford. Vol. II.* (Osborne.)

After the favourable opinion at which we had arrived of the manner in which Mr. Langford had conceived and carried out the first *Century of Birmingham Life*, it is not matter of surprise to us that the work should have received so much encouragement as to lead to the immediate preparation of the second volume, which brings down the history of Birmingham's growth to the close of 1840; and so completes an amusing book, rich in materials for the history of England's social progress.

**KILMARNOCK EDITION OF BURNS.**—Mr. James McKie, the bookseller of Kilmarnock, the publisher of the facsimile of the original Kilmarnock edition of the *Poems* of Robert Burns, has issued proposals for printing the whole of Burns's Poetical Works and Songs uniform with the Facsimile in paper, type, and binding. They will form three volumes (price one guinea), and will be arranged as nearly as possible as follows:—One volume to consist of all the Poems which appeared in the early Edinburgh editions (excluding those Poems contained in the original Kilmarnock edition, excepting additions and alterations made by the author himself), with the list of subscribers to the first Edinburgh edition, and a reproduction of Beugo's celebrated engraving of the poet, similar to that which appeared as a frontispiece to the book. Another

volume will consist of all the Poems of Burns which have since appeared, and which may be appropriately called his Posthumous Poems, with the extended Glossary. The third volume will comprise the Songs.

**THE HOLBEIN SOCIETY.**—Under this title a society has been formed at Manchester for the purpose of reproducing by means of the photolithographic process a series of facsimile reprints of rare books, in the production of which art and literature are combined. The first part of the series will consist of Holbein's celebrated *Dance of Death* and *Figures for the Old Testament*. The second series of *Quatuor Alciati Fontium*, Four of the Fountains of Alciati, of whose celebrated Emblems sixty editions at least appeared before 1600. These will be followed by other works of a similar character. The council have arranged with Mr. Alfred Brothers, who executed the facsimile reprint of Whitney's *Choice of Emblems* in 1866, to superintend the production of the volumes, and as literary editor the Rev. Henry Green, M.A., who edited that work, and who has in the press an extensive work on *Shakespeare and the Emblem Writers*. The subscription is one guinea a-year, and the Honorary Secretary, Mr. James Croston, the Grove, Cheetham Hall, near Manchester.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

COBB'S HAMPTON LECTURES. 1783.

KIRBY'S BRIDGEWATER TREATISE. Vol. I. 8vo, orig. cloth. Pickering.

NOTES AND QUERIES. December 5th and 26th, 1863.

Wanted by Bookworm, Market-Jew Terrace, Penzance.

ANABAPTISM CONSIDERED (circa 1700).

Wanted by Dr. Sykes, Doncaster.

JUVENILIA, by J. H. Leigh Hunt.

LAMB'S TALES FROM SHAKESPEARE, with Memoir of Charles Lamb by J. Watson Dalby. Pigot: London & Manchester, 1835.

THE WYVILLIAN NOVELLA. Illustrated Edition. Vols. XXXVIII. XXXIX. and XL. A. & C. Black, 1860.

INDICATOR, Edited by Leigh Hunt. Vol. II. Beginning with Oct. 11, 1820. Appleyard, 1821.

Wanted by S. R. Townshend Mayer, F.R.S.L., 25, Norfolk Street, Strand, W.C.

LA GRANDE GALERIE DE VERSAILLES, by Le Brun.

GILLRAY'S CARICATURES.

Wanted by Messrs. E. Clulow & Son, Derby.

DANIEL AND AYTON'S VOYAGE ROUND GREAT BRITAIN. Vols. I. and II. 1814, &c.

Wanted by Messrs. Willis & Sotherton, 136, Strand.

## Notices to Correspondents.

**UNIVERSAL CATALOGUE OF BOOKS ON ART.**—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

Among other articles of interest which are in type, but unavoidably postponed, we have—

German Reformation Dramas, by Mr. Collier.

Chaucer's Chronology, by Mr. Brac.

Cassar's Invasion of Britain: Poem by Cicero, by Mr. Mac Cabe.

Unpublished Poems of Burns, by Dr. Farnace.

Poem of Three Languages in One, by Mr. Bates.

J. M. C. (Feversham.) Please repeat the query.

R. T. M. Our arrangements do not admit of our availing ourselves of your offer.

H. B. P. We cannot answer legal queries.

J. M. Surely the original of the name of Dr. Hornbock is too obvious to require explanation.

FILIPUS ECCLESIAE. Most biographical dictionaries contain an account of Mark Antony de Dominis, Archbishop of Spalatro. See "N. & Q." 1st S. iv. 257; v. 84; 2nd S. viii. 19, 20, 33; 3rd S. xii. 43.

**GENEALOGICAL QUERIES**, except when they relate to points of historical and general interest, must have the names and addresses of the Querists appended to them, so that the answers may be sent to them direct. We cannot afford space to matters of purely personal interest. We have received many such queries lately, but cannot insert them because they are not accompanied by the name and address of the inquirers.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, OCTOBER 10, 1868.

## CONTENTS.—N° 41.

NOTES:—*Cæsar's Invasion of Britain*: Poem by Cicero, 337—German Reformation-Dramas, 339—Unpublished Poem of Burns, *Id.*—Captain Thomas Ashe, 340—Legend of Robin Hood at Ludlow—Michel Poloudenski—Weather Prognostics—Strange Christian Names—"Studies of Homer"—Armenian Folk Lore: Changeling—Shoe-throwing at Weddings—The Prince Consort's Memorial—Natural Inheritance—Leigh Hunt: Unpublished Letter—Caversham Bridge, 341.

QUERIES:—Lord Bedlay—Blencathra—Incumbents of Burton-on-Trent—Confederate Flag—Derbyshire Pedigrees—English Records in the Patent Rolls—French Titles of Nobility—Furrow—Galy-halfpennys—Garriock's "Dramatic Works"—Hightnell Lyme—Horse Shoe at Lancaster—Illuminated Bible—"Legends of Devon"—Loyse de Savoye—Margat and Gonsalvo Argote de Molina—Numismatic Query—Papal Line of Partition between Spain and Portugal of the newly discovered Lands—Parish Registers, &c., 344.

QUERIES WITH ANSWERS:—Temple Garden—Lines by John Phillipot—Mrs. Dorothy Leigh—"Punch's Pantomime," 346.

REPLIES:—Chaucer's Chronology, 348—Poem of Three Languages in One, *Id.*—Parish Registers, 349—Hannibal's Passage of the Alps, 350—Biography of the Chevalier D'Eon, 351—Fairford Windows, 352—Family of Napoleon Bonaparte—Madame de Pompadour—Horace Vernet—Burns Queries—Curnudgeon—Val Ambrosa—Whitmore's Heraldic Proposal—Noble of Edward III.—"The Stamford Mercury"—"Bumble Bee"—Addison and his Hymns—"Songs of Shepherds"—Nelson's last Signal—Harvest Dates—William Tans'ur—Tubb Family—"Answer to a Papistical Byll," &c., 354.

Notes on Books, &amp;c.

## Notes.

## CÆSAR'S INVASION OF BRITAIN: POEM BY CICERO.

The place at which Julius Cæsar landed his troops upon his first invasion of Britain has been the subject of much discussion amongst various writers; but there is one point in connection with that interesting event that seems to have escaped especial notice, viz. the probability of its having formed the theme of a poem by the illustrious orator, philosopher, and (despite the sneer of Juvenal) competent poet—Marcus Tullius Cicero. My belief is, Cicero, for the purpose of paying court to Cæsar, did compose such a poem; and the following extracts from letters to be found in the collections addressed to his "friends," and to "Atticus," form the foundation on which my belief rests. The editions from which I quote are, the *Epistolæ Familiares*, published at Paris, 1588, and *ad Atticum, Brutum et Q. Fratrem*, published at Frankfurt, 1599.

Cicero, in writing to his brother Quintus, then in the camp with Cæsar, makes use of these words:—

"Since I have (notwithstanding your urgent incitements to the contrary) been somewhat sluggish, and for too long a time, in manifesting my devotion to an individual so illustrious, I shall endeavour to regain lost time, not merely with horse's speed, but—since you write that a poem of mine is admired by him—by means of a poetical conveyance. Do you then present Britain to my

pencil. Afford me the opportunity of portraying it with colours supplied by your hand (*modò mihi date Britanniam, quam pingam coloribus tuis, pincello meo*). But what am I thinking of doing? How find time for this—and especially at Rome, where he desires me to take up a permanent abode. But I shall see about it, and, perchance, my love for you will enable me to overcome all difficulties."—*Epist. ad Q. Fratrem*, lib. ii. ep. xiv. p. 458.

In Cicero's letter to Atticus in the same year he says:—

"I see, by letters from my brother, that he must have already reached Britain. I await, with anxiety, further news from him."—*Ad Atticum*, lib. iv. ep. xiv. p. 90.

A short time afterwards he thus writes to his brother:—

"I come now to that part which I ought first have referred to. What pleasure has been afforded me by your letters about Britain! I was in such terror of that ocean! I had such a dread of the coast of that island! There were too other circumstances not to be contemned; but still they were more pregnant with hope than fear, and they aroused rather a solicitude as to the result, than apprehension as to any disaster. You had, I see, a noble topic to descant upon. What a strange-looking land! What a curious natural condition of circumstances and localities! What manners and customs! What various populations! What battles! and then what a general you have had in Cæsar himself! Most willingly will I aid you, and in the manner too in which you wish to be assisted, and shall send, as you desire them, verses—that is, I shall transmit "owls to Athens" (*γλαῦκα εἰς Ἀθήνας*).

"By the way, I see you are on this very point trying to conceal something from me. What, my dear brother, does Cæsar think of my verses? He has already written to me respecting the first book, and says that he had not read any thing in Greek that pleased him better. 'The rest, up to a certain passage, is more negligently executed.' Such is his expression. Tell me what it is that displeases him—the substance or character of the poem. You need not fear to be candid. I shall not love you nor him the less. Speak as a friend of truth, and as a brother."—*Ad Quintum*, lib. ii. ep. xv. p. 461.

In a letter to his brother, he again remarks with respect to Britain:—

"Of the affairs in Britain I know, from your letters, that nothing has occurred which affords a ground either for fear or rejoicing."—*Ad Quintum*, lib. iii. ep. i. p. 464.

In the same letter he says:—

"I have made shorter the poem which I have been writing in honour of Cæsar ('*Poëma ad Cæsarem, quod composueram, incedi*.) Those verses you ask for yourself, since the (poetical) sources are dried up, I shall, if I have the time, write them."—*Ad Quintum*, lib. iii. ep. i. p. 465.

He concludes the same letter:—

"Cæsar has written to me from Britain a letter dated the Kalends of September, which I did not receive until the 4th of the Kalends of October. It appears that affairs go on pretty well; and he tells me, in order that I may not be surprised at not having news from you, that you were not with him when he landed on the coast."—*Ad Quint. lib. iii. ep. i. p. 468*.

In a letter to Trebatius, he says:—

"I do not blame you very much for not exhibiting an ardent desire to see Britain."—*Ad Famil. lib. vii. ep. xvi. p. 218*.

He remarks to the same person :—

"I am glad you did not go to Britain; for by so doing, you are free from trouble, whilst I should never have heard a word from you about its affairs."—*Ad Familiar. lib. vii. ep. xvii. p. 220.*

In a letter to his brother in the month of October, he thus writes :—

"But there is one anxious thought that at this moment afflicts and torments me; and that is, that it is now more than fifty days since there has been not one word from you, nor from Cæsar. There has been not only not a letter, but not so much as a rumour has reached us from those places. I am in fear for you, on account of the sea; and then I am anxious as to what may have befallen you on land: and, as it always happens when those we love are away from us, I cannot cease from thinking of the very things which I most wish may never befall you. I entreat you then to let me hear from you. I know you never neglect an opportunity that presents itself of writing to me; but this I wish you to know—I never before was so anxiously expecting a letter from you."—*Ad Quint. lib. iii. ep. iii. p. 469.*

How strange it is to read in these times of steam-boats, railways, and electric telegraphs, of persons in Rome being for fifty days without a particle of intelligence from their general and army on the coasts of England! The following description of England—now the land of gold and silver, as well as the earthly paradise of Italian singers—is still more curious.

Cicero thus writes of England to his friend Atticus :—

"I learn from my brother's letters that Cæsar exhibits an almost incredible regard for me; and such a sentiment is confirmed by numerous letters to me from Cæsar himself. His return from the war in Britain is expected. It is ascertained that the approaches to the island were defended by marvellous fortifications. This too is also learned, as a positive fact, that there is not a particle of silver to be found in that island, nor the expectation of any spoil, unless in captives—and amongst these I think you would never hope to find one who was either a scholar or a musician." (*Constat enim aditus insulæ esse munitis mirificis molibus: etiam illud jam cognitum est, neque argenti scrupulum esse ullum in illa insula, neque ullam spem prædæ, nisi ex mancipiis: ex quibus nullos puto te literis, aut musicis eruditos expectare.*)—*Ad Attic. lib. iv. ep. xv. p. 93.*

In a letter to Atticus, dated in November :—

"I have received letters from my brother Quintus, and from Cæsar, of the 11th Kalends of November. The Britain expedition is at an end. Hostages have been received. There has been no spoil; but a pecuniary tribute has been imposed. The letters, written on the British shore, are dated the 6th of the Kalends of October, and were despatched at the moment of the embarkation of the army, which was returning."—*Ad Attic. lib. iv. ep. xvi. p. 94.*

In a letter to his brother Quintus in November :—

"I derived great satisfaction from the account given in your letter of the courage and strength of soul exhibited by Cæsar in a moment of such affliction. You also desire me to finish the poem I had planned in his honour. Notwithstanding my occupations, and still more

the state of my mind, I shall return to the task, since Cæsar himself knows, through the letter I sent to you, that something of the kind had been begun by me; and I shall finish it during the idle days of 'the Supplications.'"—*Ad Quint. lib. iii. ep. viii. p. 475.*

In a letter addressed to his brother Quintus in the following month, December, he states that he had finished the poem which was to commemorate the glorious achievement of Julius Cæsar. Cicero thus expresses himself :—

"That which you urge me to do I have already accomplished. The poem for Cæsar is finished, and, as it seems to me, it will be acceptable (*Quod me hortaris ut absolvam, habeo absolutum, suave mihi quidem ut videtur, èros ad Cæsarem*); but I am seeking out for a safe messenger to send it, lest that which happened to your 'Erigone' when Cæsar was the general, should not occur to it, and it should not obtain a safe passage through Gaul."—*Ad Quint. lib. iii. ep. ix. p. 476.*

The passages here quoted indubitably show that Cicero wrote some poem for Cæsar; and, it is plain from the last paragraph, commemorative of an heroic achievement, and that achievement (Cicero's mind being so full of the subject) most probably the invasion, or, as it was regarded in Rome, the complete conquest of Britain. It may be also inferred from the preceding extracts, that the heroic poem in honour of Cæsar was in Greek, and the reason for that language being preferred by Cicero is explained in his speech in defence of Archias :—"Quod Græca loquuntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur."

In writing such a poem, Cicero was justified in supposing that the most accomplished scholar and greatest general of his age had, at least, the love of poets who were their eulogists that had been exhibited by the rude Marius and luxurious Lucullus. The conquest of Britain, in the estimation of the contemporaries of Cæsar, was the most marvellous, and in modern times would be called the most romantic of all his achievements; therefore the most fitting theme for an epic poem. Observe the terms in which the people of Britain are referred to by Virgil and Horace :—

"Penitus toto divisos ore Britannos."—*Virg. Ecl. i. 67.*

"Ultimos

Orbis Britannos."—*Hor. Carm. i. xxxv. 29, 30.*

"Britannos hospitibus feros."—*Id. ib. iii. iv. 33.*

It would be a gratification to Cæsar to find such an exploit so treated, as Cicero declares it was a cause of intense delight to himself to know that the most glorious circumstances in his own life—his consulship and defeat of the Catiline conspiracy, were to be made the subject of a poem in Greek. Cicero, it may be surmised, expected Cæsar to feel as grateful to him as he avowed himself to be placed under an obligation by the poet Archias :—

"Nam que res nos in consulatu nostro vobiscum simul pro salute hujus urbis atque imperii, et pro vitâ civium,



proque universa republica gessimus, attigit hic versibus atque inchoavit: quibus auditis, quod mihi magna res, et jucunda visa est, hunc ad perficiendum hortatus sum." *Pro Archia*, § vii.

WM. B. MAC CABE.

Place St.-Sauveur, Dinan, France.

#### GERMAN REFORMATION-DRAMAS.

When I was collecting materials for my *History of English Dramatic Poetry and the Stage*, about the year 1828, I bought of Thomas Rodd (or of his father, who, I think, was then alive) a small German book, without pagination, containing several old dramas. I could, however, make no use of it; but as Rodd, some years afterwards, told me that it was a great curiosity, and offered to buy it back at more than three times the price I had paid for it, I will describe it in hopes that some of the contributors to "N. & Q." will be able to give me information regarding it. I once showed it to Dr. Lappenburg; but, as I understood, he had never seen a copy of it, and knew nothing of its history.

On the first title-page is a coarse but striking woodcut of a very long-nosed man with a full beard, and at the side of it "Johannes Huss"; above it are these words "Tragedia Johannis Huss, welche auff dem Unchristlichen Concilio zu Costnitz gehalten, allen Christen nützlich und tröstlich zu lesen." At the bottom is the date "Wittenberg, M.D.xxxvij." The back of the title-page is blank, and on the next leaf begins an address "Allen Christgleubigen Lesern Gnad und Fried von unserm Heiland Jhesu Christo." This occupies twelve small octavo pages, after which we come to a list of characters headed "Die Personen dieses Spiels," beginning with "Babst, König, Patriarch von Constantinopel," and ending with "Johan Huss, Notarius Petrus, Hans, Cuntz, Hencker Prophet"—in the whole thirty-eight personages. A long "Vorrhede" fills six pages, in couplets, after which we meet with the heading "Actus primus Citatio"; but John Huss does not make his appearance until the opening of "Actus Secundus," and of course his execution does not come till near the end, after a speech by him of eight lines, followed by this stage direction, "Nach solchem wird er hinaus gefurt und verbrant." The woodcut of Huss is repeated on the last page, and under it "Gedruckt zu Wittenberg durch Georgen Rhaw."

The next production in the volume, but without any printer's name or separate title-page, is thus entitled: "Trias Eomana, Quaternio mundana. Der Welt Gattung. S. P. Q. R." It occupies thirty-two pages, and then we arrive at a new title-page, which shows that it is a drama, like one well known in English, and called in the German—

"Hoffteuffel. Das sechste Capitel Danielis, den Gottfürchtigen zu trost, den Gottlosen zur warnung, Spielweis gestellet, und in Rheim verfasst, Durch Johan Chryseum. Gedruckt zu Wittenberg Bey Veit Crautzer. Anno, &c. 1546."

Thus we see that the German version was nineteen years anterior to our English play called *Kyng Daryus*: the tedious preface of Chryseus is dated "am tag Johannis Baptiste, Anno Christi, &c. 44." This performance is very long.

The fourth production in my volume has for title—

"Ein fast Kurtzwylyg Faschnachtspil, so zü Bern uff der Hernfassnacht, in dem M.D.XXII jar von burgerssönen öffentlich gemacht ist, darñ die warheit in schimpffe wyss vom Pabst unnd syner priesterschaft gemeldet und anzeigt würt. Item ein ander spil, daselbs uff der atlen [sic] fassnacht darnach gemacht, eröffnende grossen unterschied zwischen dem Pabst und Christum Jesum unserem seligmacher."

At the bottom of the page is this imprint—"Getrucke zü Bern by Mathia Apiario. Im 1540 jar." It consists in the whole of ninety-two pages closely printed.

The fifth and last portion is called—

"Das Barbeli. Ein gespräch von einer mütter mit ir tochter, sye in ein Kloster ze bringen. Auch erlicher Wüñch vñ Pfaffen argument, damit sie das Closterleben als einen heyligen Standt wöllen beschirmen, und den Abstande verwerffen."

This piece has no place nor printer's name, and at the end (the whole being in verse with some prose intermixed) we read "End diss spyls. J.F.S." I ought to add that there is a woodcut on the title-page representing a mother and her daughter, surrounded by clergy and a second woman. This production is conducted in the form of dialogue in couplets, with texts of Scripture interlarded. It is as long as any of the other pieces in the volume, which is only bound in paper, but obviously of foreign manufacture.

J. PAYNE COLLIER.

Maidenhead.

#### UNPUBLISHED POEM OF BURNS.

In making inquiries among my Ayrshire friends respecting the Rev. Thomas Brisbane, minister of Dunlop about 1780, whom I believe to be the person to whom your correspondent refers (4th S. i. 553) as the author of a poem called "The Ordination," I have received from a friend the following poem, which is believed to be the production of Burns, and which, so far as I am aware, has never been published. My friend says:—

"Ayr, 24th Sept., 1868.

"On the other side, I send you a copy of the poem which I took down from the dictation of the old lady I told you about. She gave it to me as an unpublished poem of Burns. She says that she is one hundred and three years of age; and the first time I saw her, she told me that she remembered seeing Burns in Thornhill. I

called on the old lady lately, and found her still vigorous considering her great age."

"TO THE POTATO.

Guid e'en, my auld acquaintance cronie!  
I'm glad to see thee bloom sae bonie;  
Of fruits and flowers there is nae monie  
Can match wi' thee;

I question much if there be onie,  
At least to me.

It's now twa months since ye've been wi' us;  
As soon 's ye can, come in and see us;  
Ye'll banish poverty quite frae us,  
The time ye stay;

And throw, I hope ye winna lea' us  
Till Whitsunday.

I'll mak my braw young bouncing wench  
Place thee upon a bowl or trencher  
Wi' floods o' milk as deep as Stinchar,  
In case I had it;

I'll show thee fairly I'm nae flincher,  
When ance I said it.

Ye're now the poor folk's bread and soon,  
And hungry meals ye gar stan yon  
Frae me to him that fills the throne  
O' happy Britain.

Baith young and auld, man, wife, and wean,  
Ye haud them eating."

As this was taken down from dictation, the spelling of the Scotch language may not be the original of the poet, if it is really his production as the old lady believes. I have looked over the published poems both in Currie and Chambers, and I do not find among them this poem "To the Potato." So far as I can judge, it is quite in the style of Burns; but I leave your readers to determine for themselves.

Assuming it to be the genuine production of the poet, I think that there is internal evidence to show the period at which it must have been written. It is curious that the river Stinchar should be mentioned, and that we should find in the first line of one of the earliest of his charming lyrics, if not the very earliest, the same river appearing. I refer to "My Nanie, O," which is believed to have been written at Lochlea about 1783, in the twenty-fourth year of his age.

"Behind yon hills where Stinsiar flows,  
'Mang moors and mosses many, O,  
The wintry sun the day has closed,  
And I'll awa to Nanie, O.

Subsequently the poet thought the name of the river not sufficiently euphonious, and Chambers (vol. i. p. 43) says that he substituted "Lugar" for it. Here, however, we have the same river, though spelt somewhat differently; but no argument can be based on the spelling, as the poem was taken down from dictation.

Then observe what a glimpse of the domestic state of matters the whole bearing of the poem gives! With what delight he looks forward to the expected crop that is to "haud them eating"! With what *gusto* he speaks of the "champit potatoes with their soups of milk"! I use expres-

sions well known to Scotchmen. The whole shows a household who were suffering from the *res angusta domi*, and this is exactly what we know to have been the state of matters in the family of the poet in these early times. The potato was beginning to be an important item in the food of the struggling poor about 1783 or thereabouts, and therefore it is not surprising to find it spoken of in the exulting tone which pervades the poem.

The only notice of it in the published poems of Burns that I can at present call to my remembrance is in "Holy Willie's Prayer," to this effect:—

"And when we chasten'd him therefor,  
Thou kens how he bred sic a splore,  
As set the world a' in a rear  
O' laughin' at us:  
Curse thou his basket and his store,  
Kail and potatoes."

I think, then, that everything may lead us to the conclusion that it was written in Ayrshire, and was one of the earliest productions of his muse.

The metre is the favourite stanza of the poet, the one employed in the "Verses to the Mouse." It is what we find in Fergusson and Ramsay, and can even be traced to poets of a much earlier date. Is there not a peculiarity in the use of the word "wencher"? To talk of a "braw bouncing wench or lass" is common enough in Scotland, but is "wencher" ever used by old poets in the feminine gender? Perhaps some of your correspondents acquainted with old Scottish poets may be able to give an example.

There is a gentleman in the county of Essex, who told me that he possessed several unpublished poems of Burns, and I am sure that I express the unanimous desire of the admirers of the poet that he should allow them to appear in your widely-circulating pages. No doubt, as he stated, the poet is very unequal and sometimes sinks to a level far beneath his high powers; but his fame is now too well established in the opinion of the world to be influenced by anything of an inferior nature that he may have produced. What a treasure-trove it would prove if we could obtain some of the lyrics of Horace, which he may have thrown aside as unworthy of the fame which he was anxious to secure!

CRAUFORD TAIT RAMAGE.

CAPTAIN THOMAS ASHE.

This man, who was a sort of literary Jack-of-all-trades, appears to have gone to his last reckoning, as the thing is delicately expressed in some popular works of fiction, with less than the usual notice at the hands of Sylvanus Urban; consequently I am driven to your columns in search of information. I might easily have chosen a worthier object—at least I think so; for I have the smallest



opinion of Captain Ashe's morality, integrity, or judgment—the largest of his impudence, conceitedness, and unfaithfulness. I express this mild opinion—that is, mild compared with what I believe he deserves—because probably some correspondent may be able to show that he was better than I have found him on his own evidence, which is possibly not the most authentic.

I guess, from the penniless and destitute state in which he died in the thirties of this century (see Hole, *Brief Biog. Dict.*), that he had no relations in England, or at all events if he had, he had exhausted their patience. He was of an Irish family, of such ancient descent that, luckily for the reader, he refrains from tracing his pedigree.

Of his writings up to about the year 1820, I think I have a tolerably correct list (nearly twenty); but after that time all is blank. He must have written a great deal anonymously in the journals and papers, if he did not publish a great many works got up for the booksellers; having, I believe, no other means of support but what he obtained by his pen. But even supposing he had other means, that is an additional reason, to my mind, why he would have written pretty constantly. Have the imputations indirectly contained in the following quotations ever been contradicted? —

"During my residence in the King's Bench" [which, he says in his *Memoirs* (1815, iii. 130), did not exceed six months], "I composed three distinct works; namely, *Political Arguments in Favour of a Parliamentary Reform*, which I sold to Walter Honeywood Yate, Esq. for 300*l.* [and which he published as his own]; secondly, *The History of the Azores, or Western Islands*, which I parted with for 250*l.* [and which was published under his initials by Sherwood & Co. in 1813]; and thirdly, a pamphlet *On the State of Ireland and the Catholic Question*, for which I received 110*l.* from Sir J. J. W. Jervis [who published it under his own name]."

The observations in brackets, of course, are mine.

Captain Thomas Ashe, during a stay in the Isle of Man, wrote and published there *The Manks Monastery; or, Memoirs of Belville and Julia*. Probably some of your readers may be able to give some information as to this novelette, which I think is not in the British Museum library.

When in Germany about 1810, he obtained an interview with Lavater, and forthwith published in Germany a successful satire on the great physiognomist, entitled *The Physiognomical Quixote*, but whether in English or German I cannot say.

OLIPHAR HAMST.

LEGEND OF ROBIN HOOD AT LUDLOW. — The latter portion of Dingley's *History from Marble* has suffered (perhaps from the hands of the author himself) much dislocation, as is apparent from the remains of its original pagination. Thus pp. 326-

330 are now filled with matters relating to Warwickshire; but in p. 329 was originally a "North Prospect of Ludlow Church," afterwards partly cut away. After 330 follows a leaf pagged 349, and headed "Shropshire," and containing the following passage: —

"On the outside, upon the ridge of the North Cross isle, is seen a long bearded arrow of iron sticking direct, said to be set there in commemoration of a shot made by Robin Hood from the Old Field—a long mile distant—which hitt the steeple."

The Rev. James Davies, of Moor Court, Kingston, has kindly pointed out to me that this indisputably refers to Ludlow church, where the said arrow was to be seen within the last few years, and probably is now. The "old field" is about a mile and a half distant, on the Shrewsbury road. Ludlow races are held on it. T. Wright (*Hist. of Ludlow*, p. 465) says: —

"The North Transept is called the Fletchers' Chancel, and on its gable is an arrow, the ensign of the craft. It is a probable conjecture that this part was appropriated for the use of the archers who might possibly hold their meetings here."

Whether this conjecture, or the legend preserved by Dingley, be the better entitled to credit, I have no further evidence to help to determine. Dingley's "North Prospect of Ludlow Church," if complete, would have shown the arrow *in situ*. In p. cccxxiv, where Dingley writes, "In the way to Shrewsbury is Stoke Castle," &c., the writer means the way from Ludlow to Shrewsbury. Stokesay Castle is on the left of the turnpike road from Ludlow to Shrewsbury, and on the right of the Hereford and Shrewsbury line of railway, a little on the Ludlow side of Craven Arms station.

JOHN GOUGH NICHOLS.

MICHEL POLOUDENSKI. — A history of the literature of Europe, with a due intermixture of biographic particulars, would be a gift to the public of surpassing value, but the appearance of such a work is almost hopeless. It can never be accomplished till the same task shall have been efficiently performed for each portion of Europe, according to its linguistic divisions.

In the advertisement prefixed to the *Nouvelle biographie générale*, of which the first volume came out in 1852, I observe a list of about forty works which the publishers had collected as materials for the enterprise, and it contains only one work on Russian literature—a fact which justifies the insertion of what follows: —

"NÉCROLOGIE. — Nous apprenons de Moscou la mort de M. Michel POLOUDENSKI. C'était un studieux bibliographe. Nos lecteurs se souviennent sans doute des *Courriers russes* qu'il nous a adressés et qui ont été insérés dans ce *Bulletin*. Auteur de plusieurs travaux historiques, M. Poloudenski venait d'être chargé par la Société littéraire de Moscou d'écrire une *Biographie des écrivains russes*, et s'était déjà mis à cette tâche lorsqu'une mort prématurée est venue l'enlever." [Auguste AUBRY, 1<sup>er</sup> Septembre 1868.]

The above note is from the *Bulletin du bouquiniste*, which has seen the rise and fall of many similar publications. BOLTON CORNEY.

WEATHER PROGNOSTICS.—In the *Guardian* newspaper of Sept. 2, 1868, it was remarked that a certain general, I think a Frenchman, proverbially fortunate in his weather (if I may use the expression), was simply guided by the following rule which fell in his way, and which had been verified by old observations made in England and Florence:—

"The weather remains the same during the whole moon—

1. (Eleven times out of twelve) as it is on the *fifth* day, if it continues unchanged over the sixth day.

2. (Nine times out of twelve) as it is on the *fourth* day, if the sixth day resembles the fourth."

In mediæval times, as your correspondent W. C. B. has noted, a similar rule existed in the lines:—

"Quarta quinta qualis  
Tota luna talis."

Still earlier Pliny (xviii. 35, 79), who died A.D. 79, refers to the following passage in Virgil, *Georg.* i. 432:—

"Sin ortu quarto—namque is certissimus auctor—  
Pura neque obtusus per cœlum cornibus ibit,  
Totus et ille dies, et qui nascuntur ab illo  
Exactum ad mensem, pluvia ventisque carebunt."

Virgil died 19 B.C. He seems to have gained this observation from a poem very popular at Rome, on weather prognostics, called *Diosemeia*, consisting of four hundred and twenty-two lines, by Aratus, who flourished 270 B.C. Cf. lines 51-55 and 69-72.

Perhaps from Aratus the same observation may be traced up to Hesiod, *circa* 735 B.C.; but this I must leave to others more interested in the matter than the writer. At all events, we may see that in weather prognostics "there is no new thing under the sun." W. H. S.

STRANGE CHRISTIAN NAMES.—I send a few specimens of Christian names which, I think, are rather strange, and which I have selected from one of the parish registers of Donnybrook, near Dublin:—

1. Bapt. May 10, 1712, *Ezble*, the daughter of James and — Gudge.

2. Bapt. Oct. 26, 1713, *Kesia*, daughter to Thomas and Martha Wilkinson.

3. Bur. April 25, 1714, *Wealthy*, son to Symon and Eleanor Whathing.

4. Bapt. April 22, 1716, Richards, son to Edward and Baptize Anderson.

5. Bapt. Sept. 4, 1716, *Mahitable*, daughter to Richard and Elizabeth Burnett.

6. Bapt. Jan. 1, 1719, *Utilia*, daughter to Richard and Elizabeth Deacon.

7. Bapt. June 16, 1718, *Annistas*, daughter to John and Sarah foley.

8. Bapt. Jan. 8, 1720, *Ismev*, daughter to William and Elizabeth Mattashaw.

9. Bapt. June 22, 1723, *Abernathy*, daughter to James and Elizabeth Bromlow.

10. Bapt. Dec. 8, 1725, *Syabella*, daughter to John and Margaret Wallis.

11. Bapt. Sept. 8, 1726, *Regina*, daughter to *Magnus* and Elizabeth Syck.

12. Bapt. Feb. 10, 1727, *Eumie*, daughter to John and Ann Dauncy.

13. Bapt. Oct. 26, 1729, *Bathia*, daughter to James and Elizabeth Bromlow.

14. Bapt. Feb. 14, 1733, *Ananias*, daughter to Peter and Sarah Portovine.

15. Bapt. Oct. 24, 1731, *Levina*, daughter to John and Margaret Griffith.

16. Bur. Sept. 8, 1732, *Ammoross* Burges.

17. Bapt. Sept. 2, 1733, *Teasia*, daughter to William and Elizabeth Young.

18. Bur. Feb. 20, 1735, *Burlanah* Bumbarry.

19. Bur. Feb. 20, 1735, *Amia*, daughter to James Cosgrave.

20. Bap. Sept. 1, 1756, *Neptune*, son of Harris and Mary Blood of Ringsend.

21. Bur. Jan. 7, 1757, *Deliverance* Branan.

Without much trouble I could make many additions to the foregoing list, but as others have good opportunities of consulting parish registers, I leave it to some of them to extract therefrom specimens of strange Christian names, and I hope they will do so without delay. ABHBA.

"STUDIES OF HOMER."—At the end of the third volume of this work is a "Map of the outer Geography of the *Odyssey* and of the Form of the Earth, according to Homer," wherein the Euxine, or Black Sea, is so confounded with the Adriatic and the Mediterranean as to be unintelligible to the modern traveller, as it would probably be to Homer himself. To correct the erroneous impression which such a map is calculated to make on our minds of the travelled knowledge of Homer, I recommend the "Homerische Welt-Tafel," appended to the first volume of Voss's German translation of the *Odyssey*, where by taking the lines of route westward instead of northward, as Mr. Gladstone has done, Voss has produced a map which gives a clear idea of the route of Ulysses. Mr. Gladstone seems to have taken the *Tabula Peutingeriana* (=Theodosian table) for his model as to form, but not as to correctness. Ogygia, the island of Calypso, and the *παραγὰς πέτρας* "wandering rocks,"\* which latter he considers to be the Bosphorus, upon no evidence whatever, appear to have misled him. I conceive that Homer did not intend to indicate geographically the dwelling of the demi-goddess, whose name itself means "hidden." Such was the opinion of Eratosthenes. The only indication of its site is to be found in the line—

\* "Irrenden Felsen," Voss, *Od.* xxiii. 327. As a fit accompaniment to "wandering rocks," Homer has also the "swimming or floating island" of *Æolia*. (*Od.* x. 1-3.)



Νῆσος ἐν ἀμφιπόρῃ θοῇ τ' ἀμφαλός ἐστι θαλάσσης.

"The water-surrounded island, which is the navel of the sea."—*Od.* i. 50.

and in his bearings, that is, having the Great Bear on his *left* hand (*Od.* v. 277) on his way back to Phæacia,\* and not *behind* him, as Gladstone's chart assumes. As the goddess was a daughter of Atlas, it may be inferred that this sea where she lived communicated with the Atlantic. That word had a very indefinite meaning amongst the Greeks long after Homer, who does not mention it, and in that sea they afterwards placed the "Islands of the Blessed." (*Hesiod, Op. et D.*, 169; *Pindar, Ol.*, ii. 128.) T. J. BUCKTON.

ARMENIAN FOLK LORE: CHANGELING.—Moses of Khorene has another tale of Ardasht, book II. chap. lxi.:—

"This is what say the songs of fable. The descendants of the dragon carried off the young Ardasht, and put a devil in his place. But this tale does not appear to me to be justified, inasmuch as, from his birth to the time of his end, Ardasht was stricken with madness."

HYDE CLARKE.

32, St. George's Square, S.W.

SHOE-THROWING AT WEDDINGS.—At first it was only *one* shoe, now it is a perfect storm of shoes. At a late wedding this was also accompanied by handfuls of rice. Can any reason be given for this latter custom? Both customs would be more honoured by the breach than the observance, and, unless warranted by such very old sanction, are, to say the least, vulgar, and at a time when the young bride is looking her last at sorrowful parents and an old home, is annoying and ill-timed. So rooted is the former custom, that on one occasion, when the family, desiring to avoid the custom, had provided no shoe, a cry rose from the crowd, and a link-boy in the crowd produced one, which was thrown amidst loud shouts.†

AN OLD SUBSCRIBER.

THE PRINCE CONSORT'S MEMORIAL.—A writer in *The Times* of August 29, 1868 (otherwise pretty nearly correct), states that "The Memorial stands as nearly as possible in the centre of the site of the old Crystal Palace of 1851." This is not correct. The Memorial does not stand by at least one hundred and fifty yards west upon any part of the site of the 1851 Exhibition. The two old elm trees still standing near Prince's Gate were in the position described.

SEPTIMUS PIESSE, F.C.S.

NATURAL INHERITANCE.—In reading Mr. Darwin's most valuable and interesting work—*The*

\* Italy. Neither Voss nor Gladstone has found a locality for the Phæaciens. I have taken it from Mannert (*Geogr. der Griechen u. Römer*, Th. iv. S. 3.)

† The custom of throwing shoes at weddings has been discussed in "N. & Q." 1<sup>st</sup> S. i. 468; ii. 196; v. 413; vii. 182, 288, 411; viii. 377.—*Ed.*]

*Variation of Plants and Animals, &c.*—the following circumstance recurred to my memory. One day, many years ago, the late Mr. T. Crofton Croker showed me the portrait in an old book, concealing the title-page, and asked me did I know anyone whom it was like? "To be sure I do," said I, "it is the very image of John Herrick." The book was the *Poems of Robert Herrick*, and printed in the middle of the seventeenth century; and John Herrick was a gentleman living in the county of Cork, whom we both knew. He always asserted that he was of the same family as the poet; and as the latter had, I believe, no children, he could not be his descendant, and so the likeness must have come from a more remote ancestor. As far as I know, none of J. Herrick's family had the same cast of countenance. I think I have read somewhere that, in the present century, a lady descended from the Wicliff family bore a striking resemblance to the reformer.

THOS. KEIGHTLEY.

LEIGH HUNT: UNPUBLISHED LETTER.—Since I communicated to your columns a few notes from Leigh Hunt to my father and myself, which do not appear in Mr. Hunt's *Correspondence*, 1860, I have accidentally met with the following, relative to a proposition made to Mr. Hunt, through Mr. William Reynell, to take part in a projected reprint of Shelley's *Queen Mab*:—

"Friday, July 10, 1829.

"Dear Sir,

"By a very unusual chance, I was in town when your letter arrived at Epsom, and though it was forwarded after me without delay, my mind has been so occupied with affairs of urgency, that I have to beg your pardon for not answering it as I ought to have done.

"However, I could not have answer'd it otherwise than as I now do; so that nobody, I trust, is worse for the delay. I need not say how happy I should be to avail myself of any opportunity for shewing the love and religion I have towards Mr. Shelley's memory; but as I know that he regarded the *Queen Mab* as a very immature production, and would have recalled it out of print if he could, you will see why I cannot take any part in a republication of that work." [Signature torn away.]

[Endorsed]

"William Reynell, Esq.,

Broad Street,

Golden Square."

W. CAREW HAZLITT.

CAVERSHAM BRIDGE.—This curious and somewhat ungainly structure, which has lately been in so perilous a state as to require shoring up with a series of timber struts, is now in course of demolition to make way for an iron girder bridge, better suited to the requirements of the large traffic passing over it. The arches, some fifteen in number, picturesque in their irregularity of shape and space, carry a length of roadway from bank to bank of about four hundred feet. The larger and more ancient portion of the bridge is in the county of Oxford; and here the arches,

six or seven in number, with their angular abutments, perhaps date about the same period as Culham bridge—the early part of the fifteenth century. These ancient features are observable on the west side only, the opposite side having been faced with brickwork in recent times. Of the “*hayre old chapel*,” which in Leland’s time graced the east side of the bridge, some small remains may be seen in the basement of a house which occupies part of the original site.

The sharp skirmish which ended in the repulse of Charles I. and Prince Rupert at “*Cawsam*” bridge has been well detailed in Sir Samuel Luke’s *Diary*. L. X.

### Queries.

**LORD BEDLAY.**—This was one of the judges of the Court of Session at Edinburgh; his name was James Robertson. He was son of Archibald, third son of John Robertson of Earnock, near Hamilton in Lanarkshire, and was raised to the judicial bench in 1661, when he took the title of Lord Bedlay, after his estate in the vicinity of Glasgow. He was several times married, and died at an advanced age in May, 1664. He was interred in the churchyard of Greyfriars, Edinburgh.

What were the maiden names of all or any of his wives, and of what families? It is said that one of his wives was a daughter of William Cunningham of Craigends, Renfrewshire, and that she died prior to 1654; also that another wife was a daughter of one of the Dunlops of Garmkirk, Lanarkshire. Is this the case? X. Y. Z.

**BLENCATHRA.**—What is the meaning of the word *Blencathra*, the correct name of the mountain usually called Saddleback, near Keswick; the latter part of the word—viz. *Cathra* or *Cawthra*—being occasionally met with as a surname in the district? TRUE BRITON.

Admiralty.

**INCUMBENTS OF BURTON-ON-TRENT.**—I should be very much obliged to any reader of “*N. & Q.*” who will inform me who were the incumbents of Burton-on-Trent between 1580 and 1700, or where I may be likely to ascertain who they were? I have in vain applied at Lichfield. Similar information as to the high bailiffs of Burton during the same period would confer an additional favour.

C. S. GREAVES.

11, Blandford Square.

**CONFEDERATE FLAG.**—Can any one refer me to an heraldic account of this glorious banner?

K. B.

**DERBYSHIRE PEDIGREES.**—Where are Bassano’s Derbyshire pedigrees, and who was Bassano?

G. W. M.

**ENGLISH RECORDS IN THE PATENT ROLLS.**—I met with the following statement a short time

ago. Have the records here spoken of ever been printed? Although not intelligible to Mr. Smyth, it does not follow that modern antiquaries would be unable to understand them:—

“In the patent rolls of this year (43 Henry III.) some records and charters are now first entered in the English language; now, says Mr. Smyth, not intelligible.”—*MS. Vel.*, p. 148, as quoted in Fosbroke’s *Smyth’s Lives of the Berkeleys*, p. 100.

CORNUB.

**FRENCH TITLES OF NOBILITY.**—I should be thankful if some reader of “*N. & Q.*,” really well skilled in French heraldry, could inform me whether the unmarried children, male and female, of a deceased French comte are entitled to style themselves *comte* and *comtesse*? and, if this be not usually so, whether any case or cases exist in which such privilege has been granted to the female children by special favour of the sovereign? J.

**FURROW.**—Gray, in his “*Elegy in a Country Churchyard*,” says:—

“Their furrow oft the stubborn glebe has broke,”

thus substituting *furrow* for *plough*, or, in other words, making the executed work bear the meaning of the working instrument. Can any other instance be mentioned where this occurs? G.

Edinburgh.

**GALY-HALF-PENYS.**—What are “*galy-half-penys*”? The following entry is one of several about them that occur in a churchwarden’s account-book of the time of Henry VIII.:—

“1521-1522. Resaved for ij vnces of galy-halfpenys sold this yere . . . . . vjs iij<sup>d</sup>.”

CORNUB.

**GARRICK’S “DRAMATIC WORKS.”** Lowndes says, 3 vols. 12mo (London, 1768), and also 1798, 3 vols. 12mo, and characterises both of them as “a wretched and imperfect collection.” I have a copy in 2 vols. 12mo, *The Dramatic Works of David Garrick*, now first collected, carefully corrected, London, 1774. Each volume contains eight plays. Is this edition any better than the others, or does the above criticism apply to it also?

A. H. BATES.

Edgbaston.

**HIGHTNELL LYME.**—I quote the following from a churchwarden’s account of the time of Henry VIII.:—

“Will. kyng for a hightnell lyme, ij<sup>d</sup> ob.”

Can any of your readers tell me what it means?

CORNUB.

**HORSE SHOE AT LANCASTER.**—Can any of your correspondents state why there is fixed a horse shoe of extraordinary size in the centre causeway of four streets in Lancaster?

JOHN B. MINSHULL.



**ILLUMINATED BIBLE.**—What is the date of the fine illuminated Bible, in four folio volumes, in the vestry of Malmesbury Abbey?

JOHN PRIGOT, JUN., F.S.A.

**"LEGENDS OF DEVON."**—Who is the author of *Legends of Devon*, Dawlish, 1848? I have heard it attributed to a gentleman named Curzon,\* but do not know on what authority it was done.

Strangeways.

W. E. A. A.

**LOYSE DE SAVOYE.**—I have an autograph letter of Francis I.'s mother, as regent during her royal son's captivity at Madrid after the fatal battle of Pavia. It is addressed to her daughter the Duchess of Alençon (La Marguerite des Marguerites), whose husband, Charles, was the cause of this disaster; and she hastened to join her beloved brother in Spain. This historical letter may interest your English readers, as it alludes to a treaty concluded *that very day* between England and France. I should like to know the exact date, as also whether the French ambassador's name was *Dambray* or *Dambrun*. The remark about the *Comtêtable de Bourbon* is curious, and proved prophetic:—

"Je vous assure ma mye que Chasteauvieux a este le tres bien venu pour le comencement que je voy a la reprise des affaires du Roy et parellement la venue de l'ome de Mons<sup>r</sup> *Dambray* qui est tousiours cōfyan acroire que les dites affaires prennent bonne forme et ce jour mesmes la paix fut juree pour le Roy entre luy et le Roy d'Angleterre et se peut dire quen ce mesme lieu on fut faite la defiance pour la dite Angleterre au dit S<sup>r</sup> que la paix a este renouee et conclute et ne restes onques nous plus monstrer que leur mestre a bon vouloir au dit S<sup>r</sup> que font les Ambassadeurs estans icy come vous entendrez plus au long tant de cecy que d'autres choses. Jay veu ce que Vous mauez mande des bonnes parolles que *bourbon* tient de moy. Je vous assure que jay pitie de son ame car il a assez fait de fautes sans le charger encores davantage de choses plus maleureuses lessez luy fere car le Jour de la Justice que dieu a determine a ceux qui ne se repentent point ne peut faillir que ne leur aduynne. Je vous lesseray ce propos fascheux pour Vous dire que j'atends avec grande deuocyon Vos premieres nouvelles pryant sauuer chose la ou lon pourra veoir plus cler. Et ce quant je desire et pour dire que lon ne se areste point a peu de chose car une fois Il la nous fault auoir. Vous ne sauriez croire cobien vostre demeure la est necesse et en grande consolation pour moy car je croy nauoir seu porter ce que jay fait sans auoir seu que Vous estiez aupres de luy. Je vous recomende tousiours sa sante & la votre et souuent que jen sache des Nouuelles et quant aux myenes pour Vous dire verite depuis questes partye je nay point este malade synon depuis deux jours de quelques vomyssement mes incontinent que jay eu prins medecyne jay este guerrie come Vous saurez par ce porteur. Je suis logee icy en ma Motaigne de foy la ou je matens moyenant layde du Createur auoir les nouvelles de la deliuraise en recompense des douleurs que Vous et moy y auons sy vyuement sentyes dont de tres bon cuer luy suplie

"Votre bonne Mere

"LOYSE."

P. A. L.

**MARGAT AND GONSAVALVO ARGOTE DE MOLINA.**—

"Brumoy (Pierre) naquit à Rouen l'an 1688. Il entra dans la Société des Jésuites en 1704. L'Histoire de Tamerlan par son confrère Margat, Paris, 1739, 2 vols. in-12, dont il avoit été l'éditeur, l'obligea de quitter la capitale, mais cette espèce d'exil ne fut pas long."—*Dictionnaire Historique*, 1810.

Is the work above referred to a translation of the Spanish *Historia del Gran Tamerlan* by Gonsalvo Argote de Molina, of which an English version was published by the Hakluyt Society in 1859, or are they distinct works by different authors?

R. R. W. ELLIS.

Starcross, near Exeter.

**NUMISMATIC QUERY.**—Small copper coin, size of our old farthing, but rather thinner. *Obv.* Laureated bust to the left: *ENONA ATKNE*. *Rev.* A quartered shield: 1. Arg. (?) a horse running; 2. Or, three bells (?) 2 and 1; 3. Or, three lions or leopards; 4. (?) A lion rampant. *Crest.* A demi-lion rampant. *Legend.* KETEG GATVG, 1791.

Can any one tell me anything about this little coin?

NEPHRITE.

**PAPAL LINE OF PARTITION BETWEEN SPAIN AND PORTUGAL OF THE NEWLY DISCOVERED LANDS.**—A bull was issued by Alexander VI., May 3, 1493, to define the claims to the newly discovered regions, by a line drawn from north to south, a hundred leagues west of the Azores and Cape de Verde Islands. This bull was modified by a treaty between Spain and Portugal, June 7, 1494, by which the line of partition was extended to 370 leagues west of the Cape de Verde Islands. Will any geographer be good enough to state where this line would actually fall if drawn on a modern map?

W. F. V.

**PARISH REGISTERS.**—Whilst examining the register of burials from 1680 to 1710 in a village in the South of England, I met with several entries of interments to which the remark "common quality" was affixed: as, for example—

A. B.—15. Sep. 1697.—Common quality.

C. D.—27. Mar. 1703.—He dyed on y<sup>e</sup> 23<sup>d</sup>.—Some of Mr E. D. of Woodside.—Common quality.

The register for a period of thirty-three years, at the close of the seventeenth and commencement of the eighteenth centuries, appears to have been kept by the incumbent, and the entries are concise and free from eccentricity; and I would fain believe that the remark in question referred rather to the mode of burial than to the social position held during life by the deceased.

The record of several of the interments sets forth that the corpse had been "buried in woollen," and it would appear possible that the affix "common quality" might have borne reference to the winding-sheet. I am the more inclined towards this belief as Woodside is a farm of about a hundred acres, and C. D., from having been the son of the tenant, could not possibly have been socially

[\* F. Curson is the author of *Lays and Legends of the West*, Exeter, 1847.—Ed.]

of such "common quality" as many of those who, "buried at y<sup>e</sup> charges of y<sup>e</sup> parish," had doubtless been paupers or vagrants.

I crave an explanation of the meaning of the affix and citations of parallel instances from those more experienced than myself in the examination of parish registers, and I wish to learn the date of the Act of Parliament directing the use of woollen in burials, the period when it ceased to be rigidly enforced, and the date of its repeal.\*

A. GREENHORN.

RAYMONDINES.—Can any of your readers inform me in what collection is to be seen one of the nobles of the rose struck by Edward II., and named Raymondines, after Raymond Lully, who is said to have prepared the gold of which they are made?

OSPHAL.

SACRED RELICS.—An antiquarian friend has informed me that there was until very recently in the churchyard of Coningsborough, co. York, a stone which seemed to have been an altar. His opinion is, that it had been removed from the inside of the church at the Reformation and set up on pillars in the churchyard to preserve it for future use in case the old ritual should be restored. Where is this most interesting relic now? It is not in the church or churchyard. I cannot suppose that it has been wantonly destroyed. If anybody can tell me its present place of custody I shall be much obliged. When Hunter made his collections for the *History of South Yorkshire*, he saw in the choir of this church a desk of oak with an inscription, thus:—

"Anno Domini 1601, Octo. 28. This closset, with bokes here incained, were of the gift and charge of John Waterhouse of Halifax, Esquire, deceased."

Has this relic perished?

A WANDERING ANTIQUARY.

"SHERIDAN'S RIDE."—Where shall I find a poem entitled "Sheridan's Ride"? H. B. W.

TWAT.—Mr. Browning concludes his beautiful drama, *Pippa Passes* with a lyric in which are these lines:—

"Then, owls and bats, crows and twats,  
Monks and nuns, in a cloister's moods,  
Adjourn to the oak-stump pantry."

I should like to know the meaning and etymology of the word I have italicised.

MAKROCHEIR.

EARLY WOOD ENGRAVINGS.—I have been informed that, a few years since, some fragments of very early wood-engravings were found on a tomb in Ely Cathedral. As attention is now being called to the subject of early wood-engraving, may

[\* The Act of Parliament imposing a penalty upon burials, where any material but wool was made use of, was 30 Car. II. stat. 1, c. 3, afterwards repealed by 54 Geo. III. c. 108.—ED.]

I ask if any account of this interesting discovery has been published, and where the fragments in question are preserved? E. W. E.

A YORKSHIRE WORTHY.—Thomas Nettleton, M.D., of Halifax, was a person eminent as a physician in his neighbourhood. He was born in 1683, and died in 1742. In 1729 he published a work entitled *Some Thoughts on Virtue and Happiness*, a second edition of which, considerably enlarged, appeared in 1736 under the title of *A Treatise on Virtue and Happiness*. A third edition was issued in 1751, and a seventh appeared in Edinburgh in 1774. Dr. Nettleton was a Fellow of the Royal Society, and the author of six or seven pamphlets or papers besides the above-named treatise. No portrait of him is to be found among those of the Yorkshire worthies now collected in the Exhibition at Leeds. At the annual meeting of the Huddersfield Archeological and Topographical Association, held at Dewsbury on the 26th day of August last, a paper on the Nettleton family was read by Mr. H. J. Morehouse, the historian of Kirkburton. Particulars relating to this family will be thankfully received by Mr. Morehouse, Stoney Bank, Thongsbridge, near Huddersfield, who also will be glad to hear if a portrait of Dr. Nettleton is known to be in existence. The first mention on record of the family occurs in the reign of Henry VIII., but no pedigree of it has hitherto appeared in any published work.

LLALLAWG.

### Queries with Answers.

TEMPLE GARDEN.—Will any of the readers of "N. & Q." inform me of any work where mention is made or authentic account given of the old tree now standing in the Temple Garden, supposed by some to have been planted by Sir Matthew Hale about the year 1659, and by others previous to the reign of Henry VIII.? The daily press, in adverting to the subject upon the occasion of Longfellow's visit to the Temple, speak of it as a mulberry-tree, and make mention of Henry VIII. having sat with Anne Boleyn under it. Though generally spoken of as a mulberry, that is an error. It is a "catalpa-tree." C. H. W.

[England's greatest bard having left his impress on the Temple Garden, has made it memorable to the latest posterity. The Red and White Roses, the badges of the houses of York and Lancaster, are said to have had their origin on this identical spot. The scene is preserved in the *First Part of Henry the Sixth* (Act II. Sc. 4), where the Earls of Somerset, Suffolk, and Warwick, Richard Plantagenet, Vernon, and another lawyer, enter into conversation. Plantagenet plucks a white rose, and Somerset a red one, till after a heated conversation Warwick prophecies:—



"This brawl to-day,

Grown to this faction in the Temple Garden,  
Shall send, between the red rose and the white,  
A thousand souls to death and endless night."

The Temple Garden was formerly famed for its roses as it is at the present day for its chrysanthemums. We doubt whether any authentic account can be given of the pedigree of its sycamore tree, frequently called the oldest tree in London; if so, it has escaped the researches of its present intelligent gardener, Mr. Samuel Broome. All he knew about its history he has told us in his tractate on *The Culture of the Chrysanthemum*, p. 4. He says:—"There is one great object of attraction in these gardens, that is, the trunk of an old sycamore-tree, which died about 1847, and is now protected by an iron railing. This venerable tree marks the site of the old Thames wall, on which it was planted, or rather growing, in the reign of James the Second; and here under its shade, on what was then the margin of the river, Dr. Johnson, Oliver Goldsmith, and their companions, used to sit for hours in the summer months."

Leaving, therefore, the precincts of the Temple Garden and its dead sycamore-tree with its dubious historical lineage, there is a host of pleasing associations connected with the Temple itself, if we only instance the seasonable good fellowship there at Christmas, as breakfasting in the hall "with brawn, mustard, and malmsey"; and at dinner, "a fair and large boar's head upon a silver platter with minstrelsaye." Here is something tangible, as Francis Grose would say.]

Lines by JOHN PHILLIPOTT (3rd S. xii. 486).—I have just found these lines at p. 215 of a curious little work entitled—

"Crumbs of Comfort and Godly Prayers, with Thankful Remembrances of God's wonderful Deliverances of this Land. The forty-third Edition. Carefully revised and enlarged, with Divine Hymns, &c., and adorned with New Cuts. London: Printed by Assignment from C. Brome, for J. Hazard, at the Bible, near Stationers' Hall. MDCCLXXVI."

The lines are headed, "Verses on Man's Mortality, with others on the hope of his Resurrection." They are, with a slight verbal difference here and there, the same as those given by DR. RIX. The fourth stanza, commencing—

"Like to the blaze of fond delight,"—

is not given in my printed version. As the "Verses on Man's Resurrection" seem likely to have been from the same pen, they may be worth recording in the pages of "N. & Q." :—

"Like to the seed put in Earth's womb,  
Or like dead Lazarus in his tomb,  
Or like Tabitha being asleep,  
Or Jonas like within the deep,  
Or like the night, or stars by day,  
Which seem to vanish clean away;  
Even so grim Death man's life bereaves,  
But being dead, man death deceives.  
The seed it springeth, Lazarus standeth,  
Tabitha wakes, and Jonas landeth,

The night is passed, the stars remain;  
So man that dies shall live again.

'Mors mea vita mihi.'

The rude woodcuts in this little book are highly curious. I would feel much obliged for any information respecting it. R. C. Cork.

[This popular manual was edited by Michael Spark, the bookseller. The seventh edition appeared in 1628, and the thirty-ninth in 1671. For his other compilations see the Bodleian Catalogue, s. v.]

MRS. DOROTHY LEIGH.—Who was Mrs. Dorothy Leigh, authoress of a little work entitled—

"The Mother's Blessing; or, the Godly Counsel of a Gentlewoman left behind her for her Children, containing many good Exhortations and good Admonitions profitable for all Parents to leave as a Legacy for their Children," London, 1694, pp. 154?

It is dedicated to the Queen of Bohemia.

E. H. A.

[Mrs. Dorothy Leigh, author of *The Mother's Blessing*, 1627, 1630, 1638, 1663, 1694, 1707, was the daughter of William Kemp of Finchingfield, Essex, and married Ralph Leigh, a Cheshire gentleman, who was a soldier under the Earl of Essex at Cadiz. (Compare Harl. MS. 6071, p. 408, with Morant's *Essex*, ii. 364.) Morant states that Dorothy Kempe was the daughter of Robert Kempe, and that she married Ralph Lee of Sussex.

*The Mother's Blessing* is dedicated to the Princess Elizabeth, wife to the Count Palatine; and there is prefixed a poem entitled "Counsel to my Children," George, John, and William Leigh. In 1626, her son William was appointed Rector of Groton, in Suffolk, then in the gift of the Winthrop family. John Winthrop, in a letter to his son, dated January 9, 1626, says: "We are now, by God's providence, like to fasten upon a godly man, one Mr. Lea [Leigh], a curate at Denston in Suffolk, a man of very good parts, but of a melancholick constitution, yet as sociable and full of good discourse as I have known. All the parish are very earnest with me to take him; but I have taken a little respite, because he is but a stranger to me, but well known to divers in the town. He was Mr. Simonds's pupil."—Winthrop's *History of New England*, ed. 1825-6, i. 347.]

"PUNCH'S PANTOMIME."—Will you be so kind as to inform me who were the authors of *Punch's Pantomime*; or, *Harlequin King John and Magna Charta*, produced at Covent Garden Theatre, December 26, 1842? Although I have heard several gentlemen's names associated with it, I am unable to obtain any accurate information respecting its authorship. H. F. WILLIAMS.

[*Punch's Pantomime* was the joint production of Douglas Jerrold, Mark Lemon, and Henry Mayhew. No copy of this performance, although printed, is to be found in the Catalogues of the National Library.]

### Replies.

#### CHAUCER'S CHRONOLOGY.

(4th S. ii. 271.)

The series of papers upon the chronology of Chaucer's *Canterbury Pilgrimage* contributed to "N. & Q." by A. E. B. in 1851, with which Mr. SKEAT, in his communication on the same subject to "N. & Q." of September 19, acknowledges his acquaintance, seems to be at direct variance with that gentleman's own claim in *The Athenæum* of the same day to be the first to discover and correct Tyrwhitt's blunder as to the alleged necessity of changing "the Ram" into "the Bull" in the opening lines of the Prologue. Of this, the following extracts from those papers, which Mr. SKEAT must have overlooked, will be sufficient demonstration:—

"Tyrwhitt having seized upon a favourite idea, seems to have been determined to carry it through at any cost, even at that of altering the text from the *Ram*, into the *Bull* . . . . accordingly Mr. Tyrwhitt did not hesitate to adopt in his text the 28th April as the true date, without stopping to examine whether that day would or would not be consistent with the subsequent phenomena related by Chaucer."—1st S. iii. 316.

Thus it will be seen that the very gist of this paper in 1851 was to refute and expose the absurdity of Tyrwhitt's suggestion.

And, again, in a subsequent paper of the same series, after determining from internal evidence the sun's declination, the writer remarks:—

"Strictly speaking, this declination would more properly apply to the 17th of April in Chaucer's time than to the 18th; but since he does not profess to critical exactness, and since it is always better to adhere to written authority when it is not grossly and obviously corrupt, such MSS. as name the 18th of April ought to be respected; but Tyrwhitt's 28th, which he states not only as the result of his own conjecture, but as authorised by 'the best MSS.' ought to be scouted at once."—*Ibid.* p. 386.

It may not be presumptuous in one who for so many years has entertained a study of this subject to recommend Mr. SKEAT to reconsider his hebdomadal arrangement, as set forth in his recent communications. He would make "Tuesday, May the 7th," the anniversary of Saturday, May the 5th, of the previous year; and he would ignore the poetical association of the "third of May" with the "Observance of May." The lines which he quotes respecting *Venus* and *Friday*, by which he thinks "all doubt is removed," are clearly introduced by Chaucer as metaphorical of the changeable "quente geres" of lovers, with whom, as with Friday, the mood is so variable that—

"Now it schyneth, now it reyneth faste."

Such a proverbial metaphor has surely no reference to the day of the week then present.

"May, the thriddle night," "some after midnight," plainly indicates the morning of the 3rd,

which had begun at midnight. Chaucer's mode of expression was very much the same as our own. When naming time, by day of the week, we say Sunday night soon after midnight, referring to the day just passed; but when naming time by day of the month, we should say the third, meaning thereby the day just commenced.

A notable example of this is in the treatise on the astrolabe, where Chaucer, to indicate nine o'clock A.M. on March 12 (the day of equinox), reckons up the hours from midnight preceding:—

"Then reckoned I all the capital letters from the line of midnight unto the aforesaid letter X, and found it was nine of the clock of the day,"

which is equivalent to saying that nine hours of that day had elapsed.

A. E. BRAE.

Leeds, Sept. 22, 1868.

#### POEM OF THREE LANGUAGES IN ONE.

(4th S. ii. 177.)

The curious composition communicated by F. C. H., which is at the same time Latin, Italian, and Portuguese, contains several lines in addition to those with which I was previously acquainted. As an instructive philological curiosity, I have read it with much interest.

F. C. H. ascribes it to Tornielli, a Jesuit. I have been accustomed to see a different attribution:—

"Dans tous les pays on agita la question qui nous occupe, et partout il y eut des champions tenant pour le latin, d'autres pour la langue nationale. En Italie, où cette affaire était en litige au xvi<sup>e</sup> siècle, Chiabrera éluda fort ingénieusement la difficulté du choix. On l'avait chargé de l'inscription d'une madone, et pour satisfaire tout ensemble les partisans du latin, et ceux de l'italien, il choisit des mots qui étaient communs aux deux langues:—

"In mare irato, in rapida procella,  
Invoco te, nostra benigna Stella.

Après l'italien, il n'y avait que le portugais pour permettre à Chiabrera ce petit tour de force ingénieux."—*Curiosités de l'Archéologie et des Beaux-Arts*, Paris, 12mo, 1855, p. 461.

Southey, in his *Letters written during a short Residence in Spain and Portugal*, &c., 8vo, Bristol, 1797, furnishes some interesting specimens of the attempts made by Portuguese writers to compose in the two languages—Latin and Portuguese—at once. The following is by Manoel Severim de Faria:—

"O quam gloriosas memorias publico, considerando quanto vales, nobilissima lingua Lusitana, cum tua facundia excessivamente nos provocas, excitas, inflammas; quam altas victorias procuras, quam celebres triumphos speras, quam excellentes fabricas fundas, quam perversas furias castigas, quam feroces insolencias rigorosamente domas, manifestando de prosa de metro tantas elegancias Latinas."

Here again, though the idiom and some of the words may not be strictly Latin, enough has been



accomplished to show a very curious and instructive analogy. The following hymn to St. Ursula and the Eleven Thousand Virgins, is a more successful effort:—

"Canto tuas palmas, famosos canto triumphos:  
Ursula divinos martyr concede favores.  
Subjectas sacra nympha feros animosa tyrannos.  
Tu Phoenix vivendo ardes, ardendo triumphas.  
Illustres generosa choros das Ursula, bellas  
Das rosa bella rosas, fortes das sancta columnas.  
Æternos vivas annos, o regia planta!  
Devotos cantando hymnos, vos invoco sanctas,  
Tam puras nymphas amo, adoro, canto, celebro.  
Per vos felices annos, o candida turba,  
Per vos innumeros de Christo spero favores."

The author says:—

"Lidos em Latim seraon Latinos,  
Lidos em Portuguez saon Portuguezes."

The following sonnet, which is at once Spanish and Portuguese, is by George of Montemayor:—

"Amor con defamor se esta pagando,  
Dura paga pegada estranamente,  
Duro mal de sentir estando ausente  
De mihi que vivo en pena lamentando.  
O mal, porque te vas manifestando?  
Bastavate matarme ocultamente,  
Que en se de tal amor, como prudente,  
Podiais, esta alma atormentando.  
Considerar podia Amor de mi,  
Estando en tanto mal que desespero,  
Que en firme fundamento este fundado.  
Ora se espante Amor en verme assi,  
Ora digo que passo, ora que espero,  
Sospiros, desamor, pena, cuidado."

The similarity of the Portuguese to the Latin is one of the nine excellences of the former, which, quoted from Macedo, are prefixed to the Dictionary of the Academy, and which, with their several demonstrations or proofs, extend to three folio pages.

Several noted philologists have speculated on the possibility of similar feats of ingenuity, to illustrate the affinity and common origin of the modern dialects of Europe. Among the *Certain Miscellany Tracts* of the learned Sir Thomas Browne, published by Tenison in 1683, is one "Of Languages, and particularly of the Saxon Tongue," in which, among cognate speculations, the following remarks occur:—

"The Spaniards, in their corruptive traduction and Romance, have so happily retained the terminations from the Latin, that notwithstanding the Gothick and Moorish intrusion of words, they are able to make a Discourse completely consisting of Grammatical Latin and Spanish, wherein the Italians and French will be very much to seek.

"The learned *Casaubon* conceiveth that a Dialogue might be composed in Saxon, onely of such words as are derivable from the Greek, which surely might be effected, and so as the learned might not uneasily find it out. *Versteegan* made no doubt that he could contrive a Letter, which might be understood by the English, Dutch, and East Frislander, which as the present confusion standeth, might have proved no very clear piece, and hardly to be hammered out, yet so much of the Saxon still remaineth

in our English, as may admit an orderly discourse and series of good sense, such as not onely the present English but *Ælfric*, *Bede*, and *Alured* might understand after so many hundred years."—Page 134.

Dr. Johnson, in his *Life of Browne*, thus comments upon these statements:—

"He discourses with great learning, and generally with great justness, of the derivation and changes of languages; but like other men of multifarious learning, he receives some notions without examination. Thus, he observes, according to the popular opinion, that the Spaniards have retained so much Latin as to be able to compose sentences that shall be at once grammatically Latin and Castilian; this will appear very unlikely to a man that considers the Spanish terminations; and Howell, who was eminently skilful in the three provincial languages, declares, that after many essays he never could effect it."

Howell, however, appears, in his *Instructions for Foreign Travel*, to assert directly the reverse of what Johnson ascribes to him. He says:—

"I have beaten my brains to make one sentence good Italian and congruous Latin, but could never do it; but in Spanish it is very feasible, as, for example, in this stanza:—

"Infausta Græcia, tu paris gentes  
Lubricas, sed amicitias dolosas,  
Machinando fraudes cautulosas,  
Ruinando animas innocentes."

Which is good Latin enough; and yet is vulgar Spanish, intelligible to every plebeian."

The lines, "In mare irato, &c." are cited by Matthews, in his *Diary of an Invalid*, 2nd ed. p. 266, to illustrate some remarks, characterised by the customary perspicuity and elegance of that author, upon the origin of the Italian language.

WILLIAM BATES.

Birmingham.

#### PARISH REGISTERS.

(4th S. ii. 262, 282.)

The importance of the questions as to registers is greatly increased by the recommendations of the Marriage Law Commissioners which have just been issued.

They recommend that all "such ministers of religion as are in the active exercise of official duties in their several churches and denominations" should have authority to celebrate marriages (*Report*, xxxv.) This is to include "the diocesan bishops and parochial and district clergy of the several Episcopal churches (Protestant and Roman Catholic, established and unestablished), the parochial clergy of the established Church of Scotland, and the officiating ministers of all the different bodies and congregations of Nonconformists." And "such ministers, when duly certified and registered, or other ministers specially deputed by them, or officiating with their consent," the Commissioners think, may "safely be

entrusted with the solemnization of marriage." (*Ibid.*)

The Commissioners "do not think it expedient to continue the requirement of solemnization within any certain hours, or at any particular church or other place, as in any case indispensable for the legal constitution of marriage." (*Report*, xxxvi.)

The Commissioners also think that "the law ought not to interfere with the free choice of the parties themselves as to the place or manner of their marriage" (*Report*, xxxix.); and that "the law should no longer insist upon the presence of a civil registrar at any marriage solemnized elsewhere than in his own office." (*Report*, xxxviii.)

As to registration, the Commissioners recommend that "the minister or officer who is the celebrant or official witness of marriage should in all cases be charged with the duty of recording each marriage at the time of celebration in proper duplicate registers." (*Report*, xlii.)

The effect of these recommendations would be, to entrust the making of the entries of all marriages, and their custody when made, to any minister of any religious denomination who may celebrate a marriage.

Now this does seem to be a very perilous experiment, and is supported by no evidence.

The Report contains nothing whatever, either in the written communications or in the evidence, as to the competency of the Nonconformists, who may celebrate marriages, to register them correctly, or as to the safe custody of the registers. On the contrary, the Registrar-General, who has had the large experience of twenty-three years, gives the strongest possible opinion against the proposal, and his statement entirely agrees with that of A SUPERINTENDENT REGISTRAR in "N. & Q." as to "the numerous and extraordinary mistakes" made by the clergy in registering marriages. (*Report*, App. pp. 41-51.)

Now, though there may be many Nonconformist ministers who may be competent to register marriages properly, it may well be doubted whether there may not be others who would not be so. The Commission which in 1838 inquired into the state of the registers of Nonconformist congregations, rejected many which had been so carelessly kept as to be worthless as evidence. (*Report*, App. p. 42.)

In 1864 there were more than 5,200 Roman Catholic and Dissenting chapels in England in which marriages might be celebrated (*Report*, App. p. 41); and as the Commissioners recommend that, instead of twenty householders, as at present, ten householders should in future be sufficient to obtain the registration of buildings in England for the celebration of marriage (*Report*, xxxvi.), the number of such buildings will be largely increased.

According to the Registrar-General's last *Report of Births, Deaths, and Marriages in England* (v.), there were in 1866 already 15,979 places of meeting for public worship in England; and the list of the various titles by which the religious denominations had been certified to the Registrar-General contained no less than ninety-eight denominations.

In 1866 the number of marriages in registered buildings in England was 26,126. (*Reg. Gen. Rep.*, iii.)

These facts, and others, lead me to apprehend grave mischief from the proposed change, especially as any persons might marry in any registered building, and many might probably do so for the sake of secrecy.

The matter is so important that I am induced at once to call the attention of the readers of "N. & Q." to it, in the hopes that it may be more satisfactorily considered; and for that purpose I ask information on the following points:—

1. How far is it probable that all the ministers who may be entitled to celebrate marriages hereafter will be fit to be trusted with the registration of them?

2. How far is it probable that the registers of such ministers will be safely kept, and in places where the public may have access to them at proper times?

3. Are particular ministers attached in all cases to particular registered buildings, or is the contrary the case? and are there not some denominations whose ministers go a circuit, Sunday after Sunday, to different places?

4. Are there not some cases where, during the week-days, no minister or other officer would be found at or near a registered building?

I should be much obliged for any information on these points addressed to me, 11, Blandford Square, London, N.W., if the Editor should think the matter not within the proper limits of "N. & Q." so as to be discussed there.

To all who are interested in the marriage laws of England, Ireland, and Scotland, the *Report* must be interesting; though, I much regret to say, I fear it will not be satisfactory. Its price is 2s. 9d.

C. S. GREAVES.

#### HANNIBAL'S PASSAGE OF THE ALPS.

(4th S. ii. 289.)

The interesting question so ingeniously raised by SIR T. TANCRED on the true original meaning of the word *aceto*, used by the great Latin historian, deserves to be well considered. SIR THOMAS'S views have common sense and probability in their favour. It is absurd to suppose that the immense rocky obstacles encountered by the army could be removed by the dissolving powers of *vinegar*, or that in those ancient times,



when the wonderful chemical discoveries of modern days were undreamt of, any other more powerful acids of disintegrating force sufficient for such a purpose could have been discovered, and the knowledge of them been since lost. On the other hand, when the modern Italian language retains the precise word *aceto* (pronounced *atchayto*), meaning "vinegar" to this day, it certainly gives some sort of confirmation to the ordinarily accepted meaning of the Latin word used by the historian. I must say, however, that I incline to the probability of SIR T. TANCRED's theory, that some confusion of words may have arisen between a verbal informant and the writer, arising from a somewhat similar pronunciation of two words having quite different meanings. The Italian for "an axe" is *accetta* (pronounced *atchetta*; for "a great big axe," *accettone*; and either of these words might easily be confounded with the word which has been rendered "vinegar." It is true that *aceto* is masculine, and *accetta* feminine; but that does not altogether exclude the probability of the mistake having been made. I should be glad to see the point further treated by some of the able contributors to "N. & Q."

M. H. R.

The description of Livy is too minute to allow of the supposition that he meant anything by *acetum* but vinegar. The *acetum* was poured (*infusum*) upon the rocks, which had been previously intensely heated, and which were consequently disintegrated (*putrefacta*). But it is far from improbable, as is suggested, that the story had been confused before it reached Livy, through the double meaning of *acetum*. Besides similar cases alluded to by SIR T. TANCRED, there is one perhaps less known, which I met with many years ago, I think in the *Asiatic Register*. An officer, who was evidently a scholar, travelling in the Upper Indus, explained the story in Herodotus of the gold-finding ants, by the fact that the auriferous sands form the burrows of a species of marmot: and he adds that the name at this day, given by the natives to this marmot, is a word closely resembling the *μωμῆξις* of the Greeks. Hence the confusion.

De Vigne, in his *Travels in Cashmere*, also speaks of the marmot, but does not give the modern Indian name.

J. C. M.

#### BIOGRAPHY OF THE CHEVALIER D'EON.

(4th S. ii. 131, 215, 236, 278.)

In the very amusing *Memoirs*\* of Louis Dutens, written by himself, a work now little known, are

\* These *Memoirs* contain many historical anecdotes not elsewhere to be found. The late Mr. C. H. Cooper, of Cambridge, often suggested a new edition of the work in one volume, with notes; but pleaded his want of leisure as the excuse for not undertaking it himself.

the following notices of D'Eon, whose sex at that time was still in doubt:—

"The King [Louis XV.] had secret ministers at foreign courts, who, without the knowledge of the ambassadors, corresponded directly with him. Such was the Chevalier d'Eon at the court of Russia; who, upon the recommendation of the Prince de Conti (to whom her sex was not then known), was sent to Petersburg; where she had the address to introduce herself to the Empress Elizabeth in female attire, and in fifteen days concluded an affair which the ambassador had been for a long time carrying on."—Dutens, iii. 27.

"The respect of Louis XVI. for the memory of the late King, went so far as to search for his private letters, and to obtain such as were in the hands of those with whom he corresponded. The celebrated Chevalier d'Eon, among others, had several which the King was desirous of suppressing. While the French government was fulminating against him, and exerting their utmost efforts to bring him back to France, either by promises or threats, Louis XV. maintained a correspondence with him, gave him a pension of 12,000 livres (500*l.*), and wrote to him: 'Take care not to come to Paris; they wish to ruin you.' Beaumarchais was sent to London by Louis XVI. to obtain the letters from the Chevalier, who consented to give them provided he had leave to return to France, and that his pension was continued. But Madame de Guerchi, who attributed the death of her husband to the chagrin he experienced from the Chevalier's ridicule, threatened, that if he dared to return to France, her son would wait for him at Calais and break his head. D'Eon having been apprised of this, laughed, and said: 'Well, I wish to put an end to all that—I declare that I am a woman.'"

Dutens then alludes to the legal proceedings in England, which MR. BATES has noticed (*anté*, p. 278). The result of Beaumarchais' negotiation was, that D'Eon gave up the letters for five thousand guineas, a safe conduct, and permission to wear the cross of St. Louis. D'Eon then demanded four thousand guineas more to pay his debts, which was granted, but placed in the hands of Lord Ferrars,\* and it is not clear that D'Eon ever received it. He returned to France, and was obliged to resume the habits of the female sex.—Abridged from the same volume, pp. 138-141.

E. V.

The Chevalier D'Eon had a sister, who was married to the celebrated genealogist, compiler, and *littérateur*, the Chevalier O'Gorman, a native of the county of Clare, of whom Daniel O'Connell was accustomed to say that he sported the pedigree of the O'Connell family. Mlle. D'Eon brought the Chevalier O'Gorman a large accession to his fortune in the shape of certain rich vineyards in Burgundy; and he made periodical visits to his native country for the double object of selling the Burgundy of his own growth to his customers in Ireland, and of fabricating or embellishing the genealogies required abroad from the Irish in foreign service. The Chevalier

\* See *anté*, p. 280.

O'Gorman furnished genealogies to certain of the "mushroom" lords, as they were designated at the period of the passing of the Act of Union between England and Ireland. Of the Chevalier O'Gorman's career, character, &c. &c. I may furnish "N. & Q." with certain interesting particulars which I have gleaned from trustworthy sources. Mr. Roche, in his *Critical and Miscellaneous Essays of an Octogenarian* (privately printed, not published, Cork, 1851), states that Mdle. D'Eon was attracted probably by the noble figure of O'Gorman, which in his youth must have presented a splendid specimen—for his stature exceeded six feet five inches—of Irish procerity. The Chevalier O'Gorman lost his French property in the Revolution; he was beggared, in a word; and his last days were spent among certain of the Irish *literati* in the Irish metropolis.

MAURICE LENIHAN.

Limerick.

#### FAIRFORD WINDOWS.

(4th S. ii. 222, 267, 306.)

These remarkable specimens of glass-painting seem to excite an amount of interest at the present moment which leads me to believe that the following description of them, transcribed from an unpublished MS. on painted altar-pieces and glass windows, in my possession, will not be without some value and interest:—

#### "DESCRIPTION OF THE PAINTED WINDOWS IN FAIRFORD CHURCH, GLOUCESTERSHIRE.

"The Manor of Fairfield was purchased by John Tame, a merchant of the City of London, of King Henry VII., and having taken a ship bound for Rome, in which was a large quantity of very curious painted glass, built this church, in the year 1493, for the purpose of placing the glass therein, and dedicated it to the Virgin Mary. This painted or stained glass is admired not only in England, but in most parts of Europe. It has twenty-eight large windows, in which are represented the most striking passages of the Old and New Testament; and some of them so exquisitely finished, that Sir Anthony Vandike affirmed that the pencil could not exceed them. The designs were done by that eminent master, Albert Dürer, to whom the greatest improvements in the art of painting on glass are attributed, and the windows of the church are proportioned exactly to fit each story. In the north side are the stories of the Old Testament; in the east and south, those of the New; and that of the Judgment, in the west.

"WINDOW 1. The representation of the Serpent tempting Eve to eat the forbidden fruit; Moses keeping his Father's sheep in the Wilderness, and an imitation of the fiery bush which God appeared to him in; Joshua, who succeeded Moses, and an angel guiding him to war; Sheba, the Queen of the South, hearing and trying the great wisdom of King Solomon, and offering him gifts.

"WINDOW 2. The Salutation of Mary and Elizabeth; the Birth of John the Baptist; Mary going to visit her cousin Elizabeth; Joseph and Mary going to be contracted, and also the Contract.

"WINDOW 3. The Angel Gabriel's Salutation to the

Virgin Mary, (motto) *Ave Maria plena dominus te* (sic)—'Hail, Mary, full of grace, the Lord is with thee'; the birth of Our Saviour, who lies in a manger, and Mary standing over him; the Oxen feeding in their Stalls; the Shepherds with their Crooks; the Epiphany, or the Wise Men that came from the East to worship our Saviour, offering him Gold, Frankincense, and Myrrh; the purification of the Virgin Mother, who is offering a pair of Turtle Doves in a Cage; the Circumcision of our Saviour, and Simeon receiving him in the Temple; there is also a perspective view of the inside of the Temple.

"WINDOW 4. Joseph flying with Mary and the young child into Egypt, to avoid the cruelty of Herod; Joseph gathering fruit in the Wilderness, and an angel bending down the branches; the Assumption of the Virgin Mary; Joseph and Mary seeking our Saviour after the Feast at Jerusalem, who is found disputing with the Doctors in the Temple.

"WINDOW 5. The Advent, or our Saviour riding to Jerusalem; Zaccheus in the Sycamore Tree; the Multitude crying 'Hosanna in the highest,' and singing (with notes before them), *Gloria, laus et honor tibi sit*—'Glory, praise, and honour be unto Thee'; Our Saviour praying in the Garden that the Cup of Affliction might pass from him; Judas going to betray him; Pilate and the High Priest sitting in Judgment against him; their scourging him, and compelling him to bear his Cross. In the upper part of the window is a representation of the Crucifixion of our Lord, with the penitent thief on his right hand, and the blasphemous thief on his left; Mary, and other women; also the Roman soldiers attending his execution.

"WINDOW 6. Joseph of Arimathea and Nicodemus taking down the body of our Saviour, and placing it in the Sepulchre; a representation of the wonderful Darkness; St. Michael and his Angels fighting the Dragon and the fallen Angels, whom they overcome, with Belzebub looking through a fiery grate.

"WINDOW 7. The anointing of Our Saviour for his burial in the Sepulchre; the Angel that rolled away the Stone sitting in the midst and asking them: 'Why seek ye the living among the dead? Our Saviour is risen and gone'—with perspective views of buildings in the garden. The Transfiguration of Our Saviour; Moses and Elias; the Ten Commandments upon two tables of Stone. St. Peter, James, and John, with the Three Tabernacles which Peter proposed to make; Jesus appearing to his Mother, with this salutation: *Salve sancte parens*—'Hail Holy Mother.'

"WINDOW 8. Christ appearing to two of his Disciples as they were going to Emmaus; his breaking bread before them; his appearing to the twelve Apostles, explaining the Scriptures to them, when all believed except Thomas, who said he would not till he had put his fingers into his side, and seen the print of the nails in his hands and feet.

"WINDOW 9. Jesus showing himself to Peter, Thomas, Nathaniel, John, and the Sons of Zebedee, as they were fishing in the sea of Tiberias, where they had been toiling all night without success; the Miraculous draught of fishes, and a Gridiron with fish broiling on it for them to eat; Our Saviour's ascension into Heaven from the Mount of Olives; and the Holy Ghost descending on his Disciples in the likeness of a Dove.

"The tenth, eleventh, and twelfth windows are each divided into four compartments; and in each compartment is represented one of the Apostles, with an article of the Apostles' Creed, in Latin, disposed in an oval form round his head.

"WINDOW 10. (1.) St. Peter, with a scroll, on which is written: *Credo in Deum patrem omnipotentem, creatorem celi et terra*—'I believe in God, the father Almighty, maker of Heaven and Earth.' (2.) St. Andrew:



*Et in Jesum Christum, filium ejus unicum, dominum nostrum*—And in Jesus Christ, his only Son, Our Lord.' (3.) St. James: *Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine*—Who was conceived of the Holy Ghost, born of the Virgin Mary.' (4.) St. John: *Passus sub Pontio Pilato, crucifixus, mortuus, et sepultus*—Suffered under Pontius Pilate, was crucified, dead, and buried.'

"WINDOW 11. (1.) St. Thomas: *Descendit ad inferna, tertio die resurrexit a mortuis*—He descended into Hell, the third day he rose again from the dead.' (2.) St. James the Less: *Ascendit ad celos, sedit ad dexteram dei patris omnipotentis*—He ascended into Heaven, and sitteth at the right hand of God the father Almighty.' (3.) St. Philip: *Inde venturus iudicare vivos et mortuos*—From thence he shall come to judge the quick and the dead.' (4.) St. Bartholomew: *Credo in Spiritum Sanctum*—I believe in the Holy Ghost.'

"WINDOW 12. (1.) St. Matthias: *Sanctam ecclesiam catholicam, Sanctorum communionem*—The Holy Catholic Church, the Communion of Saints.' (2.) St. Simon: *Remissionem peccatorum*—The forgiveness of sins.' (3.) St. Jude: *Carnis resurrectionem*—The resurrection of the body.' (4.) St. Matthew: *Et vitam eternam, Amen*—And the life everlasting, Amen.'

"WINDOW 13. There are in this window, the primitive Fathers—St. Jerome, St. Gregory, St. Ambrose, and St. Augustine.

"WINDOW 14. King David sitting in judgment against the Amalekite for slaying Saul, as exprest in 2nd Samuel, chap. i. verse 10; and ordering his servants to fall upon the Amalekite for so doing.

"WINDOW 15. The fifteenth is the great west window, representing the Day of Judgment. In the upper part, Christ sits on the rainbow, and has the earth for his footstool; he is surrounded by cherubims and seraphims, and it is supposed that the *Sword* on his left hand, and the *Lily* on his right, are intended to represent the attributes of *Justice* and *Mercy*. Below St. Michael weighs a wicked person in one scale, against a good one in the other; and though a Devil attempts to turn the scale, the good outweighs the bad. The dead are rising from their graves (some with the grave-clothes on their backs, and others with them on their arms) to come to judgment. From the mouth of an angel, receiving a saint into heaven, proceeds a label, on which is written *Omnia spiri—s lauda D'um*—Oh, all my spirit praise God.' St. Peter, with the key, lets the blessed spirits into heaven, thus expressing himself: *Gratias agam Dño deo pro—* I will give thanks unto God for this extraordinary gift"; alluding no doubt to the extraordinary powers which some suppose that apostle to be endowed with above others. When they pass from him, they are clothed in white, and crowned with crowns of glory, accompanied with this sentence, *Bene—viti—deus in donis suis*—God hath blessed their lives with his own gifts.' On one side is the representation of Hell, with the great Devil, drawn with red and white teeth, three eyes, and scaly legs and face. Some are going to hell headlong; some on the devils' backs; and some on their arms. There is Dives in Hell, praying for a drop of water to cool his tongue, and Lazarus is placed in contrast among the blessed in Abraham's bosom; also, a woman going to Hell in a wheelbarrow, for scolding at her husband, with many other devices agreeable to the gross ideas of the designer. This window is of high estimation.

"WINDOW 16. This window is a little imperfect. In it is the representation of King Solomon determining to which of the two harlots the live child belonged; Midas, King of Phrygia, with asses' ears; Samson slaying the Philistines with the jawbone of an ass; Dalilah, that bereft him of his strength by cutting off his hair; two

Jewish senators disputing points of the law; and a piece of glass, reckoned of great value, supposed to represent rubies and diamonds.

"WINDOW 17. The four Evangelists, with their symbols, writing their gospels.

"In the three next windows are twelve prophets, with the scrolls round their heads, whereon are written the following select parts of their prophecies concerning the Messiah, his Resurrection, Judgment, &c.

"WINDOW 18. Hosea, *O mors ero tua*—Oh Death, I will be thy plagues,' ch. xiii. v. 14. Amos, *Qui edificat in celum ascensione*—He that buildeth his stories in heaven,' ch. ix. v. 6. Malachi, *Sedam ad vos iudicio; et ero testis velox*—I will come near to you in judgment, and I will be a swift witness,' ch. iii. v. 5. Joel, *In valle Josephat judicabit omnes gentes*—In the valley of Jehoshaphat shall he judge all nations,' ch. iii. v. 2.

"WINDOW 19. Zephaniah, *Invocabuntur omnes eum et servient ei*—They shall call upon him and serve him,' ch. iii. v. 9. Micah, *Eum odium habueris dimitte*—Put away from thee hatred,' Ezechiel, *Ovram* [?] *vos de sepulchris vestris poples meus*—Oh, my people, I will raise you out of your graves,' ch. xxxvii. v. 12. Obadiah, *Et erit reg'um d'ni come*—And the kingdom shall be the Lord's,' v. 21.

"WINDOW 20. Jeremiah, *Datorem invocabatis qui fecit et indidit* [?] *selos*—"Thou shalt call him the giver of all things, even he who hath made and established the heavens." David, *Deus dixit en filius meus es tu, ego hodie genui te*—God said, thou art my son, this day have I begotten thee.' Psalm ii. v. 7. Isaiah, *Ecce virgo concipiet, et pariet filium*—Behold, a virgin shall conceive and bear a son,' ch. vii. v. 14. Zachariah, *Suscitabo filios tuos*—I will raise up thy sons,' ch. ix. 13.

"N.B.—The passages of Scripture are not agreeable to any of the translations now in use with us.

"The other eight windows are in the body of the church; in the four on the north side, the persecutors of the church are portrayed with devils over their heads.

"WINDOW 21. Domitian, Trajan, and Adrian.

"WINDOW 22. Antonine; Nero drawn with a red face, in allusion to his cruelty; and Marcus Aurelius.

"WINDOW 23. Herod destroying the young children; Severus, who came into Britain with his army, and was slain at York about the year 214; and Maximinus.

"WINDOW 24. Decius and Annianus, and Caleb that bought our Saviour of Judas.

"In the four windows on the south side of the body of the church are the twelve Roman emperors, preservers of the church, viz. Philippus, Valerianus, &c., with angels over them.

"The whole is extremely neat, and the lead of some of the windows so disposed as to serve for the darker shades.

"In the historical pieces are represented many other figures and circumstances not mentioned in this short account, but which are very proper appendages to the main subjects. The whole was very happily preserved from the fury of men of intemperate zeal, in the great civil wars, by the care of Mr. Oldisworth, the impropiator, and others, not by turning the figures upside down, as some suppose (for they never minded which end was upwards, if they were but images and paintings), but by securing the glass in some private place till the Restoration, when it was put up again; but for want of skill in the person who had the direction, part of it was transposed, which accounts for the derangement and disorder apparent in placing the latter persecutors before the former.

"About the year 1725 the Honourable Mrs. Farmer gave the wire frames, which are placed before the windows on the outside, to preserve the glass from accidents."

The volume from which I have extracted the foregoing account is a thick quarto of more than five hundred pages. It is entitled —

"A Guide to the Painted Altar-Pieces, Stained Glass Windows, and Valuable Pictures, in various Ecclesiastical Edifices in England and on the Continent, containing an account of the first Introduction of the Art of Painting on Glass in this Country; Instructions for the Preparation of Colours, and the Process for Enamelling the same; also a Description of Ancient Symbols formerly painted on Glass for Ornaments in the Romish Church; and Notices of upwards of Four hundred Scripture Subjects, painted on Glass, in Oil, Fresco, and Needle-work, in the magnificent Churches of Gouda in Holland, *Fairford* in Gloucestershire; the Universities of Oxford and Cambridge; *Lincoln's Inn Chapel*; and other Sacred Buildings, remarkable for fine specimens of pictorial talent; with other information and curious plates, to illustrate the work. 'Templa quam dilecta.' 1839."

At the end of this subject is an *addendum*, entitled —

"Sacred Vessels, Types, and Emblems, formerly used in Religious Ceremonies among the Jews. Also Portraits of Saints and Evangelists, with their Symbols, and other devices, as originally painted in Churches for Ornaments, when the Art of Enamelling on Glass was first introduced into England."

The entire book is very neatly written and profusely illustrated with a great number of engravings of glass-windows, many of which are coloured, taken from various publications, and carefully laid down to illustrate the descriptions. It is furnished with a copious index, and seems to have been completed with a view to publication, or as a pet recreation of some veteran collector. The volume is handsomely half-bound, and is in excellent condition. The only clue to the authorship, or former ownership, is a book-plate, within the cover, on which appears a wood-engraving, representing an antique lamp on a book, surrounded by a wreath, and having beneath, the name "JOSEPH TAYLOR," and the motto from Dr. Johnson, "Curiosity is the thirst of the soul." Perhaps these indications may enable me to learn something of the history of this beautiful and interesting volume.

WILLIAM BATES.

Birmingham.

The *London Gazette* of Dec. 2 to 6, 1703, contains an advertisement, inserted by Daniel Defoe, as follows: —

"To preserve the Remembrance of the late dreadful Tempest, an exact and faithful Collection is preparing of the most remarkable Disasters which happened on that Occasion, with the Places where, and Persons concern'd, whether at Sea or on Shore. For the perfecting so good a Work, 'tis humbly recommended by the Author to all Gentlemen of the Clergy and others, who have made any Observations of this Calamity, that they would transmit as distinct an Account as possible of what they have observed to the Undertakers, directed to John Nutt, near Stationers' Hall, London. All Gentlemen that are pleas'd to send any such Accounts, are desired to write no Particulars but what they are well satisfied to be true, and

to set their Names to the Observations they send, which the Undertakers of this Work promise shall be faithfully Recorded, and the Favour publicly acknowledged."

The above appeal was liberally responded to, from all parts of the kingdom; and, shortly afterwards, Defoe published the result in an octavo volume of nearly three hundred pages, entitled: —

"The Storm: or, a Collection of the most remarkable Casualties and Disasters which happened in the late Dreadful Tempest, both by Sea and Land. London: Geo. Sawbridge, 1704."

The Rev. Edward Shipton's letter — which HENRY F. HOLT has forwarded to you, without any reference, and so that your readers might consider it an unpublished manuscript — will be found printed, *verbatim*, in the above work of Defoe, pp. 97 — 100.

I hope I may say, without offence, that a bibliophile, an archæologist, and an antiquary, should give reference and authority, especially as to any communication intended to be inserted in "N. & Q."

W. LEE.

MR. PIGGOT refers to the vellum roll formerly in Fairford church, but lost when Sir Robt. Atkyns wrote. Bigland says that a copy of it was published by Hearne in his edition of Roper's *Life of Sir Thos. More*, p. 273, 8vo. I cannot get this edition to refer to, but if examined it may throw some light on the inquiry.

T. P.  
Clifton.

FAMILY OF NAPOLEON BONAPARTE (3<sup>rd</sup> S. xi. 507; 4<sup>th</sup> S. i. 38, 136, 304, &c.) — In p. 377 of Chevalier Artaud's "Italy" (*L'Univers pittoresque, Europe*, tome ii., Paris, 1857, ed. Didot), I recently met with the following passage, which, if authentic, is worth noticing: —

"Un jour Napoléon interrogea Canova sur Alfieri, et Canova trouva occasion de rendre un important service à Florence, etc. etc. etc. Autoriser, Sire, le président de l'académie de Florence à prendre soin des fresques et des tableaux. — Je le veux bien. — Cela fera d'autant plus d'honneur à V. M., qu'on m'assure qu'elle est d'une famille noble florentine. A ces mots, l'impératrice (Marie-Louise) se tourna vers son époux, et dit: Comment, vous n'êtes pas Corse? — Si, répondit Napoléon, mais d'origine florentine. Canova reprit ainsi: Le président de l'académie de Florence, le sénateur Alessandri, est d'une des plus illustres maisons du pays, qui a eu une de ses dames mariée à un Bonaparte; ainsi vous êtes Italien, et nous nous en vantons. — Je le suis certainement, ajouta Napoléon."

RHODOCANAKIS.

MADAME DE POMPADOUR (4<sup>th</sup> S. ii. 287.) — As I was the person who made a query in regard to the title of Duchess assigned to Madame Pompadour, I beg to thank His Highness PRINCE RHODOCANAKIS for the new information which he has now given. But I find in it an unexpected difficulty. The brevet says: —

"Qu'elle jouisse pendant sa vie des mêmes honneurs,



rangs, préséances et autres avantages dont les duchesses jouissent."

This statement appears to me to leave her rank still a question. Was this the manner of creating a duchy in the time of the old monarchy? The lady is not declared to be a duchess; and the wording of the brevet points to a possible distinction—namely, that being still in grade what she was before, nevertheless she is to enjoy a new precedence.

The case in England of younger sons and daughters of persons who would have been peers if they had survived long enough, throws no light on Madame de Pompadour's. The sovereign of this country grants those younger sons and daughters the rank which they would have had if their father had lived long enough; but the sovereign never creates a peerage by such a grant.

I am so likely to be mistaken in this matter, and the PRINCE is so little likely, that I assure him beforehand that I write chiefly with the view of obtaining more information through his hands.

D. P.

Stuarts Lodge, Malvern Wells.

HORACE VERNET (3rd S. iii. 112.)—The lovely and accomplished daughter of this celebrated artist—so much admired and wooed by so many whilst her father was director of the French Academy at Rome—was won there, in 1835, by one (*sui generis*) wholly worthy of her, the lamented Paul de la Roche. All three, alas! are now gone, but they live in their works. M. and Madame De la Roche have left two sons, Horace and Philippe, who bear their names most honourably, but have not felt inclination to follow the calling of their sires, thinking rightly that "*noblesse oblige*."

At Horace Vernet's funeral, Marshal Vaillant was present as "Ministre de la Maison de l'Empereur et des Beaux-Arts," and also as colleague at the "Institut" of the great painter, who made a full-length portrait of him in the trenches at the siege of Rome in 1849, which picture has been very faithfully lithographed by Léon Noël.

P. A. L.

BURNS QUERIES (4th S. i. 553; ii. 283.)—It would gratify many lovers of literature if F. M. S. were to publish Dr. Thomson's account of Burns's death. A gentleman in Glasgow, the Rev. P. H. Waddell, is now engaged on an edition of Burns, on which he is bestowing extraordinary pains. From Dr. RAMAGE's statement it appears that Dr. Thomson attended the poet in his last illness merely as a friend of the family, not as a medical practitioner. A Mr. Brown, surgeon, and Dr. Maxwell, were the medical attendants. The late Joseph Parkes had a note of Burns's, addressed to Mr. Brown, asking for some more medicine, which he irreverently styled "extreme unction." Jessy

Lewars (Mrs. Thomson) was present at the poet's death, and she said that Burns, though tortured with rheumatism, was calm and resigned. C.

CURMUDGEON (3rd S. v. 219, 370.)—Permit me to refer your philological readers to a work very insufficiently known here, Brinckmeier's *Glossarium Diplomaticum*. Therein (vol. i. pp. 568-9) will be found a few articles which may throw a new light upon this much-tried word; e.g. *Curmedige*, one "servilis conditionis,"—*curmede* signifying what was possessed in absolute right: which suggests at once the analogous *churl* and *villain*, and may come nearer the mark than "corn-merchant," or even than "cœur-mechant." W.

VAL OMBROSA (4th S. ii. 274.)—Many years have passed since I visited the Convent of Val Ombrosa, which your correspondent informs us is now dissolved. Some slight description of it may not be uninteresting at the present time:—

"In March, 1834, we left Florence by the Porta Santa Croce, and traversed the Arezzo road to Pontassieve, from whence we ascended the hill to Pelago, a picturesquely situated village. Here it was necessary to procure horses. We wound along a romantic valley to a rustic bridge, where commences a steep ascent up a narrow paved way, winding through the luxuriant chestnut woods that clothe the declivities; ascending some distance, we arrive at some lofty pine woods which enclose a verdant lawn on which the convent is situated. It is a large square white building, surmounted by a tower of inelegant architecture. We were hospitably received by the frati, who gave us an excellent dinner, and showed us the interior of their chapel and convent, which however contained little worthy of observation. The situation was indeed superb: on one side the Tuscan Apennines and Vale of Arno appeared, with the surrounding country spread out before us; the remainder was an amphitheatre of hills, clothed with pines, and partially covered with snow. Here a mountain torrent forced its way over rocks, and a little hermitage placed on a conical hill called Paradisino was most picturesque. This spot, from which Milton obtained his idea of Paradise, must ever be interesting:—

'Overhead up grew,

Insuperable height of loftiest shade,  
Cedar and pine, and fir, and branching palm—  
A sylvan scene; and as the ranks ascend,  
Shade above shade, a woody theatre  
Of stateliest view.'

"On our first arrival the fog, which had dissipated itself on the mountains, still remained below, and the scene presented resembled an extensive gulf, with occasional islands interspersed here and there. We lingered some time in this delicious retreat until the approaching evening warned us that Florence was distant, and we must depart."

THOMAS E. WINNINGTON.

WHITMORE'S HERALDIC PROPOSAL (4th S. ii. 10.)—In reply to the inquiry of Sp., I have to say that my pamphlet in favour of regulating the use of coat-armour in the United States contains no reference to Mr. Archer's *Plea*. I have never seen Mr. Archer's little essay until this week, when I have obtained a copy from London by the

kindness of a friend. I could not find a copy in any library in this city, nor does it seem known to our local genealogists.

I have to say, moreover, that after a careful perusal of Mr. Archer's book, I can find no similarity of ideas between his plan and mine, not even as great a resemblance as would ordinarily happen in two independent essays on the same subject.

I doubt if your readers would care to have the difference explained minutely; it will perhaps be sufficient to say that Mr. Archer recommended the establishment of an official "College of Seals" to grant and record arms.

My project was, to enable any one to record such arms as he desired to use at the U. S. Court of the district in which he resided, following out the system now in operation for registering trademarks. It is unnecessary to add the details of a plan calculated to employ existing machinery; they differ entirely from the few given in Mr. Archer's book.

Lastly, I submit that it was hardly courteous in Sp. to bring a charge of plagiarism against a book which he says he has never read, especially when there was no need of such haste as he has shown. I distinctly deny having used Mr. Archer's book in preparing my own, and I also deny any visible similarity between any extracts that can be made from the two pamphlets.

W. H. WHITMORE.

Boston, U. S. A.

NOBLE OF EDWARD III. (4th S. ii. 105, 234.)—I thank J. H. M. for his kind reply. The legend on my noble is:—EDWARD: DEI: GRA: REX: ANGL: DNS: HYB: ET: AQT. The cross patée is on the reverse only:—~~S~~ IHC: AYTEM: TRANSIENS: PER: MEDIU: ILLORVM: IBAT. Some have transiens. There are only five ropes to the ship's mast—three and two. P. A. L.

"THE STAMFORD MERCURY" (4th S. ii. 236.)—MR. PHILLIPS writes, that the office at Stamford has only a file of this paper for "about one hundred and twenty years," which would make their series begin about 1748. MR. PEACOCK writes, that the office series "begins in 1770." Which of these gentlemen is accurate in his dates? W.

"BUMBLE BEE" (4th S. ii. 261.)—A bass viol is called in the north of England a "bum fiddle," no doubt from its deep tone or boom. Bumble bee is quite provincial—the *gentee* name is "humble bee"; see Shakspeare, quoted by Johnson. What older authority have we for the word? Johnson seems to think that humble bee is a bee that makes a *hum*. If he is correct, then it seems that "humble bee," "bumble bee," and "bourdon"—the French name of the insect, from *bourdonner*, to hum—are identical. The finest specimen of the humble bee genus is the magnificent coal-black

bee of the Alps. To see this splendid creature we should view him on a hot summer day, when his dress resembles an animated bit of polished jet. He is twice as large as any English "bumble bee." I cannot say whether he has a sting; I should not like to experiment. CUTHBERT BEDE must know him well. I introduce him for others who have not made his acquaintance. But after all that has been said of "hum," and "boom," and "bum," may not humble bee have a *classic* origin? We all know Virgil's idea about the generation of bees from the body of a stag in a putrefied state (*vide the Georgics*). Now *humbles* are the entrails of stags or deer. I do not insist on such an origin for the word "humble bee," but it is by no means improbable. JAMES HENRY DIXON.

ADDISON AND HIS HYMNS (1st S. v. 439, 513, 548, 597; ix. 373, 424.)—So improbable did the allegation, which has been resuscitated in the newspapers, and very recently has been positively repeated in *The Athenæum*, against the genuineness of the hymns attributed to Addison, appear to me, that I resolved on endeavouring to find some proof to the contrary which has not yet been shown in the *Retrospective Review*, or in the *Gent. Mag.*, or in "N. & Q." I have found it in Thompson's Preface to his edition of the *Works of Marvell*, the poet to whom he ascribes these stolen hymns:—

"How these came to Mr. Addison's hands, I cannot explain; but by his words they seem to be remitted by correspondents, and might perhaps come from the relations of Marvell."

Affectionate relations these, sanctioning such a plagiarism! The words to which he attaches so much importance are:—

"I have already communicated to the public some pieces of divine [sacred] poetry; and as they have met with a very favourable reception, I shall from time to time publish any work of the same nature which has not yet appeared in print."

The italics are so printed by the editor. Is it, then, improbable that Addison had himself written poems "not yet communicated to the public"? This negative argument is perhaps as strong as that of the excellent Dr. Watts having himself claimed one of the hymns thus transferred to Marvell, in whose writings there is not to be found one reference to the Psalmist.

The charge against Mallet, the author of the celebrated Elegiac Ballad, is equally preposterous, and will be credible then only when Marvell can be proved to have written Macaulay's *Lays of Ancient Rome*. The first question is, by what means did Mallet obtain the MS.? Did Marvell's relations write several copies to make money by them? BIBLIOTHECAR. CHETNAM.

"SONGS OF SHEPHERDS" (4th S. ii. 203, 261.)—Your correspondent, STEPHEN JACKSON, is very



confident in stating that this song is the production of George Alexander Stevens; but he is mistaken. The song is probably a hundred and fifty years older than the time of that unlucky scapegrace. Stevens was not particular to a trifle in his appropriation of the works of others, and the song in question is only one of his many delinquencies in the same line of wholesale appropriation.

The earliest copy of "Songs of Shepherds" with which I am acquainted, is contained in a MS. Poetical Miscellany in my possession, with the date 1630 on the cover. It consists of seven stanzas, and corresponds almost verbally with the modern copies. The initials "R. C." at the end, are probably those of the witty Bishop Corbet (1582-1635). The song enjoyed great popularity (perhaps from its odd jingle of classical names) in the seventeenth and eighteenth centuries, and is still occasionally sung by country actors. The words may be found in the Percy MS.; *Westminster Drollery*, part ii. 1672; *Wit and Drollery*, 1682; *Old Ballads*, 1727; Dryden's *Miscellany Poems*, 1716, &c. And both words and music are contained in the *Convivial Songster*, 1782; *Calliope, or the Musical Miscellany*, 1788; Ritson's *English Songs*, &c. EDWARD F. RIMBAULT.

This song, which has the burden of "Hunting the Hare," cannot have been written either by Person or by George Alexander Stevens. A reference to *Popular Music of the Olden Time* will show that it has had continuous popularity from the reign of Charles II. In 1672 it was included in the second part of *Westminster Drollery*, and in 1682 in *Wit and Drollery*. WM. CHAPPELL.

NELSON'S LAST SIGNAL (4th S. i. 223.)—MR. TIEDEMAN asks, "Have there ever been doubts expressed as to the authenticity of Nelson's last order?" Whatever doubts may have been expressed, I think there should be none as to the fact, which is vouched for by so many different and independent witnesses. In addition to the proof afforded by your correspondent in 4th S. i. 277, I enclose the following extract from *The Memoirs and Services of the late Lieut.-General Sir S. B. Ellis, K.C.B. Royal Marines*.

I am sorry I am not able to quote the edition and page, as the extract is copied from a newspaper cutting in my common-place book:—

"This glorious battle, which so greatly influenced the affairs of Europe, and gave to England the supremacy of the seas, was one through which our ship passed with but little loss. There was scarcely any wind at the time, and we approached the enemy at not more than a knot and a half an hour. As we neared the French fleet, I was sent below with orders, and was much struck with the preparations made by the blue-jackets, the majority of whom were stripped to the waist, a handkerchief was bound tightly round their heads and over the ears to deaden the noise of the cannon, many men being deaf for days after the action. The men were variously occupied; some were

sharpening their cutlasses, others polishing the guns, as though an inspection was about to take place instead of a mortal combat; whilst three or four, as if in mere bravado, were dancing a hornpipe; but all seemed deeply anxious to come to close quarters with the enemy. Occasionally they would look out of the ports and speculate as to the various ships of the enemy, many of which had been on former occasions engaged by our vessels. It was at this time that Nelson's famous signal, 'England expects every man to do his duty,' was hoisted at the mast-head of the admiral's ship. These words were requested to be delivered to the men, and I was desired to inform them on the main deck of the admiral's signal. Upon acquainting one of the quartermasters of the order, he assembled the men with 'Avast there, lads, come and hear the admiral's words.' When the men were mustered, I delivered, with becoming dignity, the sentence, rather anticipating that the effect on the men would be to awe them by its grandeur. Jack, however, did not appreciate it, for there were murmurs from some, whilst others in an audible whisper muttered, 'Do our duty! Of course we'll do our duty. I've always done mine, haven't you? Let us come alongside of 'em, and we will soon show whether we will do our duty.' Still the men cheered vociferously—more, I believe, from love and admiration of their admiral and leaders, than from a full appreciation of this well-known signal."

J. B.

HARVEST DATES (2nd S. iv. 57.)—On the farm referred to, harvest this year began on July 17, a week earlier than in any year from 1813 to 1841 inclusive. S. W. RIX.

Beccles.

WILLIAM TANS'UR (4th S. ii. 257.)—In the list of books given by DR. RIX to the authorship of Tans'ur, will be found *Sound Anatomised*, 1724. This is given upon the authority of Burney, but I much doubt if the author's name is not misprinted by him. The true title of the book I believe to be:—

"Sound Anatomiz'd, in a Philosophical Essay on Musick. Wherein is explained the Nature of Sound, both in its Essence and Regulation, &c. Contrived for the Use of the Voice in Singing, as well as for those who Play on Instruments. Together with a Thorough Explanation of all the different Moods used in Musick, for regulating Time in the different Divisions of Measures used therein. All render'd plain and easy, to the meanest Capacities, by familiar Similies. To which is added, A Discourse concerning the Abuse of Musick. By WILLIAM TURNER. London: Printed by William Pearson, over-against Wright's Coffee House, in Aldersgate-street, for the Author; and sold by M. Turner, at the Post-House in Russell-street, Covent-Garden, and no where else in England. 1724."

W. J. WESTBROOK.

Sydenham.

TUBB FAMILY (4th S. ii. 253.)—Yarrell, in his *British Fishes*, London, 1836, remarks (vol. i. p. 42) in the course of his description of the sapphire gurnard (*Trigla hirundo*, Linn.)—

"It is also common round our coast generally, but particularly from West Bay to the Land's End, where the gurnards are called tubs, tub-fish, and, in reference to colour, red tubs."

Jonathan Couch, a more recent ichthyologist,

and a Cornish man to boot, opens a chapter, devoted to the same species, with the following words:—

"The name of the household vessel, a tub, is derived from a word which signifies short and thick; and of which the word tubbot, frequently used in the west of England, is the adjective. This, beyond doubt, is the origin of the common name of this fish; which is the thickest, and comparatively, therefore, the shortest of the species of this genus.—*A History of the Fishes of the British Islands*, vol. ii. p. 21, London, 1863.

Thomas Moule's *Heraldry of Fish* (published by Van Voorst, London) would be a very likely source of information on the subject; but, unfortunately, I have at present no means of access to a copy of this work. J. C. G.

Exeter.

ANSWER TO A PAPISTICALL BYLL, ETC. (4<sup>th</sup> S. ii. 251.)—A copy is in the library of St. John's College, Cambridge, as I have already pointed out elsewhere; the exact title, taken from the tract itself, is registered under "Knell" (there were two persons of that name) in *Handbook of Early English Literature*. W. C. HAZLITT.

THE GHOST IN THE WESLEY FAMILY (4<sup>th</sup> S. i. 298.)—The article which A. B. C. seeks is doubtless that in the *Fortnightly Review* for Feb. 1, 1866, vol. iii. p. 721. J. B.

Melbourne, Australia.

CHARLES COTTON (3<sup>rd</sup> S. ix. 15.)—I may add to the particulars you have already described under this head the following small items:—

1. The History of the Life of the Duke of Espernon, &c. 1680. [This was published at 18s.]
2. The Commentaries of Blaise de Montluc, 1674, folio. [This was published at 14s.]
3. Horace: a French Tragedy, &c. 1671, 8vo. [Published at 1s.]
4. Virgil Travestie, &c. 1664, 8vo. [Published at 1s. 6d.]
5. The Essays of Michael Seigneur de Montaigne, &c. 1685-6.

A copy before me differs from that described by MR. WESTWOOD, and I therefore transcribe the particulars:—

"Essays of Michael Seigneur de Montaigne. In Three Books. With Marginal Notes and Quotations of the cited Authors. And an Account of the Author's Life. Now rendered into English. By Charles Cotton, Esq.:—

'Viresque acquirit eundo.'—Virg. *Æn.*, lib. iv.

The First Volume. London: Printed, &c. [the rest coincides]. 1685."

But in my copy, the first and *third* volumes are dated 1685; the second, 1686. The *third* edition, apparently unknown to MR. WESTWOOD, was in 1700, 3 vols. 8vo.

6. The Confinement; a Poem, &c. 1679.

A copy which belonged to Mr. Bindley and to Mr. Heber is before me. It has two title-pages,

one as given by MR. WESTWOOD, the other as follows:—

"The Confinement, &c. London: Printed by J. C. 1679."

The little volume contains M. in fours or half-sheets.

W. CAREW HAZLITT.

CONSTANTIN HUYGENS (3<sup>rd</sup> S. iv. 295.)—Constantin Huygens, Ch<sup>r</sup> Seigr<sup>r</sup> de Zuylichem, to whom the letter of Dr. Donne's son is written, 1649, was the *father*, not the *brother*, of the great astronomer, judging from the date. Equally honoured both in his public capacity and as a man of letters, he lived to an old age (1596—1687). He was secretary and privy counsellor to the Stathouders Frederik-Henry, William II., and William III., as his own father had been to William I. the taciturn, and his eldest son became to William III., whom he followed to England at the great Revolution of 1688. Constantin Huygens wrote verses both in Latin and Dutch. He was certainly a good poet. It has been said of him: "Il a de la verve et de l'originalité; il pense et fait penser, mais il manque quelquefois d'harmonie." His complete works in 2 vols. 4to were edited in 1687. His poem on his country-house, called "Hofwyck," i.e. Retirement from Court, is particularly remarkable. Christian Huygens de Zuylichem, Seigneur de Zeelhem, the great astronomer, was his second son, by Suzan Van Baerle. P. A. L.

QUOTATIONS WANTED (3<sup>rd</sup> S. iii. 48.)—Of the second of these, which should be written thus:—

"Quand on a tout perdu, quand on n'a plus d'espoir,  
La vie est un opprobre et la mort un devoir,"—

Édouard Fournier truly says, in *L'Esprit des Autres*:—

"Hâtons-nous de réintégrer dans le domaine des œuvres tragiques de Voltaire, ce désolant distique de *Mérope* (Acte ii. Sc. 7), dont quelqu'un fit la plus amère critique, en proposant de l'inscrire à la porte de la Morgue."

P. A. L.

MADAME DE GENLIS: PAMELA (3<sup>rd</sup> S. iv. 86, 134, 297.)—I have a curious autograph letter of Madame de Genlis to Napoleon, relative to the widow of Lord Edward Fitzgerald, afterwards married to Mr. Pitcairn, American Consul at Hamburgh, from whom she soon separated. She died in 1831, in very straitened circumstances:—

"Je suis encore obligée de mettre sous les yeux de Sa Majesté le dénouement de cette insoutenable histoire. Je reçois dans l'instant ce billet de Pamela, rien au monde ne m'a plus irritée dans ma vie. Je lui avais défendu par tous les droits de la reconnaissance de venir, je lui mandais qu'en venant elle me compromettrait; elle m'a répondu d'obtenir la permission d'aller à Hambourg, j'ai écrit en conséquence au ministre de la guerre; pendant ce temps elle arrive à Paris, elle y est depuis 6 jours à mon insu! j'ai répondu deux lignes pr déclarer que je ne voulais ni la loger ni me mêler d'elle en rien. Elle a risqué de me faire beaucoup de mal, je ne suis que



sa bienfaitrice, je ne lui dois rien et elle me doit tout, je n'aurai pas la faiblesse de souffrir que son étourderie jette aux yeux de Sa Majesté du louche sur ma droiture et sur ma conduite; je me décide même à ne pas la voir, ma porte lui est fermée et ne s'ouvrira pour elle que par un ordre formel de l'Empereur. En sortant je ne pourrais la rencontrer que chez ma fille,\* où je suppose qu'elle a été ou qu'elle ira (il y a 3 semaines que je n'ai vu M<sup>me</sup> de Valence), je n'irai pas chez elle tant que Pamela sera ici. Voilà quelle sera ma conduite. Je désire bien vivement qu'elle soit assez observée pour être bien connue. J'ai défendu à Casimir † de la voir, et celui-là, plein d'âme et de loyauté, obéira. Je dois ajouter que je suis très-sûr des faits suivants: le gouvernement anglais la déteste, la croit vendue à la France, et elle n'a pu ni rester en Angleterre ni y terminer ses affaires. Elle n'ose retourner à Hambourg auprès d'un mari sévère qui la rendra responsable des injustes préventions des anglais, et qui les croira méritées par des intrigues en France. Sa situation est cruelle. Je n'y peux rien et j'avoue que son manque de respect, de confiance et de crainte de me nuire, en diminuant mon amitié pour elle, ne m'empêche pas de désirer vivement qu'elle puisse trouver ici avec son innocent et charmant enfant, secours surêté et protection. Je me chargerais volontiers de cette enfant si elle quittoit Paris, mais non tant qu'elle y sera, puisque je ne pourrais lui interdire la vue de sa mère. Voilà toute la vérité. On trouvera dans le monde qu'il y a de la dureté à moi à ne pas recevoir Pamela; ces discours ne me font rien, je n'ai que ce moyen de prouver à Sa Majesté que toute cette conduite n'est pas un jeu concerté entre nous, car sans cela il est peu vraisemblable qu'elle soit venue malgré mes ordres, mes prières, et quand je lui mandais que cette démarche me compromettrait cruellement.

"Vendredi, 26 fév. 1808."

P. A. L.

Craven, Cray, etc. (4th S. ii. 253.)—Camden's derivation is more to the point than Whitaker's. I do not understand what is meant by a "stony crag": the word "Craigvaen" is evidently an invention by Whitaker. I know the village of Cray: it is not in Langstrothdale, but on the steep side of *Stake*, a high mountain that separates Langstrothdale from Bishopsdale. *Cray* is not identical with *crag*=crag, rock. It is the same as the French word *crête*=crest, Latin *crista*. When used in Alpine regions, it signifies the summit of a mountain. In Celtic Switzerland the word is common enough. We find *craie*, *crai*, *crag*, *crey*, *crêt*, *criest* (pronounced *cree*), &c. &c. The Swiss have it also in proper names, as Ducrey, Du Cray, Ducrèt, &c. I have asked Professor Nüssler, of the University of Lausanne, what was the signification of *Cray* or *Crey*, and he answered, without any hesitation, "the summit of a mountain." I had no doubt about the mean-

ing, but I wished to have the opinion of so learned and distinguished a philologist. Though the Craven village—the name of which, by-the-bye, is not *Cray*, but "*The Cray*"—does not occupy the summit of a mountain, it has a sufficiently high position, when viewed from the deep dale below, to entitle it to the name of *The Cray*; and particularly, as is often the case, when it terminates the view—all above being enveloped in mist.

The "Clifford Brasses," enquired after by SIR THOMAS E. WINNINGTON, were not found by Mr. Sedgwick, but by a Quaker, the late Mr. George Hodgson, steward to the late Earl of Thanet at Skipton Castle. At Mr. Hodgson's death, the brasses were carefully preserved by Mr. Sedgwick, who handed them over to Sir R. Tufton, Bart., the present owner of the Clifford estates, and a descendant of the family.

JAMES HENRY DIXON.

Lausanne.

BREECHES BIBLE (4th S. ii. 322.)—The form *e*, or, much more often, *y*, for "the," is of perpetual occurrence in old MSS., indeed it is hardly gone out of use even now. I have myself used it countless times in hasty writing. But my impression is that it is not often to be found in print, and I think it must be accidental and erroneous in Bagster's (not *Baxter's*) Polyglot. I can say nothing about the Breeches Bible.

LITTLETON.

Hagley, Stourbridge.

THE RIVER OUSE (4th S. ii. 276.)—I find a similar statement in Moll's *Geography*, p. 20:—

"BEDFORDSHIRE—THINGS REMARKABLE.—At Harewood, the river was observed to stand, in the year 1399; and, again, in 1648; which have been looked upon as prognostics; the first of the civil wars that ensued, the second of the death of Charles I."

ANON.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

John Lyly, M.A.—*Euphues: The Anatomy of Wit* (Editio Princeps, 1579); *Euphues and his England* (Editio Princeps, 1580). Collated with Early Subsequent Editions. Carefully edited by Edward Arber.

This is the last and largest, and far from the least interesting, in the valuable series of reprints of old English Authors, for which the admirers of our early literature are indebted to the care and energy of Mr. Edward Arber. This reprint, from what are believed to be unique copies of the first impressions of *The Anatomy of Wit*, and of *Euphues and his England*, form a neatly, and what is more important, accurately printed volume, of between 400 and 500 pages, of the text of two books, which represent a fashion of expression in Elizabeth's age, and gave a new word to describe it, *Euphuism*, to our language.

\* Her daughter, married to G<sup>al</sup> C<sup>t</sup> de Valence, mother to the C<sup>tesse</sup> de Selles, the C<sup>tesse</sup> Gérard (wife of the Marshal.)

† Casimir, her son.

‡ "The Cries" are some vine-clad hills near Lavey, Canton de Vaud, famous for the growth of a fine wine called "cries." Tourists, by demanding a wine which they pronounce the same as the plural of *cry*, often puzzle the Swiss albergestes. They should ask for *Cree* wine.

The text is preceded by a chronicle of some of the principal events in the Life, Works, and Times of John Lyly; which is followed by an interesting Introduction: while a bibliography of the various editions of the book, which, it may here be added, has not before been reprinted since 1636. Nothing less than a very large sale can remunerate Mr. Arber. That his enterprise deserves such encouragement, our readers will readily admit, when they hear that he has issued, at sixpence each, Milton's *Areopagitica*, Latimer's *Sermon on the Ploughers*, Gosson's *School of Abuse and Apology*, Sir P. Sidney's *Apologie for Poetrie*, and Webb's *Travels*, 1590: and for one shilling each, Selden's *Table Talk*, Ascham's *Toxophilus*, and Addison's *Criticisms on Milton's Paradise Lost*.

*A Handbook of Poetry; being a Clear and Easy Guide, divested of Technicalities, to the Art of making English Verse.* By J. E. Carpenter. To which is added a new *Poetical Anthology*, and a *Concise Dictionary of Proper Rhymes*, with *Lists of Double and Single Rhymes and Terms used in Poetry.* (Sampson Low.)

Mr. Carpenter does not seem to be a believer in Cicero's dictum—"Nascimur poetæ, fimus oratores." His *Handbook* is intended to facilitate, and render somewhat more accurate and conformable to rule, effusions now given to the world by

"The mob of gentlemen who write with ease."

Whether this is doing good service to the reading public may be questioned. Mr. Carpenter obviously is prepared to answer such question in the affirmative, and has taken great pains to make his little volume as complete and useful as it could well be made.

*Karl's Legacy.* By the Rev. J. Woodfall Ebsworth, M.A., Cantab. In Two Volumes. Vol. I. *The Old College at Nirsburg.* Vol. II. *The Legacy of St. Margaret's Well*, &c. (Edmonston & Douglas.)

*Flosculi Literarum; or, Gems from the Poetry of all Time, faithfully rendered into English Verse.* By John George Harding. (Eppingham Wilson.)

*Youthful Impulse and Mature Reflection. Poems.* Second Edition. (Longman.)

*The Harp of the Valley.* By William Stewart Ross. (A. W. Bennett.)

*The Minster, with some Common Flowers picked up in the Close.* By Richard Trott Fisher. (Pickering.)

Mr. Carpenter's *Handbook* has recalled our attention to a number of poetical volumes wanting notice. It is difficult to do justice to such works in the limited space which we can devote to such a purpose; and we can only give the authors a very few words of very homely prose in return. *Karl's Legacy* is obviously the production of a thoughtful and earnest mind, capable at times of giving passionate and poetical expression to the thoughts which stir his spirit. Many of the poems scattered through the two volumes will be read with considerable interest, as well as the prose with which they are judiciously strung together.

*Flosculi Literarum* consists of a series of translations of specimens from some of the classical poets, as well as the poets of Germany, Spain, and Italy, which show Mr. Harding's scholarship, rather than his power of poetical expression.

The three last volumes on our list, unlike in many respects, may all be characterised as affording evidence of a good deal of poetic feeling on the part of the authors, but show at the same time they are neither influenced by the thoughts that breathe, nor, even if they were, are they equal to the giving of such thoughts utterance in words that burn.

LAMBETH LIBRARY.—We are glad to be able to announce that this valuable Library is once more accessible to students. Mr. Wayland Kershaw, the new Librarian, attends there every Monday, Wednesday, and Friday, from ten till one o'clock.

## NOTICE.

UNITED GENERAL INDEX to "NOTES AND QUERIES," 1849-1867.—The expediency of amalgamating the three *General Indexes* of "Notes and Queries," and the great benefit which would accrue to all who are engaged in literary pursuits, by having the Eighty thousand references they contain arranged in one Alphabet, has been strongly urged by many well authorised to speak upon such a subject. Useful as such an Index would be found, it is feared that it would not meet with sufficient purchasers to cover the cost. But to meet this wish as far as possible, arrangements have been made for the issue of a few copies of the Three Indexes so arranged, and bound in one volume, as to supply, in a great measure, the place of such consolidated Index.

Gentlemen desirous of securing this UNITED GENERAL INDEX, 1849-1867 (of which only a limited number of copies can be supplied at the price of Fifteen Shillings), are requested to communicate at once with the Publisher, Mr. W. G. SMITH, 43, WELLINGTON STREET, STRAND, W.C.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

LOST TRIBES AND THE SAXONS OF THE EAST AND WEST, with New Views of Buddhism, and Translations of Rock Records in India, by Dr. G. Moore. 8vo, 1861.

Wanted by Col. Ellis, Starcross, near Exeter.

CHATEAUBRIAND'S SPIRIT OF CHRISTIANITY.

DIVERS WORKS OF ANCIENT MASTERS IN CHRISTIAN DECORATION, by John Weale. 2 Vols. folio.

Wanted by Messrs. E. Clulow & Son, 36, Victoria Street, Derby.

GRAT'S POETICAL WORKS. Folio. Glasgow, 1787.

Wanted by Mr. Archibald Watson, 25, Lynedoch Street, Glasgow.

GOUGH'S SEPULCHRAL MONUMENTS.

GOULD'S BIRDS OF AUSTRALIA. In the original parts.

BEWICK'S QUADRUPEDS. Large paper.

BIRDS. 2 Vols. Large paper.

SMITH'S CATALOGUE RAISONNÉ. 9 Vols. Unent.

NICHOLS' HISTORY OF LEICESTERSHIRE. 9 Vols. Large paper.

LA FONTAINE, CONTES ET NOUVELLES. Edition des Fermiers-Généralistes.

STIRLING'S ARMS OF SPAIN. 3 Vols.

TAYLOR, THE WATER POET'S WORKS. 1630.

Any Works with Plates by Eisen.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

EARLY ENGRAVING AND PRINTING. We are requested by Mr. Holt to supply the reference to the quotations in his article in our last number. They are from Ottley's, and Jackson and Chatto's *Works on Wood Engraving*. The first and third from Ottley, pp. 184 and 197 respectively; the fourth from Jackson and Chatto, p. 59.

GENEALOGICAL QUERIES, except when they relate to points of historical and general interest, must have the names and addresses of the Querists appended to them, so that the answers may be sent to them direct. We cannot afford space to conclude all purely personal interest. We have received many such queries lately, but cannot insert them because they are not accompanied by the name and address of the inquirers.

SCIENTIFIC QUERIES should be addressed to Science Gossip, or some other of the scientific Journals. The increasing number of our correspondents compels us to conclude all purely scientific queries.

J. C. S. (Kensington) will find several articles on the "Letters H and N in the Church Service," in our 1st S. vols. i. li. and lii.

R. S. PAYNE. See the article on "Addison's Hymns," p. 356 of the present number.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, OCTOBER 17, 1868.

## CONTENTS.—No 42.

NOTES:—Observations upon Early Engraving and Printing, Part II.: the Block Books, 361—Andreas Alciatus, 364—More Family, 365—Chaucer's "Canterbury Tales": Folk-Lore and the Belief in Fairies, 366—The Rev. W. Hazlitt, A.M.: an Original Letter to a Friend—Manx Lines on Manx Fairy Steamer—Ring Posy—New Poem attributed to Milton—Berengaria of Sicily—Meles—A Collect and Lord's Prayer before Sermon, 367.

QUERIES:—French Alphabet, &c., 369—Antiquities of Hythe, 370—"Advice to a Young Oxonian"—Aristophanes' Saying—Bondman—Buchanan's "Scotch History"—Dearlove: Lovejoy—The Dunlops of Garunkirk, near Glasgow—Badge of an Esquire—Godwin Family—Old English Hedges—The Games of "Hop-Scotch"—"Tip-Cat"—Hurst Castle—Portuguese Biographies—Primrose: Ash-tree—Quotations—"The Shrubs of Parnassus"—Spade Guinea—The Tarot—The "T Man," 370.

QUERIES WITH ANSWERS:—Daniel De Foe—Joseph Fletcher—Ancient Use of the Cross—Roger's Song in the "Anti-Jacobin"—Gule of August—Sir William Chambers—John Cremer—Anonymous, 373.

REPLIES:—Thomson's "Seasons," 374—Rothschild at the Battle of Waterloo, 375—"St. Christopher" called "of 1423," &c.—Katter's Day, 377—St. Woollos, Newport, 378—Richard de Bury's "Psalterium"—Beech Trees, struck by Lightning—Cullen Pots—Queen Katherine Parr—A Year and a Day—Epitaph in St. Paul's Churchyard, Cornwall—Lacemakers' Songs: "Long Lankin," "Death and the Lady," &c.—"I love thee, Betty," &c.—Election Colours, &c., 379.

Notes on Books, &amp;c.

## Notes.

## OBSERVATIONS UPON EARLY ENGRAVING AND PRINTING.

## PART II.

## THE BLOCK BOOKS.

Following out that which appears to me to be the proper sequence to my previous remarks—and believing that, so far as I have proceeded, I have effectually swept away some of those cobwebs which have hitherto disfigured, as well as hidden from our view, the truth connected with the "Invention of Printing"—I now propose to complete that portion of my task by removing, I trust for ever, those remaining barriers to our progress which have been created and maintained by the persons who have assumed to be our luminaries on the subject of "Early Printing and Engraving."

As I have already had occasion to observe, all existing "systems" are founded on the supposition that printing with moveable types was preceded by the "Block Books," those mysterious *pièces de résistance*, which to this moment have defied all attacks upon them, and preserved their impenetrable maze, never yet unravelled, notwithstanding the numerous attempts made to thread it. In approaching this trite subject, let not the reader imagine he is on the eve of entering upon another of those tiresome and useless dissertations which already fill so many ponderous volumes. Whether experienced in black-letter lore or not, no such alarm need be created, simply because no

intention exists on my part to wade into the mire of those xylographic contentions, wherein so much patience and good sense have already been choked and overwhelmed to no purpose. Notwithstanding the numerous works of the bibliographers of the eighteenth and nineteenth centuries, the information they have bequeathed and afforded us relative to the "Block Books" is so meagre and unsatisfactory as to disentitle it to be considered as a reliable source of knowledge suited to the wishes and requirements of the present age. Their disputes and cavillings may be fairly described as legion. The advocates for the German claims *versus* the Dutch, and *vice versa*, have descended into wonderful and tedious minutiae, and present to the eyes of the uninitiated a perfect mass of learning: through which, however, the utmost good temper and perseverance have never yet been able to make their way; and, after all, *cui bono*? Have they not one and all left the subject exactly as they found it, viz. "in utter darkness"? Have they, after all their erudite trouble, been able to shed so much as the slightest glimmer of truth upon the subject of their researches, or adduced one ray of authority to command respect or attention? Not only have they utterly and absolutely failed to do so, but the very objects of their labours have not benefited by their exertions to any appreciable extent. They fixed upon the "Block Books," and notably on the *Biblia Pauperum*, the *Canticum Canticorum*, and the *Speculum Humane Salvationis*, as their battlefield. They examined the whole, page by page, line by line, word by word—aye, even letter by letter, and mark by mark; and yet, despite all, they have not, nor has one amongst them, hitherto been able to indicate with even reasonable probability either the artist who drew the illustrations, the engraver who executed them, the name of the printer, the time or place of their publication, much less the circumstances which induced their production. Their queries have been almost innumerable, and their theories ditto. Still the bare fact remains as I have stated, viz. profound ignorance of the whole!—the only positive result being the creation of a feeling of intense wonderment that so much time and talent should have been wasted to so little purpose, and of a disappointment, that the patience of the ordinary inquirer should have been so thoroughly baffled by their wild, and at times, ludicrous assertions; and that, after having been dazzled, or it may be stupefied, by the depth of all the quasi-learned researches the reader has been compelled to struggle through, he finds himself under a sensation which may be compared to that produced by a brilliant pyrotechnic display, immediately succeeded by a darkness the intensity of which, from the contrast, appears the greater.

After this candid expression of my opinion, it

may be fairly expected I should declare the cause to which I attribute this sad, and much to be deplored confusion, and to explain how it has, in my judgment been brought about.

To that inquiry I unhesitatingly answer, the "St. Christopher" called "of 1423"—that stumbling block upon which so many literary reputations are destined to be sacrificed—that "Will o' the wisp" which has enticed so much talent astray, and created so many credulous victims. Let us, however, hope that any further immolations on the altar of "St. Christopher" may become unnecessary, by all future writers on "Early Engraving and Printing" (with a wholesome dread of their predecessors' errors) prominently exposing Heineken's folly, as a beacon of warning to be hereafter carefully avoided, as well as by recommending that the admiration of the "St. Christopher" should be limited to the talent displayed in the engraving itself; which, for reasons I explained in 1864 at the Archæological Institute, I most firmly believe to be the work of Albrecht Dürer.

The mention of that illustrious name reminds me of the immediate cause which has led to these observations, viz. that, in the course of my remarks upon the painted windows in Fairford church, I ventured to declare that the same hand which painted the windows, produced the "Block Book" commonly known under the misnomer of the *Biblia Pauperum*, in which statement I have since been point-blank contradicted. If, therefore, I here expressly allude to the subject, it is for the purpose of repeating that statement; and of adding that, if any value whatever be attached to reason, common sense, and logical deduction, I intend to make good my declaration—all the dated or undated block or other books invoked against me *non obstante*. Although, therefore, my observations will in general apply to the whole series and range of "Block Books," my remarks will, for the reason I have stated, to some extent be especially directed to the *Biblia Pauperum*—which I may, in all fairness, state, I shall venture to insist was executed by the same artist as produced the *Canticum* and the *Speculum*—and that such artist was Albrecht Dürer, and none other. The apparent boldness of this declaration may make some smile and others sneer; but, borne up by the strongest belief in the correctness of my theory, I shall persevere to the end, and if fairly beaten, confer upon my conqueror all the glory which attaches to a hard-earned victory.

Prior to entering on the subject of the "Block Books" as a "gradus" in the history of printing, it may here be convenient to introduce a few words upon the volume commonly described as the *Biblia Pauperum*. Meerman, in 1765, timidly proposed this senseless title; but fearing that possibly it might not be accepted, he suggested it

should be called "*Figuræ Typicæ Veteris atque Antitypicæ Novi Testamenti, seu Historiæ Jesu Christi in figuris*." This hesitation, however, did not suit the bolder Heineken, who accordingly, in 1771, whilst basking in the seventh heaven of his infatuated pride, and the fulness of his self-constitutedinsel glory as the discoverer of "the oldest known engraving with a date," definitively decreed the volume should be thenceforth known as the *Biblia Pauperum*; and as anything in the shape of opposition to his fiat was then wholly out of the question, it was obeyed, and, as may reasonably be expected, gave rise to the most ludicrous conclusions, one of which was created by the well-known bibliographer, the Rev. T. H. Horne, who described it as—

"A kind of catechism of the Bible, executed for the use of young persons, and of the common people (whence its name, 'The Bible of the Poor')!! who were thus enabled to acquire, at a low price, a knowledge of some of the events recorded in the Scriptures."

Bearing in mind that Mr. Noel Humphreys, in his *History of Early Printing to the Middle of the Sixteenth Century* (London, 1867, p. 39), has ventured to declare the *Biblia Pauperum* to be the work of Lawrence Coster (1410-1420);—and that the book is printed in Latin, with frequent abbreviations of the most difficult character, which it would puzzle good scholars at the present day to explain; and one of two things *must* be deduced therefrom, either that our estimate of the state of education of the poor throughout Holland and Germany, in the early part of the fifteenth century, has been sadly underrated, or, that which I think will be more readily believed, viz.: that the whole statement is a "nursery tale" from beginning to end, and only suited to the comprehension of that celebrated corps who are popularly imagined to be ready to swallow, without hesitation or difficulty, any "canard," however gross or improbable.

Believing that the class of readers who study "N. & Q." renders it wholly unnecessary I should enter upon any explanation as to what are meant by "Block Books," I will simply refer to the singularly limited number of which we have any knowledge, and remark that all were confined to religious subjects.

Among the tests by means of which I purpose to arrive at a satisfactory conclusion as to the possibility of the "Block Books" having existed, as alleged, in the latter part of the fourteenth century—or indeed at any time before printing with moveable types—I invite a careful consideration of the state of education, both here and abroad, during that time.

The end of the fourteenth and the commencement of the fifteenth century was a period of intellectual darkness in England. Schools were very rare, and the system of education as defec-



tive as it is well possible to imagine. The young men received such instruction as they could pick up in monasteries, or at the universities then existing. In those times writing, and a smattering of Latin, formed the staple accomplishments in learning; but the general ignorance was so great, that Fitzherbert recommended to gentlemen *unable to commit notes to writing* the practice of "notching a stick" to assist their memory.

On the Continent education fared no better than here, notwithstanding the universities at Prague, Vienna, Heidelberg, Cologne, Erfurt, Leipzig, Rostock, Louvain, &c.; which, by the way, were far more appropriated to the use of the professors, doctors, &c., than for resident pupils. The immense disadvantage under which learning then laboured may be mainly ascribed to the want of books, whereby every student was compelled to go the pace dictated by the master, or be altogether distanced. Thus, on the pupils being assembled, the preceptor took from the college or university library the MS. required (which in all probability was the only one available for the purpose), and read therefrom such portion as constituted the lesson for the moment. As a matter of course, he who could not write fast enough, and well enough to read it when written, had no chance. Hence the value of Fitzherbert's recommendation, to which I have alluded—"If you cannot write rapidly and clearly, cut your stick," and afterwards get some good-natured fellow student to help you with the rest. With but one MS. between master and pupils, what greater boon could possibly be imagined, under such circumstances, than a book containing the lesson to be learned, and which each pupil could study in his own manner? It was by the system I have described, that law, physic, theology, classics, and the other branches of learning, were doled out in homœopathic doses to the rising generation: and yet, if the advocates of the gradations which led to "printing with moveable types" are to be believed, a ready means then existed, under their very eyes, by which all those disadvantages and drawbacks could have been effectually overcome, and their every want supplied without difficulty, with the certainty that the most beneficial results would be instantly attained. I, of course, mean the system of the "Block Books." As Mr. Otley has told us:—

"No expensive apparatus was required in that mode of printing; and their blocks being once engraved, they could at any time take off as few or as many copies of their works as they chose or had an immediate demand for."

On the same point we also learn from Mr. Noel Humphreys, our latest authority, in p. 37 of his *History*, &c.:—

"This process, viz. that of engraving both the illustration and text on each page on a block of wood of the

proper size, of course took much longer in the first instance than the writing and drawing by hand of a single page on parchment or paper; but, when once executed, a number of impressions *to any extent* could be *rapidly* taken from it."

I will here invite my readers to accompany me for a few moments into that "region of fancy" in which our instructors in early printing and engraving have so delighted to disport themselves, and let us imagine we have turned back the hand of Time and arrived at Heidelberg (any other university will do as well) on the first of April, 1410, and there found a goodly assemblage of students in law, physic, and divinity. Let us enter for a moment the class-room of Dr. Quibble, Professor of Law, and there we shall find him reading aloud from the MS. required for the lesson, and his pupils all busily engaged in writing to his dictation as fast and as legibly as they can, with an occasional notch on a stick to make up for lost time. Let us go thence to the lecture-room of Dr. Bolus, Professor of Physic, and we shall witness a similar scene; but on entering the study of Dr. Cant, Professor of Divinity, we shall find the worthy man quietly engaged on his own occupations (probably correcting one of those "editions" of the *Biblia* or *Speculum* upon which Heineken, Sotheby, *et hoc genus omne*, have since so furiously disputed), and every pupil learning his lesson from a *printed paper*, an impression taken from a "block." Would you not immediately set down Doctors Quibble and Bolus as a couple of blockheads? and, *entre nous*, do you not think those who have so zealously endeavoured to make us believe that such a state of things could *possibly* have existed have dealt with us on that footing, whilst in reality the shoe should have been on the other foot?

Fortunate divinity, have the good things of this life *always* fallen to your share, and your peas been carefully boiled, whilst your fellow-pilgrims have had to plod on in pain and distress at each step? Did you *really* have the exclusive use of such blessings in 1410 as *Biblia Pauperum* for the poor, who could not read them—*Canticums*, *Speculums*, *Donatuses*, and all the ready appliances of education? and *was* there any legislative enactment which would have prevented Quibble and Bolus from having the same advantage? Was the system of printing from blocks the exclusive privilege of your order? Many other equally pertinent questions readily present themselves, but it is needless to put them or to ruffle Dr. Cant's *amour propre* in the slightest degree, and for the simple reason that the worthy doctor *had them not*, and that both he and his pupils stood exactly on the same footing as his learned brothers Quibble, Bolus, and their classes. Like Joe Miller's Cornish parson and his flock, *they all started fair*.

Exchanging the land of dreams for that of fact, we find that *if* the writers upon the History of Printing be correct, there existed in the early part of the fourteenth century a mode of printing readily available to all who desired it, expeditiously produced, and in any quantity, admirably adapted for educational purposes, and above all, capable of being supplied at a mere nominal price as compared with all their existing sources of knowledge. That mode was indeed the very thing of all others able to satisfy a great and growing want of the utmost urgency, and yet what do our teachers tell us was the nature and extent to which such unbounded resources were made available? merely the production of a very limited number of books on purely religious subjects, every one of them being wholly useless to the poor and uneducated. Are we, in the second half of the nineteenth century, to be content with such puerile reasoning, and to be bound by it? Does not our common sense at once convince us that if books *could* have been produced from engraved blocks prior to 1450, they would have been immediately made available, and multiplied in sufficient quantity to supply every existing want? Would the numerous students at the universities and schools have been content to be without them? Would the monasteries have permitted their library shelves to remain void of such desirable productions? It is most difficult to believe it. The thirst for knowledge was great, the means of readily supplying it at a cheap rate were at hand, and yet we are asked to conclude that professors and students went without, and above all, that publishers and engravers on wood were so blind to their own interest as to limit the supply in *half a century* to a few books on one subject!

Again, we are seriously assured both by Mr. Ottley and Mr. Noel Humphreys, in the plainest imaginable terms, that printing by moveable types practically extinguished "Block Books"; that is to say, that *cheap printing was superseded by dear printing*, a maxim of all others the most repugnant to modern ideas, and a gross violation of our common understanding.

Such a theory being incredible to the extent of impossibility, should it any longer be tolerated, or rather ought it not to be henceforth denounced as false and deceptive, and as such be uprooted and destroyed?

In further support of the views I have ventured to express, let me draw attention, by way of contrast, to the consequences which very soon flowed from the invention of printing with moveable types—viz. expensive as it undoubtedly was, every branch of learning eagerly sought to avail itself of the bounteous gift; and before the year 1500 there were published in Latin, German, French, Italian, and Greek, grammars, lexicons, treatises on agricultural, military, and epistolary

subjects, as well as learned works upon history, classics, theology, medicine, law, and the sciences. From this the fact is self-apparent, that no sooner had the means of disseminating knowledge and instruction presented itself than, irrespective of cost, it was instantly appealed to with an earnestness and energy altogether fatal to the supposition that, with the existence of a system of printing by means of engraved blocks for half a century previous to printing with moveable types, the only result should have been a few pictorial representations with accompanying text explanations.

As the crowning absurdity of all existing systems, our sense of reason is outraged by being asked to believe there was but one stride between the rude class of printing from blocks and the perfection of the art in the *Psalmorum Codex*, 1457; no intervening steps—nothing in the shape of gradual improvement; but that absolute perfection was attained *at once*, and a standard of costly production thereby established which altogether swamped the useful productions of the more modest blocks.

If any further argument be needed to complete the extinction of the existing theories, it will be readily found in the incontrovertible and conclusive facts, that no trace of the existence of a block book, can be found in the catalogues of any European library, college, or monastery, prior to 1485; and lastly, that no writer or author of any country ever described or alluded to the existence of such a thing as a "Block Book" until *long after that date*—two circumstances in themselves so highly important and significant as to effectually give the *coup de grace* to the absurd pretensions hitherto set up by the advocates of all existing systems, who pretend that "Block Books" preceded printing with moveable types.

Having thus, I submit, justified the charge I made in the outset of my observations—viz. that every known system was, without any exception, needlessly shrouded in mystery, inconsistent with common sense, absolutely antagonistic to truth and reason, and consequently mischievous and delusive—I will in my next communication attempt to fulfil my promise of replacing them with a theory more reasonable, simple, consistent, and truthful than any which have preceded it.

HENRY F. HOLT.

6, King's Road, Clapham Park.

#### ANDREAS ALCIATUS.

It is a singular circumstance, and one which I believe has not been hitherto noticed, that whilst very numerous editions, to the amount of seventy or eighty or even more, of the *Emblems* of Andreas Alciatus, or Alciat, were published in the various countries of Europe during the sixteenth and



early part of the seventeenth centuries, in France, Germany, Holland, the Netherlands, Italy, Spain, &c., not a single edition of them, even to the present day, has ever been printed in our own country; and with the sole exception of a manuscript version of them, made about the time of James I., formerly in the valuable emblematic collection of Joseph B. Yates, Esq. of the Dingle, near Liverpool, and now in that of H. Yates Thompson, Esq., his grandson, and not containing sufficient merit, I fear, to warrant its entire publication, I am not aware of any attempt having been made to translate or print them in England. How is this to be accounted for, when Whitney's *Emblems* had been printed so early as 1586, and those of Quarles, Peacham, Farley, Wither, and others had appeared in the first half of the seventeenth century? It is difficult to understand why some of the more celebrated of the foreign emblem writers were not reprinted and translated in this country, when such works as Brandt's *Ship of Fools*, the *Dialogues of Creatures Moralized*, and above all, the *Dance of Death* by Hollar, and the Bible cuts of him and Holbein, had become so familiarised to us in our own language. It is surprising, also, considering the great and wide interest excited by this class of literature abroad, the taste and ingenuity displayed in the engraving—the wit and scholarship brought out in the verses—and the general attraction of the subject—that they should not have formed a portion of our own staple literature, and been made the study of our own scholars and *literati*. Perhaps one cause may be the almost total disuse of the Latin tongue at the present day, in which the great majority of them are written, and its having become so completely a dead language. But since the dispersion of the Marquis of Blandford's library at White Knights in 1819, who had collected a valuable series of emblem books, which formed one of the *fasciculi* of his privately printed Catalogue, and that of the Rev. Henry White of Lichfield, who had a large collection of these books, which were sold with the entire library to Messrs. Harding, I am not aware of more than two or three persons, at the most, who have devoted their attention to this class of literature, of whom perhaps the chief, distinguished also by his learning, refined taste, and knowledge of foreign languages, is Sir William Stirling Maxwell, Bart., in his extensive and choice library at Keir. Now that the art of wood-engraving has been brought to such great perfection, together with the later discoveries of zincography and photolithography, why should not we have a classical edition of the *Emblems* of Alciat with the numerous woodcuts? and perhaps an English version of the same, accompanied by a bibliographical account of all the various editions, from the Clarendon Press at Oxford, or some of our other public presses or publishing societies?

The first edition of Alciat was printed at Milan in 1522, but I am not aware of the existence of any copy of this. The earliest copy I possess of this work is a very small one, containing only ninety-eight emblems, printed at Augsburg in 1531, which was given by Dr. Dibdin to the late Sir Francis Freeling, Bart.; and I shall be glad to learn if any other copy of this edition, or one as early, exists in any of our libraries in England, public or private.\* The next edition to this was, I believe, one of several printed at Paris by Christopher Wachel in 1534, which is also a scarce impression, and was followed by others in 1536, 1542, 1546, &c. The first French edition came also from the same press at Paris in 1536. I am quite aware that some of our English emblem-writers availed themselves of those of Alciat, but that is no sufficient reason why we should not have a complete edition of his work from an English press. T. CORSER.

#### MORE FAMILY.

Some months ago I found the following entries, relating to a family of the name of More, on two blank leaves of a MS. in the Gale collection, in the library of Trinity College, Cambridge. The class mark of the volume is "O. 2. 21." Its contents are very miscellaneous. Among other things is a copy of the poem of Walter de Bibbesworth, printed by Mr. Thomas Wright in his volume of *Vocabularies* from the Arundel MS. The date of this is early fourteenth century. The names of former possessors of the volume are "Le: Fludd" and "G. Carew;" the latter being probably Sir George Carew, afterwards Earl of Totness. The entries which I have copied are on the last leaf and the last leaf but one of the volume. I have added the dates in square brackets, and expanded the contractions:—

"M<sup>d</sup> quod die dominica in vigilia Sancti Marce Evangeliste Anno Regni Regis Edwardi quarti post conquestum Anglie quattodecimo Johannes More Gent. maritatus fuit Agneti filie Thome Graunger in parochia sancti Egidij extra Crepylgate london. [24 April, 1474.]

"M<sup>d</sup> quod die sabbati in vigilia sancti gregorii pape inter horam primam & horam secundam post Meridie eisdem diei Anno Regni Regis Edwardi quarti post conquestum Anglie xv<sup>o</sup> nata fuit Johanna More filia Johannis More Gent. [11 March, 1474-5.]

"M<sup>d</sup> quod die veneris proximo post Festum purificationis beate Marie virginis videlicet septimo die Februarij inter horam secundam et horam terciam in Mane natus fuit Thomas More filius Johannis More Gent. Anno Regni Regis Edwardi quarti post conquestum Anglie decimo septimo. [7 Feb. 1477-8.]

"M<sup>d</sup> quod die dominica videlicet vltimo die Januarij inter horam septimam et horam octauam ante Meridie Anno regni Regis Edwardi quarti decimo octauo nata fuit Agatha filia Johannis More Gentilman. [31 Jan. 1478-9.]

"M<sup>d</sup> quod die Martis videlicet vj<sup>to</sup> die Junij inter horam decimam & horam vndecimam ante Meridie natus fuit

[\* The edition of 1531 is in the British Museum.—ED.]

Johannes More filius Johannis More Gent. Anno regni Regis Edwardi quarti vicesimo. [6 June, 1480.]

"Me<sup>d</sup> quod die lune viz. terci<sup>o</sup> die Septembris inter horam secundam & horam terciam in Mane natus fuit Edwardus Moore filius Johannis More Gent. Anno regni regis Edwardi iiii<sup>a</sup> post conquestum xxj<sup>o</sup>. [3 Sept. 1481.]

"M<sup>d</sup> quod die dominica videlicet xxij<sup>o</sup> die Septembris anno regni regis Edwardi iiii<sup>a</sup> xxij<sup>o</sup> inter horam quartam & quintam in Mane nata fuit Elizabeth More filia Johannis More Gent." [22 Sept. 1482.]

It will be seen that these entries record the marriage of a John More, gent., in the parish church of St. Giles, Cripplegate, and the births of his six children, Johanna, Thomas, Agatha, John, Edward, and Elizabeth.

Now it is known that Sir Thomas More was born, his biographers vaguely say, *about* 1480 in Milk Street, Cheapside, which is in the parish of St. Giles, Cripplegate; that he was the son of Sir John More, afterwards Lord Chief Justice, who, at the time of his son's birth, was a barrister, and would be described as "John More, gent.," and that he had two sisters, Jane or Joane (Wordsworth's *Ecol. Biog.* ii. 49), married to Richard Stafferton, and Elizabeth, wife to John Rastall the printer, and mother of Sir William Rastall (born 1508), afterwards Lord Chief Justice of the Queen's Bench.

The third entry above given records the birth of Thomas, son of John More, who had been married in the church of St. Giles, Cripplegate, and may be presumed to have lived in the parish. The date of his birth is Feb. 7, 1477-8; that is, according to modern reckoning, 1478, and therefore "*about* 1480." Oddly enough, the day of the week in this entry is wrong. It is Friday, which in 1477-8 was Feb. 6. But Thomas was born between two and three in the morning of Saturday, Feb. 7. The confusion is obvious and natural.

The second and last entries record the births of his sisters Johanna and Elizabeth. The former of these names appears to have been a favourite in the family of Sir John More, and was the name of his grandmother, the daughter of John Leycester.

I may add, that the entries are all in a contemporary hand, and their formal character favours the supposition that they were made by some one familiar with legal documents, and probably by a lawyer.

This remarkable series of coincidences led me at first to believe that I had discovered the entry of the birth of Sir Thomas More. But, upon investigation, I was met by a difficulty which at present I have been unable to solve. In the life of the Chancellor by Cresacre More, his great-grandson, the name of Sir Thomas More's mother is said to have been "Handcombe of Holliwell in Bedfordshire." This fact is not mentioned by

Roper, who lived many years in his house and married his favourite daughter, or by any other of his biographers. The question, therefore, is whether the authority of Cresacre More on this point is to be admitted as absolute. He was not born till nearly forty years after Sir Thomas More's death, and his book was not written till between eighty and ninety years after it. We must take into consideration these facts in estimating the amount of weight to be attached to his evidence as to the name of his great-great-grandmother.

Were there then two John Mores of the rank of gentlemen, both apparently lawyers, living at the same time in the same parish, and both having three children bearing the same names; or was John More, who married Agnes Graunger, the future Chief Justice and father of the future Chancellor? To these questions, in the absence of Cresacre More's statement, the accumulation of coincidences would have made it easy to give a very positive answer. Is his authority to be weighed against them?

Stapylton's assertion that Sir Thomas More had no brothers presents no difficulty, as they may have died in infancy. The entries which I have quoted would explain why he was called Thomas, after his maternal grandfather.

If any heraldic readers of "N. & Q." could find what are the arms quartered with those of More upon the Chancellor's tomb at Chelsea they would probably throw some light upon the question. Mr. Hunter describes them as "three bezants on a chevron between three unicorns' heads."

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

#### CHAUCER'S "CANTERBURY TALES."

FOLK-LORE AND THE BELIEF IN FAIRIES.

The quotation from the Wife of Bath given by J. H. C. (4th S. ii. 196), in which Chaucer, with a touch of irony, makes that heroine give the "holy freres" and "limitours" credit for banishing sprites and fairies from England, is not verified by Irish experiences. The "holy freres" are nearly as numerous, and quite as powerful, as ever in Ireland, and yet the popular belief is, that elves of all kinds abound in the country. The peasants here, too, like those of Scotland mentioned by J. H. C., avoid mentioning the word "fairy," and use instead the complimentary term "good people," generally accompanying it with a pious "God save us!" and the sign of the Cross. A ruined church in the neighbourhood of Tralee was, according to antiquaries, originally a temple consecrated by the Tuath da Dananns to the worship of the sun. A Lismore (great rath or fort) and a Killeen (old burial-ground for unbaptized children) are found in the same district, which



has the reputation of being the favourite resort of fairies and apparitions of all kinds, in the shapes of men and beasts. After nightfall, few of the peasantry care to cross the fields thereabouts. A curious remnant of the old pagan Celtic superstition and customs is the desire of dying people to have new garments made for them, which in some mysterious way they imagine will prove available in the next world. A very old Irish nurse, shortly before her death, entreated a relative of mine to purchase for her a large blue cloth cloak, such as the peasant women of the west wear on a journey to market, fair, or chapel. My relative, who knew that the woman was bedridden and could not possibly live long, endeavoured to induce her to accept, instead of the superfluous article, money to purchase better nourishment or additional comforts for the remaining days of her life; but nothing would satisfy but the cloak. The dying woman anxiously pleaded her belief that if she died without the garment in question here, she would be without it in the next world. The request was granted, and I rather think the cloak was placed over the winding-sheet in the coffin.

But even when the clothes are not buried with the corpse, they are still supposed to be serviceable to the departed, as the following incident will show: A lady, living in a remote part of the county of Cork, died, and some plain warm dresses of hers were given to a poor woman in the neighbourhood who was in much need, apparently, of such assistance. She accepted the gifts, but the donor observed after a little time that they were not used, and that the woman was as ill-clad as usual. When asked why she did not wear the clothes which had been given to her, she replied in a deprecating tone of pity,—"Shure the dear lady would be wanting them clothes herself where she was"; and it actually appeared that the dresses were carefully laid aside in their earthly owner's house for the use and benefit of their former owner in another state of existence. So much for the superstitions of the benighted wild Irish.

In fashionable suburbs of London, amidst polite and educated circles, I can truly say I have seen them surpassed. An English lady, well-informed, intelligent, and displaying on most matters sound judgment and common sense, whom I knew some years ago at the West-end, was a firm believer in fairies, and a subscriber to a monthly magazine entitled *The Spiritual Herald* (edited by a retired colonel), the pages of which were filled with accounts of visions of sprites, and elves, and spectres. The book had an extensive circulation. The wife of an eminent English judge once showed me a sheet of paper covered with a collection of short prayers to the Blessed Virgin, with an explanation prefixed to each, telling how it had been miraculously dropped from heaven near

sacred localities at Rome and Jerusalem, and promising that any one who wore on his person a copy would be safe from shipwreck, accidents by fire, the bites of venomous reptiles, or a violent death. It was added, that if the paper was placed under the body of a "possessed person," the "evil spirit would depart." The faith in a relic of St. Francis, displayed by the dying man in *Le Récit d'une Sœur*, Romanists would endeavour to justify by that text in Scripture which tells of cures wrought by the shadow of Paul falling on the sick, &c. All that is a scriptural controversy, not to be discussed here; but the extraordinary developments of fetish worship I have mentioned are quite another thing. The prayers and explanations were absurd, ungrammatical, and ill-spelt. As far as I know, the lady who showed them to me had no authority to give as to their ever having been known at Rome or Jerusalem, yet she and her educated aristocratic friends wore them with reverential awe, and distributed them amongst their friends.

Extremes meet, and there certainly is a wonderful similarity between the fashionable mob and the real, ignorant, unwashed multitude.

HIBERNIA.

THE REV. W. HAZLITT, A.M.: AN ORIGINAL LETTER TO A FRIEND.—It was my good fortune, about a year ago, to meet with a letter written by my great-grandfather in 1814 to his friend Mr. Thomas Ireland, of Wem, Salop. It is the only thing of the kind, so far as I know, in existence; as the letters, which were in the possession of the family, written by Mr. Hazlitt to his more famous son, the critic and essayist, were allowed to go to the printer many years ago and were lost:—

"Dear Sir,

"Three weeks of my brittle life passed away last Saturday since I received your friendly epistle. May God assist me so to spend the remainder of it, that death will be to me a passage to a new and eternally happy life. I should have written to you sooner, if I had supposed that you wished me to do so. I now thank you for your favour, and for your kindness in forwarding to me a letter from one of my old friends in America. I thank you also for the potatoes, though I never received them, as you did not direct them according to my desire to my son William's.\* John† being at Manchester, his servant, thinking them probably for the use of the family, I presume made use of them. We were all pleased to hear from you that all our former friends were well. We continue here in much the same state in which we were, when I wrote to you last. Your having been at London lately, and not calling upon us here, was a disappointment to us. When you arrive there again, I hope that you will find or make time to gratify us. I should not be sorry if the inquisitor Ferdinand was once more in his old prison in France, and that any other person was

\* In York Street, Westminster.

† John Hazlitt, the miniature-painter, who lived in Great Russell Street, Bloomsbury.

King of Spain who has any justice and humanity. Having nothing of consequence to communicate, I only add, that we all unite in friendly respects to all your family, and to all those whose remembrances you transmitted to me, besides J. Cooke of Nonelly and Mrs. Keay. I remain, my dear friend, most affectionately yours,

"W. HAZLITT."

"Addlestone, 9th August, 1814.

[Endorsed]

"M<sup>r</sup> Tho<sup>s</sup> Ireland,  
Wem,  
Shropshire."

W. CAREW HAZLITT.

MANX LINES ON MANX FAIRY STEAMER.—On August 31, 1853, the Manx Fairy steam-packet of the port of Ramsey made her first trip from the port of Liverpool to Ramsey, beating the Mona's Queen to Douglas by eleven minutes; and on the following morning, September 1, 1853, the Manx Fairy departed from Ramsey harbour for Liverpool port.

On the occasion of the Fairy's first trip, some Manx lines were printed with an English translation, and a man was singing them ballad-fashion, when feeling a little curiosity, I gratified it by obtaining a copy, a transcript of which I annex, Manx and English; and should your pages not be better occupied, perhaps you will accord space for insertion thereof.

There were also some squib "portraits" in verse in consequence of the Fairy's victory; and possibly some of your correspondents can add other incidents connected therewith. J. BEALE.

Manx.

"Oh, Mannin veg veen, ta my chree shill lhiat hene,  
As bwooisal dhyt mie son dy braa;  
As tra hed ym, my annym goit voym,  
Bee'm bwooisal shill mie da Rumsaa.  
Ta'n 'Ferish' er roshtyn dy biau voish shenn hostyn,  
Ny queelyn eek tappee chyndaa;  
As laadit dy slich va shin fakín dy v'ee,  
Ooilleey bwooisal cree mie da Rumsaa."

English.

"Oh, Mona, my darling, my heart is still thine,  
My blessing upon thee I pray;  
And when I am dead, and my spirit is fled,  
Success unto Ramsey I say.  
The 'Fairy' has come, and swiftly has run,  
Her paddles go quickly around;  
Well loaded she were with passengers rare,  
All wishing success to the town."

RING POSY.—In Cooper's *Life of Lady Arabella Stuart* (vol. i. p. 169), I found the following posy (of his own composition) was presented by Edward Seymour to Lady Katherine Grey, on a ring of gold made of five links:—

"As circles five by art compact show but one Ring in sight,  
So trust untith faithfull mindes with knot of secret-might;  
Whose force to breake but greedie Death no wight possesseth power,  
As times and sequels well shall prove; my Ring can say no more!"

W. M. M.

NEW POEM ATTRIBUTED TO MILTON.—How is it that the critics who have so busily canvassed the "epitaph" have not pointed out that if the poem be Milton's, Dante will keep him company, and perform the miraculous feat of Moses in respect of Helicon by turning that rock into a fountain of water?—

"Or convien ch' Elicona per me versi,  
E Urania m' aiuti col suo coro,  
Forti cose a pensar, mettere in versi."  
*Purgatorio*, canto xxix. v. 40.

P. Baldassare Lombardi in his comments says:—

"Elicona è giogo in Parnaso, ove nasce il fonte Pegaseo, dedicato alle Muse, onde il Poeta prese il giogo per il fonte."

C. A. W.

Mayfair.

*Blubbering*.—In his *Aglaura*, first printed in 1638, Suckling employs this word precisely in the same way as P. M. or J. M. employs it nine years later:—

"Zirif: So rises day blushing at night's deformitie;  
And so the pretty flowers blubber'd with dew,  
And over washt with raine, hang downe their heads."

W. CAREW HAZLITT.

BERENGARIA OF SICILY.—In Le Mans Cathedral is the tomb of Berengaria of Sicily, queen of Richard I., which was brought from the Abbey of Epan, and is still in fair preservation, at least so far as the figure is concerned. The base of the tomb is ornamented with quatrefoil-shaped tracery, and the effigy is mounted upon a block of black marble, bearing this inscription:—

"Mausoleum istud serenissimæ Berengarie Anglorum Reginae hujus cenobii fundatrici inclite restauratum et in augustiorem locum hunc translatum fuit, in eoque recondita sunt ossa hæc quæ reperta fuerunt in antiquo tumulo, die 27 Maii anno Domini 1672. Ex Ecclesiâ Abbatiali de pietate Dei translatum fuit et depositum in Ecclesiâ Cathedrali die 2 decembris 1821."

On entering the fine old doorway at the end of the south transept, the tomb is seen on the left hand, placed against the wall, near to the corner of the south aisle. The figure, which is large, is crowned and dressed in a long robe fastened with a narrow girdle. In the hands is a block of stone, upon which is carved what appears to be the recumbent effigy of a man. The feet of the queen rest upon a lion and a lamb, the former trampling upon the latter. The entire figure is perhaps larger than the ordinary size of such monuments.

G. W. M.

MELES.—Although I am not confident, I am inclined to suggest that the Georgian *mili* = a water-channel or canal, may be the source from which the name of the Meles is derived. Smyrna was an acknowledged Amazonian city, and the lower course of the Meles in the plain may be compared to a water-channel or irrigating canal.



I consider the present Smyrna, or rather Mount Pagus, as the true Smyrna. HYDE CLARKE.  
32, St. George's Square.

A COLLECT AND LORD'S PRAYER BEFORE SERMON.—Herrick, in his *Noble Numbers*, seems to refer to this unauthorised practice in a short poem headed

"THE NUMBER OF TWO.

"God hates the duall number; being known  
The lucklesse number of division;  
And when He blest each sev'ral day whereon  
He did His curious operation;  
'Tis never read there, as the Fathers say,  
God blest His work done on the second day;  
Wherefore two prayers ought not to be said,  
Or by ourselves, or from the pulpit read."

*The Poetical Works of Robert Herrick*, p. 570.

W. H. S.

Yaxley.

### Queries.

#### FRENCH ALPHABET:

TREASURE OF THE FRENCH TONGUE, 1592-1647.

I have a small volume bearing on the first page the following title:—

"The French Alphabet, Teaching in a very short time, by a most easie way, to pronounce French naturally, to read it perfectly, to write it truly, and to speak it accordingly. Together with the Treasure of the French Tongue, containing the rarest Sentences, Proverbs, Parables, Similies, Apothegmes, and Golden Sayings of the most excellent French Authours, as well Poets as Orators. The one diligently compiled, and the other painfully gathered and set in order, after the Alphabetical manner, for the benefit of those that are desirous of the French Tongue. By G. D. L. M. N. London: Printed by A. Miller, and are to be sold by *Tho. Vnderhill* at the Bible in Woodstreet, 1647."

Then follows an "Epistre," "A Tres-Illystre, et Tres-Heroique Le Sieur Henry Walloppe Chevalier & Tresorier General de sa Serenissime Majesté en Irlande," dated "De Londres ce 11 de Aoust, 1592," and signed "G. Delamothe N.," succeeded by an "Anagramme," a "Quatrain," and a "Sonnet Acrostiche" on "Henry Walloppe" by the said "G. Delamothe N." Then "An Epistle to the Reader, Warning him of the Method that he ought to keep in learning the French tongue," "A Table of the things contained in this Book;" and, after 159 pages of English and French devoted to the exposition of "The French Alphabet," a second title-page as follows:—

"The Treasvre of the French Tongve, containing the rarest Sentences, Proverbs, Similies, Apothegmes, and Golden Sayings, of the most excellent French Authours, as well Poets as Oratours. Diligently gathered, and faithfully set in order after the Alphabetical manner, for those that are desirous of the French Tongue. By G. D. L. M. N. London: Printed by Abraham Miller, 1647,"

followed by an "Epistre," "A Tres-Noble et Tres-Vertueuse Damoiselle Madamoiselle Fasbyrga," dated "De Londres ce 11 d'Aoust, 1592,"

and signed "G. De la Mothe N.," this portion being brought to a close after fifty-nine pages of English and French displaying "The Treasvre of the French Tongve."

I now proceed with a few notes and queries on the said dual volume.

1. *Note*. On each title-page is 1647, and each "Epistre" is dated 1592.—*Query*. How can the fifty-five years be explained, seeing that the edition appears to be the first?

2. *Note*. "G. D. L. M. N." is partly solved by the subscriptions to the "Epistles."—*Query*. What would be the extension of the N.?

3. *Note*. On the third page of the "Epistle to the Reader" he advises him to know if certain letters or syllables "must be sounded after the English fashion or no," and "why pronounced or not."—*Query*. As the *no* implies dubiousness, and the *not* certainty, will this difference account for the complaint of "M. A. B." on p. 112, *anté* (4th S. ii.)?

4. *Note*. There were then but twenty-two letters in the French tongue, nor was there the semicolon punctuation, nor the letter *k*.—*Query*. When was the semicolon adopted? and when did letter *k* obtain a place not only in the French alphabet but many other European alphabets?

5. *Note*. On p. 142 of the "Alphabet," the tailor says, "Trust to me. Where is your stuff? Will you see them cut before you?"—*Query*. Was it customary in those days for tailors to measure and cut out on the spot?

6. *Note*. On p. 146 of the "Alphabet," the barber asks, "Shall I make cleane your eares? Will you have your face and neck washed?"—*Query*. Was it customary for barbers to clean ears and wash faces and necks in those days?

7. *Note*. On p. 24 of the "Treasure" occurs, "The thing seldom seen is accounted dear"="La chose guere vevé est chere tenué," on p. 29.—*Query*. Was this the origin of the saying "Though lost to sight, to memory dear"? (See 4th S. i. 77, 161.)

8. *Note*. On p. 32 of the "Treasure" occurs "The Lord of heaven hath at his gate two great tuns, from whence doth raine all that brings to men the cause, both of their joy and also pain."—*Query*. Is the same idea used and explained elsewhere?

9. *Note*. On p. 40 of the "Treasure" is found "We ought to love those better that be beholding to us, then those to whom we be beholding."—*Query*. Can any other instance be adduced of the active participle *beholding* being used for the passive form *beholden*?

10. *Note*. On p. 54 of the "Treasure" is this sentence: "The more saffron is trodden under foot the better it is."—*Query*. Why? and what is the application of the saying?

11. *Query*. As the *finis* French page 59, contain-

ing the French of twenty-six sentences on the *finis* English page 58, is missing, is the book of sufficient value to desire the possession of the missing French? J. BEALE.

#### ANTIQUITIES OF HYTHE.

During a short run round to Saltwood and Lympe, in this neighbourhood, I was much struck with the appearance of a large block of stone which stands in Hythe, at the corner of Chapel Street, adjoining Bartholomew's Hospital. It has been used as a "mounting block" for equestrians; but cannot, as I think, have been originally placed, or even left there, for that purpose. It has occurred to me to inquire whether this was ever a Roman milestone? One authority, now before me, states that Hythe stood "at the end of Stone Street." I am unwilling to rely upon this assertion, without confirmation, because Hythe is not in the straight line from Lympe to Canterbury; but if the statement be true, then Hythe must certainly at one time have had its *milliarium*. Perhaps some experienced archaeologist will explain it further: with this hope I will just add that, if known, or thought to be such, care should be taken for its preservation, as in that case it may prove to be one of the most interesting objects of antiquity in these islands.

Let your readers pardon the following digression. Vortimer is said to have defeated Hengist "near the stone on the shore of the Gallic Sea" (*Gallicum fretum*). I am not aware that anybody really knows what this stone was, or where it was situated. Some say at Stonar, near Sandwich; again, there is Stone close to the sea-bank, in Oxney Isle, between Rye and Appledore.

Places in England now bearing the name of Stone in any form have most generally derived it from their situation somewhere on one of the old lines of Roman road; and this analogy might sufficiently account for the origin of the names of the two places above-mentioned, without necessarily implying a reference to any particular stone, such as the one in question "on the shore of the Gallic Sea."

The stone now alluded to, in the modern streets of Hythe, must have been at one time very close upon the sea-shore, which has here receded for nearly a mile. Could this have been the spot where Cæsar's standard-bearer, leaping from the galley, carried his victorious eagle ashore? Such stones are interesting monuments anywhere, and we have not too many of them: there is one *milliarium* at Leicester; another, called London Stone, in Cannon Street, City; a similar block is to be seen in Westminster Abbey, called the Royal Stone of Scone; another very peculiar one, called the Treaty Stone, outside the city of Limerick.

Circumstances that induce me to call attention to this one in particular, are:—1. That Hythe may have been Cæsar's landing-place, and so commemorated, though the connection has been lost to history. 2. The huge hecatomb of skulls and bones now in the crypt of Hythe church may have been the relics of this sanguinary conflict alluded to between Vortimer and Hengist "on the shore of the Gallic Sea." A. H.

Folkestone.

"ADVICE TO A YOUNG OXONIAN."—A commonplace book, made up apparently about the end of the last century, contains the following lines:—

"Jason, on state affairs, seeks Corinth's shores,  
And in a wig the Hellespont explores.  
Creusa's skirts his fickle heart engage,  
And with a fan Medea vents her rage.  
His father's 'decent' ghost calm Hamlet hears,  
And o'er a teapot sheds his filial tears;  
The prostrate monarch, sunk in grief and shame,  
Mingles his tears with puns upon his name;  
In tedious rant bids towns, ponds, brooks farewell,  
And says he'll finish his discourse in hell.  
While his companions, mourning o'er their chief,  
Decline a substantive in sign of grief.  
The words are good: mind these, but do not flatter  
The classic coxcomb, nor applaud his matter."

*Advice to a Young Oxonian.*

Who wrote *Advice to a Young Oxonian* (Oxford, 1781)? I have seen only extracts from it, and wish to read the rest. I have tried the British Museum Catalogue under the heads "Advice" and "Oxonian," without success. The name of the author or any information as to the book will oblige. I shall also be glad to know the French plays so ridiculed. E. N.

#### ARISTOPHANES' SAYING.—

"It was a favourite saying of Aristophanes, the celebrated comic poet, that the best thing to be done with the lion's consort was to let her suckle her own whelps." *Wellington Journal*, Sept. 19, 1868.

A reference to the passage will oblige E. B.

BONDMAN.—Mr. Riley, in his excellent *Memoirs of London and London Life*, A.D. 1276-1419, states at p. 23, note 6, that the *nativus* of Early England was a man "born in bondage; the 'bondman' being so by contract; and the 'villein' being bound to service, as belonging to the land." Can any reader of "N. & Q." give me any authority for the above distinction between the bondman and the *nativus* "or born bondman," as Mr. Riley translates it? I have applied to Mr. Riley for one in vain, and never having seen one myself, I desire further information. Can any reader also give me any information about English bondmen after Fitzherbert's time—say 1520-3 A.D.?

F. J. FURNIVALL.

3, Old Square, Lincoln's Inn.



BUCHANAN'S "SCOTCH HISTORY."—In my edition of Buchanan's *Scotch History* (1727) beneath the author's portrait are these lines:—

"Tres Italos Galli senes vicere; sed unum  
Vincere Scotigenam non potuere virum."\*

To what do the first words refer? W. T. M.  
The Hawthorns, Garley, Reading.

DEARLOVE: LOVEJOY.—Can anyone suggest the derivations of these erotic patronymics, singularly common in Berks? Is the former from A.-S. *deor*, any wild animal, and *hlæve*, a hill?

MAKROCHEIR.

THE DUNLOPS OF GARNKIRK, NEAR GLASGOW. This old Lanarkshire family is now extinct in the direct male line in this country. The last two lairds in succession were father and son, and both were named *James Dunlop*. The father died in 1719; the son was born in 1697, and died at Garnkirk on August 3, 1769. The father appears to have been married twice; his first wife was named Lillias Campbell. She died August 1, 1709. It is believed that his second wife was Mary Douglas, widow of John Hunter, merchant, and collector of coss in Edinburgh.

The son was three times married. One of his wives is supposed to have been of the family of Maxwell of Southbar, Renfrewshire; another, of the Boyles of Shewalton, in Ayrshire; and a third, a daughter of Hamilton of Čochno, Dumbartonshire. But there is no authentic information whether these really were the names of the *second* wife of James Dunlop the father, or of the *three* wives of James Dunlop the son.

Would any correspondent of "N. & Q." be so kind as to elucidate all or any of these points, and give the real names of any of the wives, with the dates of the marriages, and deaths of the ladies? It would also be obliging if it can be stated who were the parents of the Mary Douglas referred to, who was the widow of John Hunter before mentioned. One of the wives of James Dunlop of Garnkirk, the son, died on or about April 17, 1759, but her maiden name is uncertain. Who was she? X. Y. Z.

BADGE OF AN ESQUIRE.—Gerard Leigh, in his *Accidence of Armorie*, p. 205, prints an engraving of a "sagittary geules, within an escalop argent," and states that "this is the badge of an esquire of England." Is this a mere fond invention of Master Gerard, or was this badge once used to mark the rank of an esquire, as the bloody hand is now used to indicate that of a baronet?

CORNUB.

GODWIN FAMILY.—In the marriages in the *Gentleman's Magazine* for 1757 is the following:—

[\* These commendatory lines on Buchanan are by Charles Utenhove, a learned person patronised by our Queen Elizabeth. He died at Cologne in 1690.—Ed.]

"Dr. Godwin to Miss Cottell of Crewkerne" (Somerset). Can any readers of "N. & Q." inform me who was this Dr. Godwin, and also *where* the marriage took place? Was he descended from the Godwins of Wookey and Wells? (Heralds' Visitation of Somerset, 1623.) A daughter of this gentleman married the Rev. — Hollis of Beccles and Winchester Cathedral.

T. JOHNSTON.

12, Upper Camden Place, Bath.

OLD ENGLISH HEDGES.—Examining the old hedges which, in spite of so-called "agricultural improvement," still exist to charm the eye of the artist and the lover of rural scenery—such as may be found in the Weald of Surrey, Kent, and Sussex—I have been struck with the great variety of trees and shrubs composing them. For many years past quickset is the only thing one has ever seen planted for a field hedge. Holly, yew, privet, &c., are used for gardens and shrubberies, but each kind is always planted separately. In an old hedge, such as I have alluded to, one may see on the same bank oak, elm, beech, maple, hazel, holly, ash, elder, blackthorn, whitethorn, dog-rose, and even more varieties. To have raised all these from cuttings, or from seed, must have required an amount of fencing and care such as one is apt to fancy would not have been bestowed on the formation of a hedge in old English times. Does any early work on husbandry describe the manner of forming field hedges? I was impressed with the fact of many of our hedges being of very old date when looking over the other day a beautiful MS. minutely describing a large manor in Essex. The volume contains carefully drawn and tinted maps of each farm, and in most cases their hedges are traced precisely as they exist at the present day. The survey is dated 1592.

Tusser, in his *Five Hundred Points of Good Husbandry*, has the following under "February." By kernel he probably means hazel-nut; but to raise the bramble from its seed is what one would hardly have expected:—

- "11. Buy quickset at market, new gather'd and small,  
Buy bushes or willow, to fence it withal;  
Set willows to grow, instead of a stake,  
For cattle in summer a shadow to make."
- "13. Now sow, and go harrow (where ridge ye did draw),  
The seed of the bramble, with kernel and haw;  
Which covered evenly, sun to shut out,  
Go see it be ditched, and fenced about."

J. DIXON.

THE GAMES OF "HOP-SCOTCH" AND "TIP-CAT."—Can any of your readers inform me whether these are old English games, and if so, where and when they are first mentioned? It appears rather strange that they are at the present day played by the native children in all parts of India in precisely the same manner as by English

children. In "hop-scotch" the ground is marked out in the identical squares and divisions that I remember in my early schoolboy days in England. The "tip-cat" is also of the same shape, and used in the same way. The question is, did the English bring these games to India, or did they introduce them from India to England, or are they of unknown date in both countries? W. H. W.

Benares, August 24.

**HURST CASTLE.**—Why is this castle so named? The word *Hurst* I know means a wood, but such a derivation seems totally out of character here, where there are no trees near, the bare downs of the island and the long shingly beach on the mainland being totally bare. If it is so, never was there a clearer case of *lucus a non* in every sense.

It occurred to me recently that the word probably is not *Hurst* but *Hrust*, the Northern name for a *race* or *rush* of water (the *Roost of Sumburgh*, for instance), which would be natural and appropriate. This emendation is simple, but I have never heard or seen it before; and so commit it to "N. & Q.," asking in return if there is any mention of the promontory by name before the castle was erected by Henry VIII. E. KING.

Lylington, Hants.

**PORTUGUESE BIOGRAPHIES.**—What separate Biographical Dictionaries are there of eminent Portuguese characters, and of which of them have French or English translations been published? R. R. W. ELLIS.

Starcross, near Exeter.

**PRIMROSE: ASH-TREE.**—Somewhere I have read an authenticated account of a parish in which the primrose was never known to grow wild. Can any of your readers state the part where such a singular phenomenon exists? Also, where the ash-tree cannot be made to last longer than a year or two? JAMES WATSON.

Sunninghill.

**QUOTATIONS.**—Where do the following passages occur?—

"Where is thy horn of battle, that but blown,  
Brought every chief of Afric from his throne,  
Brought every spear of Afric from the wall,  
Brought every charger barded from the stall."

"Immortal gods, I crave no pelf;  
I pray for no man but myself;  
Grant I may never prove so fond,  
To trust man on his oath or bond."

[Shakespeare, *Timon of Athens*, Act I. Scene 2.]

"They who heard the war-notes wild  
Hoped that one day the pibroch's strain  
Should play before the hero's child,  
While he should lead the tartan train."

JONATHAN BOUCHIER.

**"THE SHRUBS OF PARNASSUS."**—I would feel much obliged for any information respecting the author of the following work. I can find no men-

tion of it in Watt's *Bibl. Brit.* or Lowndes' *Bibl. Man.*:—

"The Shrubs of Parnassus, consisting of a Variety of Poetical Essays, Moral and Comic, by J. Copywell of Lincoln's-Inn, Esq. London: Printed for the Author, and sold by J. Newbery at the Bible and Sun in St. Paul's Church Yard, MDCCCLX."

Amongst the list of subscribers, the names of D. Garrick, Sam. Johnson, A. Murphy, Dr. Smollett, B. Thornton, and other celebrities occur.

R. C.

Cork.

**SPADE GUINEAS.**—What can be the reason that a spade guinea is considered more of a curiosity or of value than some other—say Queen Anne of 1714, or George II. of 1734? (*Vide* "N. & Q." 3rd S. i. 230, 299.) GLWYSIG.

**THE TAROT.**—I cannot anywhere find any scientific explanation of the hieroglyphics of *The Tarot*, and of the manner of reading them, except in the following passage from *Dogme et Rituel de la Haute Magie*, vol. ii. p. 355:—

"La manière de lire les hiéroglyphes du Tarot, c'est de les disposer soit en carré, soit en triangle, en plaçant les nombres pairs en antagonisme et en les conciliant par les impairs. Quatre signes expriment toujours l'absolu dans un ordre quelconque et s'expliquent par un cinquième. Ainsi la solution de toutes les questions magiques est celle du pentagramme, et toutes les antinomies s'expliquent par l'harmonieuse unité."

Perhaps some of your readers may chance to have read the book, and could favour me with some explanation of this obscure paragraph. OSEPHAL.

**THE "T MAN."**—Will some veteran novel-reader help me to the title of a *set* of tales, one of which bore this quaint designation? To the best of my recollection, no author's name was affixed to the work, which consisted of detached stories of various lengths, after the manner of *Tales of a Traveller*, *Highways and Byeways*, &c. &c., and may (for aught I know) have been published about the same period. But in the early days, when the well-thumbed copy of "The T Man" (from a watering-place library) procured me so much entertainment, I took small note of the "whens" or even the "wheres" of publication. I have therefore no data of the kind to go by or to give. I can only so far refresh the memories which I hope may refresh mine, as to state that the T Man was a thriving grocer in the city of London, besides being an ardent admirer of the younger Pitt. The story culminated in that great minister's obtaining a pardon for the handsome young sailor beloved by the T Man's daughter, whom "untoward circumstances" had entangled in the mutiny at the Nore.

NOELL RADECLIFFE.



### Queries with Answers.

DANIEL DE FOE.—At a banquet given to the Corporation by the Mayor of Halifax on Tuesday evening, one of the speakers, James Bowman, Esq., J. P. and Borough Treasurer, in speaking of old Halifax worthies, said that Daniel De Foe lived for some time in Halifax, and there, in a street called Cheapside, wrote his celebrated work *Robinson Crusoe*. As the same assertion has been publicly made before, and is, I believe, inserted in one of the local histories, will you or any of your readers be able to adduce any proof of the above assertion with respect to De Foe's having written his now celebrated work in Halifax?

J. WATSON.

Halifax.

[There is no reason to doubt that Dr. Watson, the author of the *History of Halifax* (1775) is correct as to one fact, stated on p. 471 of his work, namely, that Daniel Defoe resided for some time at the Rose and Crown, Back Lane, in that town: how long we cannot say, but probably some portion of the latter part of the year 1712. Watson, however, is obviously in error when he states that Defoe there wrote his poem *Jure Divino*, which was published in 1706, and equally so in stating that in Halifax he wrote his celebrated work *Robinson Crusoe*, which was not published until 1719.

Halifax is by no means alone in claiming to have been the birthplace of this work. Among other claimants of the honour is Gateshead in Durham; the Tower of London; a house in Harrow Alley, Whitechapel Market; and a cottage in the little village of Hartley in Kent. We have every reason to believe that Defoe wrote this famed work in the study of his own house at Stoke Newington; and we know that this is the conviction of our valued correspondent MR. WILLIAM LEE.

The only works Defoe is likely to have written in Halifax are two pamphlets, *A Seasonable Caution against the Insinuations of Papists and Jacobites in favour of the Pretender*; and, *Hannibal at the Gates; or, the Progress of Jacobitism. With the Present Danger of the Pretender*. We believe that the Rose and Crown at Halifax no longer exists.]

JOSEPH FLETCHER, of Wilbie, Suffolk, author of *The Perfect-cursed-blessed Man* (1629).—Having been fortunate enough to recover considerable new information on this old worthy, I am anxious to pursue lines of inquiry opened up thereby. Toward this I shall be much obliged by correspondents of "N. & Q." communicating anything bearing on these points:—

(1.) He married on May 10, 1610, Grace Ashley, daughter of Hugh Ashley, Vicar of St. Margaret's, Ilket's Hall. What Ashley's are these? and where is Ilket's Hall?

(2.) The *Perfect-cursed-blessed Man* is dedicated to Sir Anthony Wingfield, Knight-Baronet (1629),

to whose father Fletcher had been "chaplain." Who were these Wingfields?

(3.) *Christ's Bloodie Sweat* is dedicated to "William, Earle of Pembroke," &c. (1613.) Can any one distinguish for me this member of the Pembroke family? ALEXANDER B. GROSART.

15, St. Alban's Place, Blackburn.

[1. Ilketshall is a district in Wangford hundred, Suffolk, containing the parishes of St. Andrew, St. John, St. Lawrence, and St. Margaret. Davy (Suffolk MSS.) in his account of the parish, has no notice of Hugh Ashley, the vicar of St. Margaret's.

(2.) The Wingfields were lords of the manor of Wilby from the early part of the fifteenth century till the middle of the seventeenth. Sir Anthony Wingfield died on July 30, 1638.

(3.) William Herbert, third Earl of Pembroke, born in 1580 and died in 1630. "He was," says Antony Wood, "not only a great favourer of learned and ingenious men, but was himself learned, and endowed to admiration with a poetical geny, as by those amorous and poetical aires and poems of his composition doth evidently appear." There is a portrait and some account of the Earl in Walpole's *Royal and Noble Authors*, ed. 1806, ii. 249: consult also Collins's *Peerage*, ed. 1812, iii. 123.]

ANCIENT USE OF THE CROSS.—In an article entitled "Christian Thought embodied in Christian Art" in the October number of *St. Paul's Magazine*, it is stated that "it was by no means among the Egyptians only that the cross was a sacred emblem before the time of Christ." Can any of your correspondents inform me by what other nations it was used, and of what it was the emblem?

LUMEN.

[The cross was a symbol widely disseminated through the world long anterior to the introduction of Christianity; but scarcely two authors are agreed either as to its origin or meaning. The *crux ansata* of Egypt is supposed to be derived from the *phallus*, which is the symbol of life and prolific energy. The cross on the lintel of a subterranean gate in the Pelasgic walls of Alatrium, in Latium, is like the former, a combination of Phalli, and, according to Müller (*Ancient Art*, p. 627), was a kind of amulet to ward off the "dreaded invidia" (the phallus being used for that purpose at a later period). The Buddhist cross *Swastika* is composed of two letters, *su* and *ti*, or *suti*, which is the Pali form of the Sanskrit *svasti* (i. e. "it is well," or "so be it"); it is a symbol of resignation. In Persia and Assyria the cross is the abridged form of the *feroher*, or emblem of the Deity. In Scandinavia the cross is the battle-axe of Thor. The cross is also a distinctive sign on several Mexican hieroglyphs. The Maltese cross has been found at Otusco, in Central America. Some of the North American savages to this day tattoo their bodies with crosses. In Sir Gardner Wilkinson's work on *The Shari*, a tribe of Northern Arabia are represented with crosses on their robes—a device which he shows was in use among that people 1500 B.C. Vide *Gent's Mag.* vol. xv.

pp. 78-80 (Third Series); Rossellini's *Egypt, passim*; Smith's *Dictionary of the Bible*, i. 364, art. "Cross," and the works cited by the writer, the Rev. F. W. Farrar, M.A., Assistant Master of Harrow School.]

ROGERO'S SONG IN THE "ANTI-JACOBIN."—There is a story, I forget where told, that Canning wrote the first five stanzas of this famous squib, and that Pitt, coming into the room at Wright's, 169, Piccadilly, where the *Anti-Jacobin* was edited, improvised the final stanza, which is certainly the best:—

"Sun, moon, and thou vain world, adieu!  
That kings and priests are plotting in:  
Here, doom'd to starve on water-gruel,  
never shall I see the U-  
niversity of Gottingen!  
-niversity of Gottingen!"

I have a complete set of the *Anti-Jacobin*. "The Rovers," which contains this song, is commenced in No. 30, June 4, 1798. This sixth stanza does not appear. Will any one inform me where it was first printed, and who is its author?

MAKROCHEIR.

[Our correspondent will find in our 2nd S. vi. 324 the statement to which he refers as to Pitt having written the stanza in question; and in the article two additional stanzas are printed. We cannot say when the stanza first appeared in print, but in the earliest edition to which we have an opportunity of referring, viz. 12mo, 1799, and which, as it does not specify what edition it is, may reasonably be presumed to be the first, the stanza will be found. If our correspondent is anxious to identify the authorship of the various pieces, he would do well to consult the interesting articles upon them in the third vol. of our First Series by the late MR. JOHN WILSON CROKER, MR. MARKLAND, and MR. HAWKINS.]

GULE OF AUGUST.—The first day of August is in some public records called "Gula Augusti"; and Edward I. summons the array to be at Carlisle "Le Lendemaïn de la Gule Aust." What is the origin and meaning of the term?

B. L. W.

[The Gule of August, or Lammas-day, one of the four great pagan festivals, probably celebrated the realisation of the first fruits of the earth. When Christianity was introduced, the day continued to be observed as a festival on this account, and called *Hlaf-mas*, subsequently shortened into Lammas. In Latin the name of the day is called "Festum Sancti Petri ad Vincula."

Dr. Pettingal (*Archæologia*, ii. 67) derives *Gule* from the Celtic *Wyl*, or *Gwyl*, signifying a festival or holiday, and explains "Gule of August" to mean no more than the holiday of St. Peter ad Vincula in August. This is confirmed by Blount, who tells us that Lammas-day (August 1), otherwise called the Gule, or Yule of August, may be a corruption of the British word *Gwyl Aust*, signifying the feast of August. Vide Brand's *Antiquities*, and Hampson, *Medii Ævi Kalendarium*.]

SIR WILLIAM CHAMBERS.—Can you give me any clue to the family or descendants of Sir William Chambers, architect? and had he a brother?  
SOMERSET HOUSE.

[By the lady to whom Sir William Chambers had been united early in life he had four daughters and one son. The eldest of his daughters was married to a son of Sir Ralph Milbank, a gentleman of a most respectable family in the north of England; the second to a Mr. Innis, a West India merchant; the third was united to a Captain Harward, an officer in the Guards; and the youngest to a Colonel Cottin; and his son married a daughter of the late Admiral Lord Rodney. No brother is noticed in *A Memoir of the Life of Sir William Chambers*, by Thomas Hardwick, Esq., 1825.]

JOHN CREMER.—Can you tell me where I shall find anything about John Cremer, abbot of Westminster circa 1310-15? or can any of your readers give me any information about him? OSPHAL.

[Some account of John Cremer, the alchymist, will be found in *The Lives of Alchymistical Philosophers* (Lond. 1815), page 15. He is commonly styled an abbot of Westminster, but his name is not to be found in the list of the abbots given by Dugdale and Neale. It appears that he and Raymond Lully lodged together for some time in the abbey of Westminster.]

ANONYMOUS.—Who was the author of *Attic Fragments*, London, 1825, 8vo? The same person wrote *The Modern Athens*. A prefatory notice is added from Pen y clawdd.

THOMAS E. WINNINGTON.

[By William Mudie.]

### Replies.

THOMSON'S "SEASONS."

(4th S. ii. 319.)

In answer to MR. KEIGHTLEY, I would say, first, that I should never think of objecting to such slight emendations as he here proposes, if required by grammar or good taste. Very different were such as I formerly vituperated; such as Bentley's on Milton, or (a flagrant example) those recently suggested in Gray's *Elegy* by the worthy Mr. R. E. Storer in his book on the Greek Testament.

The particular question suggested seems to me very perplexing. It is undeniable that the sentence beginning "If brush'd" is ungrammatical, and the "For" just below is illogical. "Oft too" would be just right.

But I doubt MR. KEIGHTLEY's assertion, that the earlier editions have a colon after "spies." I have what I take to be the earliest edition of the *Seasons*, with the "List of Subscribers," which in books of that period almost always marks, as I



suppose, a first edition; without the name of printer and publisher, simply "London, MDCXXX."

Now this is two years earlier than the first edition mentioned in Watt's *Bibliotheca Britannica*, and only two years later than the first separate edition of the "Spring": and in this the two above defects occur. The passage also is one which the author altered very considerably, in other respects, in later editions.

I have another copy of the *Seasons*, printed by A. Millar after the author's death, which was found among the books of Mrs. Montagu, the Bluestocking, by a Mr. Montagu, given by him to Lord Spencer, and by him to us. It had belonged to George Lord Lyttelton, who had it interleaved, and noted in the fly-leaf that (underlined by him), "*conformably to the will and intention of the author*," he (Lord L.) had made several corrections, transpositions, and omissions. My excellent ancestor did much more than this, for he put in a number of new lines and phrases of his own; no doubt exemplifying abundantly the evil tendency I have above spoken of.

Now in this book (which was never printed, all the corrections, &c., being in MS., but which I lent many years ago to Sir Harris Nicolas for an edition of Thomson which he meant to bring out, but which I believe he never did) the commentator did not stumble at the "For," but he perceived the fault before the line "If brush'd," and foisted in with a curative purpose the line "Now every bud expanding bursts to life."

I must add that I can by no means agree with Mr. KEIGHTLEY as to the certainty of Mr. Wright's emendation. It would probably do, though I have a clear feeling that, while to speak intransitively of "colonies extending" is perfectly right, "to extend a colony" or colonies, transitively is at least very awkward; and it can hardly be meant that "sons" and "colonies" are both nominatives and in apposition. On the other hand, I cannot conceive any one doubting that the old reading is highly and intensely poetical, though I admit it is a question whether the *trope* is not rather violent.

"Suns" means *climes*, of which there are many examples in Latin and in English: and it has here a great significance, as the word "gay" colonies evidently alludes to the *wings*, &c., of bees or other insects glittering in the sun. The word "on" is a trifle awkward, but by no means enough to condemn the passage. Of course the allusion to bees is equally preserved either way.

Hagley, Stourbridge. LYTTELTON.

ROTHSCHILD AT THE BATTLE OF WATERLOO.

(4th S. ii. 283.)

Although I concur with ELLICE in believing that Mr. Roworth was the first person who brought

to England the news of the victory of Waterloo from the *field*, I entertain considerable doubts whether his information could have enabled his employer to operate on the Stock Exchange, or conceal the news for any length of time.

Mr. Roworth could hardly have left the field of battle till about eight o'clock on the evening of the 18th. Ostend, his nearest port of embarkation, is some seventy-five miles distant, as the crow flies; and owing to the encumbered state of the roads, he had probably to make some *détour* to his right.

Now, in the *Quarterly Review* of June, 1845, p. 222, there is a most interesting narrative by the Knight of Kerry, by which it appears that at seven or half-past seven of the evening of the 18th he was in Ghent, when Sir Pulteney Malcolm requested him to proceed at once to England with the information then in his possession. The Knight—who, it will be observed, had thus about fifty miles' start of Mr. Roworth—on reaching Ostend at once embarked in a man-of-war which Sir Pulteney had placed at his disposal. After they had weighed they were overtaken by a *gendarme* in a boat, who stated that news had been received that the Duke was driving the French at all points. The Knight states that they had rather a slow passage to Deal, whence he posted to London, and arrived at the Admiralty at half-past four P.M. on the 20th. The Ministers were then at the Houses of Parliament, to which he at once proceeded. The Cabinet at once assembled in the Chancellor's private room, when the Knight communicated his intelligence. This was at once forwarded to the Lord Mayor, and became known on the Stock Exchange before the close of business.

Now, admitting that it is not unlikely that a smuggling-boat might beat the royal vessel, and that Mr. Roworth would have the advantage of the Rothschilds' unrivalled stud of horses distributed along the line from the coast to London, and lastly, that the Government information had to be transmitted from Westminster to the Mansion House, the question is, how long had the Rothschilds to operate on the funds before it was made known in the City, when it must at once have stopped the transactions? RUSTICUS.

"ST. CHRISTOPHER" CALLED "OF 1423."

(4th S. ii. 265, 313, 330.)

"Tempora mutantur, etc.," and has it come to this? Can it be true that A.D. 1868 has sounded the knell of the far-famed "St. Christopher," and that in the columns of the most interesting medium of literature the saint's dethronement is deliberately confirmed by such a heading as "called of 1423"?

Shade of Heineken forbid! and yet, on second

thoughts, you may as well save yourself the trouble, considering that three weeks have elapsed since the treason was proclaimed, and it yet remains unpunished, or rather unquestioned.

Although but an outsider, I resolved to take up a cudgel on behalf of the saint's claim to 1423, and, if possible, to successfully refute MR. HOLT's "pestilent heresy" in asserting that the well-known impression in the Althorp library had been taken by means of printing ink and a printing press. As you may readily imagine, I at once sought those sound authorities on whose support I had been accustomed to implicitly rely. Great, however, was my surprise when, on turning to Ottley, I found an unqualified admission that the "St. Christopher" had evidently been printed with a press.

Startled by this unexpected rebuff, I at once invoked the aid of the Althorp champion, the doctor of doctors—Dibdin; but only to meet with another confession equally startling, viz. that the "St. Christopher" was printed with *printing ink*; and that, unable to wriggle out of such an awkward fact, he had tried to make the most of it by declaring it to be "*the most ancient specimen extant of the use of printing ink*"! Rather too bad of the doctor, knowing as he must have done that printing ink had never been heard of in 1423. Still I felt one great resource was left to me in Mr. Noel Humphreys, our very latest authority; and buoyed up with the hope that, in his work at least, I might still find means wherewith to keep Heineken's laurels on his memory, I eagerly sought the pages devoted by Mr. Humphreys to "St. Christopher"; but there I met with my *quietus*, as you will readily admit, when I tell you what I found—Noel Humphreys' loquiter:—

"The impression of the 'St. Christopher,' although dated 1433 [it is not, by the bye, but as times go that is a mere trifle], is printed in regular *printing ink*, and is not, therefore, one of the original impressions of the block, as the oleaginous printing ink was then unknown."

This statement completed my defeat, and, in the language of the defunct Ring, "I threw up the sponge." On coming to, however, I found Mr. Humphreys possessed greater courage than I could muster; as, notwithstanding he disavowed the particular impression, he stuck to the "block," by declaring that the impression was certainly not taken at the time the block was executed! and probably not till long after printing ink, then unknown, had come into general use, when its advantages, combined with those afforded by the press, caused many old blocks to be reprinted from, which had long been thrown aside.

I tried hard to be convinced by such reasoning; but being obliged to give it up as a bad job, I now report the result to you, as well as my in-

ability to urge another word upon the authenticity of the date of "St. Christopher, 1423."

A. W. T.

At the Archaeological Institute, in July, 1864, I ventured to ascribe the "St. Christopher" called "of 1423" to Albrecht Dürer. That attribution I still maintain; and it is circumstantially supported by a somewhat singular fact, which I will presently mention. As is well known, "St. Christopher" formed a favourite subject with engravers on copper from the commencement of the art, soon after the invention of printing with moveable types, and was frequently represented by them. Amongst those artists was a devoted friend and ardent admirer of Albrecht Dürer, whose works he frequently copied or adapted. I allude to Israel von Mecken. In Bartsch (vol. vi. p. 231, No. 91) will be found a description of his "St. Christopher," which has this peculiarity, viz. that, unlike any of those artists who had previously engraved the saint on copper, he, in imitation of his friend Dürer, who *alone* had then represented the subject on wood, added the two hexameter verses found at the base of the "St. Christopher" called "of 1423"—practically substituting the third person for the second. Thus, for the legend on the woodcut, viz.:—

"Cristoferi faciem die quacumq' tueris  
Illa nempe die morte mala non morieris."

Von Mecken engraved—

"Cristoferi sancti faciem quicunque tuerur  
Illa nempe die non morte morietur."

Bearing in mind that these are the *only two* known representations of "St. Christopher" prior to 1500, with the Latin legend beneath them—as well as the friendship existing between Dürer and Von Mecken—and the conclusion becomes almost irresistible in favour of my attribution, borne out as it is by Jackson and Chatto (p. 47), wherein it is stated:—

"In fact, the figure of the saint and that of the youthful Christ, whom he bears on his shoulders, are designed in such a style, that they would scarcely discredit Albert Dürer himself."

And it further confirms my declaration, that the date 1423 *never* was intended to represent the period at which the wood-engraving was executed.

HENRY F. HOLT.

6, King's Road, Clapham Park.

In answer to J. C. J., I beg leave to say that I have a fine clean copy of Jensen's *Biblia sacra Latina*, cum Prologus Hieronymi, lit. goth. rubricated capitals, with large margins, remarkable too for the beauty of the type. Towards the end, at the Apocalypse, stands,—"*Biblia impressa Venetis opera atq; impensa Nicolai Jensen, Gallici, M.C.C.C.C.LXXVI.*" This is the first edition of the



Latin Bible printed by the celebrated Nicolas Jenson, formerly mint engraver to Charles VII. of France, who sent him to Mainz, to take cognisance of the new discoveries in printing. Jenson then established himself at Venice from 1470 to 1481. P. A. L.

It would be as well, in a discussion of this kind, if MR. HOLT were not so fond of expressing his feelings. In another place he supposes he ought to thank me for kind intention, and to-day he is obliged to laugh or smile three times. This manner of showing, one is almost tempted to say, contempt for those who hold opinions differing from him will surely not help the discussion.

As to the dates of the books in question, I copied them from the ordinarily received authorities. I do not vouch for the dates any further than that the undated preceded the dated editions; but it is quite enough for my purpose to take the Mazarine Bible, whose date is scarcely to be disputed, though none is given in the book itself. This coupled with the fact that books in MS. had in the west of Europe hardly ever been dated or inscribed with the writer's name, it follows almost as a certainty that the earlier printed books, which imitated MSS. in all things, should be without printers' names or dates—in fact, that it would never have occurred to the first printers to affix either. If this almost certain fact is to be impugned, the proof rests with those who oppose the received opinion, not with us. But as I showed before, it is not only in books that there was, as a rule, an entire absence of dates or names, but in buildings and works of art of all kinds. If MR. HOLT can prove, as he alleges, that the absence of a date from the Block Books proves their date, his original query in your columns seems rather unnecessary.

Of this at least I am quite certain, that the art question can no more be shut out from this subject than from that of the Fairford windows. In absence of positive proof, both of these questions must, if at all, be decided by that delicate instinct, as it were of art discrimination, which appears to be a natural gift quite independent of education or book-learning.

In conclusion, I should like to know upon what grounds MR. HOLT says, at p. 314, that Krismer knew that the date 1423 did not refer to the date of the cut, when he himself never thought of such a thing till his other theory broke down.

2. Why does he say that the document in the archives of Venice, dated 1441, is valueless? Has he seen it, and would he favour us with the text?

3. One would like to know why the registers of Nuremberg, &c., are rejected as worthless. Do they not exist, or is there no mention in them of printing and engraving?

Lastly, does the "St. Christopher" appear to

have been printed from two separate blocks—one of the legend, and one of the picture? Or does MR. HOLT mean that, though there is one block, the legend and its date do not belong especially to that picture? J. C. J.

#### KATTERN'S DAY.

(4th S. ii. 201, 233, 333.)

Of the two queens mentioned, the one (if either) who had most to do with the lacemakers was probably Katherine Parr, who, according to Miss Agnes Strickland (*Lives of the Queens of England*), was a great embroideress, specimens of her needlework being preserved at Sizergh Castle, "which could scarcely have been surpassed by the far-famed stitcheries of the sisters of Athelstane." But Katherine Parr was born, not, as MR. PLUMMER assumes, at her father's stately residence at Grafton, co. Northampton, but at Kendal Castle, Westmoreland, where Sir Thomas Parr was performing his feudal suit and service with the Lord Warden of the Marches; and at Kendal Castle Katherine was educated under the watchful eye of her mother Dame Maud Parr, *née* Green. Katherine Parr died at Sudely Castle, Gloucestershire. The year of her birth was either 1510 or 1513; the day of the month is quite unknown. It may, however, have been November 25, *which is St. Catherine's Day*, and she may have been christened accordingly. Katherine of Arragon was born at Alcalá de Henares on December 15, 1485, and her connection with the lacemaking districts of England must have been of the slightest. She made distinct objections to the counties of Huntingdonshire, Nottinghamshire, or Northamptonshire as a residence after her divorce. She told Sir Thomas Vaux that "she had no mind to go to Fotheringay," and she was speedily removed from that gloomy mansion to Kimbolton Castle, where she died. It is just possible that during her brief sojourn at Fotheringay she may have befriended any lacemakers there may have been in the neighbourhood.

My own theory is, that Kattern's Day has nothing whatever to do with any of Henry VIII.'s wives. The 25th of November is observed, more or less, all over Catholic Christendom as the Festival of St. Catherine. That saint is said to have been a most erudite and accomplished lady, but such prodigious legendary lies have been told concerning her, that even the learned Baronius shakes his head at them. Alban Butler, in his *Lives of the Saints*, says that St. Catherine was beheaded in the reign of the Emperor Maxentius or in that of Maximinus II. A more cruel mode of death had been devised for her. "She was put upon an engine made of four wheels joined together and stuck with sharp-pointed spikes, so that when the wheels moved her body might be torn

to pieces." By miraculous interposition, however, the cords with which the martyr was tied broke asunder, the engine fell to pieces, and she escaped that particular mode of death. Still, from a legendary point of view, St. Catherine is inseparable from her wheel. She is the patroness of wheelwrights everywhere. We are all familiar with the pyrotechnic device called a "Catherine wheel." And she is likewise the patroness of spinsters. Now a spinster is (or rather was) not of prime necessity a maid. Virgins are under the more especial care of St. Agnes. The real meaning of spinster is that of a woman who uses a spinning-wheel. From Catherine's wheel to the spinning-wheel, and thence to the lace-pillow or the bones, seems a very easy transition indeed—as easy as that in the case of St. Barbara, who, prior to the invention of gunpowder, was merely the patroness of miners, but who has since extended her good offices to artillerymen. Thus, to sum up, I hold that Kattern's Day is celebrated by lacemakers for the simple reason that St. Catherine is supposed to hold lacemakers in particular favour.

I must conclude this note in reply to MR. PLUMMER with a little query on my own account. In a recent number of the French *Petit Journal pour rire*, I met with a drawing representing a little imp of a girl—a regular *enfant terrible*—who is saying to an old *concierge*, "C'est aujourd'hui que maman coiffe donc sainte Cathérine. Elle l'a dit . . . et bisque donc." I am a tolerable French scholar, but I confess that the *coiffeur* of St. Catherine puzzles me. GEORGE AUGUSTUS SALA.

Patney.

This day is still kept up by the Buckinghamshire lacemakers. The tradition is that in Henry VIII.'s time there was great distress among the workwomen, who petitioned Catherine of Arragon for assistance, and that the queen not only threw all her own lace into the fire and ordered new, but compelled all the ladies of the court to do the same. If my remembrance is correct, a life of this queen was published about two years ago, and this story narrated therein. I have no access to any library where I am, and am compelled unhappily to trust wholly to memory. A. A.

(Of) Poets' Corner.

ST. WOOLLOS, NEWPORT.

(4th S. ii. 298.)

SIR THOMAS WINNINGTON will find in Professor Willis's *History of Glastonbury Abbey* a complete refutation of the popular opinion that the elegant and large chapel of the Transitional period, situated at the west end of the abbey church, was originally dedicated to St. Joseph of Arimathea. He proves clearly by quotations from William of

Malmesbury, William of Worcester, Leland, and others, confirmed by internal evidence derived from the structure itself, that it was originally dedicated to St. Mary, and retained the designation of St. Mary's Chapel down to at least the year 1478. Whether the similar structure at the west end of Durham Cathedral, also of the Transitional period, was also a Lady Chapel, as is probable, I cannot say. We only know that it was built by Bishop Pudsey for the use of women, who were excluded from the cathedral. But to the name Galilee, which it has, I believe in modern times, acquired, it appears to have as little title as the entrance porch at the west end of Ely Cathedral, or that on the west side of the south transept of Lincoln Cathedral, both of which have acquired the same designation: the derivation of which, although applicable to the first of these structures, which bears to the east end of the church, or Holy of Holies, the same relation that Galilee does to Calvary, is wholly inapplicable to the second.

The probability is, either that this term is the corruption of some other word, as Bentham suggests, or that its application to the structures in question is comparatively modern.

What is remarkable, however, in regard to these two striking structures at Glastonbury and Durham, is, first, that they are similarly situated; secondly, that they both belong to the Transitional period, and in regard to style and date of construction are identical; and thirdly, that they have no western entrance, and were evidently chapels. I have never seen the church of St. Woollos, Newport; and SIR THOMAS WINNINGTON does not enter into any description of its western entrance, porch, or chapel; but I should incline strongly to the belief that it is another of these western Lady Chapels, of which we have an undoubted example at Glastonbury, and a probable one at Durham; and this belief is almost rendered certain by the fact of its being known at the present time as St. Mary's Chapel. Can he give us an idea of its probable date?

EDMUND SHARPE.

RICHARD DE BURY'S "PHILOBIBLON" (4th S. ii. 132.) — A second edition of this book, which was translated into English for the first time in 1832 by John Bellingham Inglis, Esq., and published by the late Mr. F. Rodd, is now in preparation.

Mr. Samuel Hand of Albany, in America, thought proper to pirate the work, the copyright of which still belongs to Mr. Inglis. In the eyes of an American publisher this is no doubt but a venial sin; yet, what aggravates it is to cry down in his preface Mr. Inglis's translation when helping himself with it, and very likely being unable to find a better translator in America.

J. PH. B.



**BEECH TREES STRUCK BY LIGHTNING** (1st S. vi. 129, 231; vii. 25; x. 513; 3rd S. v. 97, 201.)—The notion that beech trees are exempt from the effects of lightning prevails in several of the Western States, and I think generally throughout the Union; but it does not appear to be well founded in fact. I have known two instances at least of beech trees being struck by lightning. In the summer of 1834, while travelling on horseback along the Miami valley, in the state of Ohio, I was forced to take shelter from a sudden and violent thunderstorm under an umbrageous sugar-tree (maple). While there I witnessed the striking of a beech tree, within a few rods of me, by lightning, which threw some of its fragments near my horse's feet. In 1846 I saw another beech-tree, on the banks of White River, near Indianapolis, in the state of Indiana, that had been struck by lightning; and I have heard our pioneers and backwoodsmen say they have frequently seen beech trees that had been struck by lightning. In proportion to their number and their height beech trees probably receive as many shocks from lightning as those of any other kind—unless, perhaps, that of the oak, for which lightning really seems to have an affinity. H. P. B.

Island House, Indiana.

**CULLEN POTS** (4th S. ii. 177.)—If it be pardonable to make a conjecture, I would ask whether it is not possible that Abraham Cullen may be Abraham of Cologne, who, in conjunction with Ruis (evidently a foreign name), were the first who set up the manufacture in England. That they were not the "first inventors," in our sense of the term, is clear from the statement that the ware might still be imported. Let us hope your correspondent will follow up the subject, as it will add another curious chapter to the history of inventions. A. A.

(Of) Poets' Corner.

**QUEEN KATHERINE PARR** (4th S. ii. 333.)—The portrait alluded to by MR. PLUMMER was engraved by W. S. Wilkinson for Baker's *Northamptonshire*, after an elaborate drawing from the careful pencil of my late friend Mr. E. Pretty, F.S.A.

Northampton.

G. J. DE WILDE.

**A YEAR AND A DAY** (4th S. ii. 222.)—Another reason may be adduced why this phrase may be properly used to denote the anniversary of any particular event,—a birthday, for instance. A person born before midnight on, say Sept. 29, 1847, would, reckoning by hours, complete his age of twenty-one years at the corresponding moment on Sept. 29, 1868. But in the eye of the law, which recognises no fraction of days, his term of twenty-one years expires at midnight of the 28th, and as soon as that day has commenced he becomes of full age, and competent to perform any legal act, although it may want a few

minutes short of forty-eight hours to the same hour of the day as that on which he was born. I do not know whether I make this intelligible. The first day of every year of his life is the 29th, so the last day is the 28th; therefore each remaining 29th is a day over the year—a year and a day.

G. A. C.

**EPITAPH IN ST. PAUL'S CHURCHYARD, CORNWALL** (4th S. ii. 133.)—I saw the monument of Dolly Pentreath in August 1863. The design is very good: a low massive cross of granite, following the type of those early ones so characteristic of Cornwall. It is built into the churchyard wall so as to be seen from the road and also from the churchyard itself. The epitaph is given in Murray's *Handbook*, I think *literatim*; but as to the version given in the *Chronicles of the Tombs* I cannot speak. W. J. BERNHARD SMITH.

**LACEMAKERS' SONGS:** "LONG LANKIN," "DEATH AND THE LADY," ETC. (4th S. ii. 281.)—The ballad of "Long Lankin," or "Lammikin," is well known. Mr. B. H. COWPER is referred to the collections of Richardson of Newcastle-on-Tyne, and the late Peter Buchan; also, to the *Book of Scottish Ballads*, published by Blackie & Co., London. I have seen a broadside edition printed somewhere in the provinces—I forget the place. One passage from it—and a truly ludicrous one it is—will enable Mr. COWPER to *repair* his version! After the fourth line in the second column, insert—

"I'll give you fair Betty, the flower of my flock,  
If you'll spare my life till towards one o'clock!"

A note to "Betty" said "the Cow."

As my collections are not at hand, I cannot compare notes with MR. COWPER's version. "Death and the Lady" is in my *Ancient Poems; &c. of the Peasantry*, in Mr. Chappell's *Music of the Olden Time*, and in many other selections. The Italians have it in choice *ottava rima*. They have also "Death and the Miser" under the title of "Contrasto tremendo fra La Morte ed un Avaro." Indeed, there are Italian versions of all these Death dialogues; and I am inclined to the belief that all ours are of Italian origin. "Der Tod zur Edelfrau" is one of the illustrations to the "Todten Tanz." Vide p. 59 of the edition printed at Basle by Fuchs & Co.—an elegant square 4to, with explanatory remarks in German, French, and English. JAMES HENRY DIXON.

Lausanne.

"I LOVE THEE, BETTY," ETC. (4th S. ii. 274.)—These productions may be classed as "apologies for songs." A (musically) voiceless gentleman is called upon for a song; and rather than drink a glass of salt water (the usual fine in such cases), he gives "The Battle of Belle Isle," "I love thee, Betty," or "Whistle! whistle!"

In Craven I have heard another of these

"apologies," which MR. R. W. DIXON can add to his anthology:—

"Old woman! old woman! wilt thee gang a-shearin'?  
Speak a little louder! I am very hard o' hearin'.

Old woman! old woman! wilt thee gang a gleanin'?  
Speak a little louder! I canna tell the meanin'.

Old woman! old woman! wilt thee gang a walkin'?  
Speak a little louder, or what's the use o' tawkin'?

Old woman! old woman! wilt thee let me kiss thee?

Yes, kind Sir! and the Lord i' heav'n bless thee!"

When the above is sung in the nursery, the *finale* is always accompanied by a kiss all round—a jolly bit of fun!

STEPHEN JACKSON.

The Flatts, Maltham Moor, Craven.

**ELECTION COLOURS** (4th S. ii. 295.)—When the late Duke of Marlborough, then Marquis of Blandford, successfully opposed Lord John Churchill at Woodstock, the Oxford undergraduates, and many graduates too, turned out, nearly all mounted, to show their Tory zeal. The colours of the Marquis were Oxford blue and green. I have my rosette still. Those of Lord John, the Radical candidate, were pink, and I think *two* Oxford men wore them.

W. J. BERNHARD SMITH.

**"A MIRROR FOR SAINTS AND SINNERS"** (4th S. ii. 252.)—The author of this singular collection of anecdotes, true and false, was the Rev. Samuel Clarke, "sometime pastor of the church of Christ in Bennet Finck, London." He was born at Woolston in Warwickshire, in 1599, and died in London, 1682. Some further particulars of his history are given in *The Imperial Dictionary of Universal Biography*, i. p. 1050. "The Mirror" is in two volumes, folio; and to my edition (the fourth, 1671) is appended by the same author,—

"A Geographical Description of all the Countreys in the knowne World, as also of the Chiefest Cittyes, Famousse Structures, Greatest Rivers, Strangest Fountains, &c. Together with the rarest Beasts, Birds, Fishes, &c., which are Least knowne amongst vs."

An exceedingly quaint and curious work, full of interesting, antiquarian, and legendary notes.

J. S. G.

Dalkeith.

**PILGRIM'S SIGNS AND TOKENS** (4th S. ii. 330.) In answer to the query as to any books on the subject of pilgrims' signacula, tokens, or medals, I would direct the inquirer to Dr. Rock's *Church of our Fathers*, vol. iii. p. 432, *et seq.*, where much interesting information will be found connected with pilgrimages, pilgrims, their badges, tokens, and medals.

F. C. H.

**Songs** (4th S. ii. 325.)—

"The flag was furled, and mute the drum,"—

These lines are in the third stanza of some lines by Walter Scott, "On the Massacre of Glencoe." See his *Poetical Works*, vol. viii. p. 382.

KENRICK WRE福德.

Clifton.

**ROUGH PIETY** (4th S. ii. 200, 233, 311.)—Those who seek for examples of the ludicrous in the works of our older religious writers will be sure to find what they want: whether it is worth the trouble it costs in collecting is another matter. John Mason, probably the most popular hymn-maker of the seventeenth century, has the following verses in his *Spiritual Songs*:—

"That miracles are ceased

Some confidently tell;

But I do know it is not so

Whilst I am out of hell."

Again:—

"O happy Christians be not loth

To have a poorer fare;

Saints that have had no table-cloth

Had Christ to supper there."

Much of the so-called "revival" trash of the present day belongs to a very "rough" order of piety—if it be piety at all, and not profanity. One can only hope that it does good where more tasteful compositions would be useless.

H. BOWER.

**"WHAT THE DEVIL SAID WHEN HE LOOKED OVER LINCOLN"** (4th S. ii. 298.)—Whether the following prophecy is what your correspondent seeks, or whether the Devil originated it, I cannot tell, but in Allen's *History of the County of Lincoln* (1833), vol. i. p. 198, it states:—

"The prophecy above alluded to was, from the earliest times, current in Lincoln—

'The first crown'd head that enters Lincoln's walls,

His reign proves stormy, and his kingdom falls.'

Stephen, in defiance of this prediction, even in that superstitious age, entered Lincoln with his crown on his head; and the events of his reign amply verified the prophecy."

If the prophecy be ascribed to the Devil's malevolence, I suppose it must be explained that, as he calculated on having one chapel for every church, the interference of a third head would, as he foresaw, thwart his machinations.

J. BEALE.

Spittlegate, Grantham.

**LOCAL TERMINATIONS** (4th S. ii. 309.)—In corroboration of MR. BARKLEY's explanation of the word *end* in the composition of names, I would cite the two neighbouring villages of Ponders-end and Enfield. On the side of the River Lea there is a wide level space, which any geologist would at once pronounce to be an old lake silted up before the bed of the Lea had been lowered by natural or by artificial means. At the northern extremity of this old lake or pond, and exactly at its margin, stands the village of Ponders-end (the corresponding word in Flanders, I believe, is *Polder*); and to the south, also exactly on the margin of the old lake, stands Enfield, which I cannot doubt was End-field, the field ending where the swamp began.



I am aware that Mr. Isaac Taylor derives Audley End from Audley Inn, but he gives no reason for supposing the name corrupt. Mr. Isaac Taylor also supposes Gravesend to be a corruption of Gravesham, but gives no reason. Now *grave*, *grabe*, and *grübe* are all good Teutonic words for a quarry; and the town of Gravesend stands exactly at the end of immense chalk quarries. I have not access to Domesday-Book or any old authorities. If it shall appear that the name was originally written Gravesham, that of course is decisive.

J. C. M.

A SCOTCH PEER BY COURTESY (4th S. ii. 270.) The arrangements preparatory to the marriage of the Duke of Monmouth were a subject of repeated and anxious consultations between King Charles and his council. The Lauderdale collection in the British Museum contains a most interesting series of letters from Sir Robert Moray to Lauderdale giving an account of these. My transcripts of them are in the hands of Messrs. Edmonstone & Douglas; and if J. M. calls upon these gentlemen, I have no doubt they will have great pleasure in showing them to him.

GEORGE VERE IRVING.

WINCHESTER CATHEDRAL (4th S. ii. 299.)—According to Peter Heylin—

"The cathedral church was first founded and endowed by Kingil or Kingilsus, the first Christian king of the West Saxons, who gave unto it all the land within seven miles of Winchester. Kingilwalchin, son unto this Kingil, went forwards with his father's fabrick, ratified his donation, and added to it, among other things, the manors of Alesford, Dowaten, and Worthy. The church now standing was begun by Bishop Walkin, the work pursued by his successors, but yet not finish'd till the time of William de Wickam, who built the greatest part of the west end thereof. The chappels in the east end beyond the quire had their several founders. The whole church was dedicated first to Saint Amphibalus, then to Saint Peter, after to Saint Swithin, once Bishop here; and last of all to the blessed Trinity, as it still continues."

Bede's account is different: for, unless I read him wrong, he assigns the foundation of the see of Winchester, not to Cynegils, but to *Coimualch* his son; for, speaking of the bishopric of Dorchester (lib. iii. ch. vii.), he says, "*dividensque in duas parochias provinciam, huic in Civitate Venta, quæ a gente Saxonum Vintancaester appellatur, sedem episcopalem tribuit.*" From whom also we learn that the church over which he (Vini) presided was dedicated to St. Peter and St. Paul. For in a former part of the same (chap. vii.), speaking of the death of Borinus and the subsequent translation of his remains, he writes:—

"*Ubi (i. e. Dorcie.) factis dedicatisque ecclesiis, multisque ad Dominum pio ejus labore populus advocatis, migravit ad Dominum, sepultus est in eadem civitate, et post annos multos, Haedde episcopatum agente, translatus inde in Ventam civitatem, atque in ecclesiâ beatorum apostolorum Petri et Pauli positus est.*"

Now, if R. F. W. S. has a copy of Cave's *Lives of the Apostles*, he will find that St. Peter and St. Paul have for their respective cognizances or emblems a *pair of keys* and a *drawn sword*. These placed as he describes them, form the arms of the see of Winchester at the present day, and have an undoubted reference to the two apostles above mentioned, to whom the church was dedicated at its foundation. Had either of the Jameses—the Greater or the Less—been associated with St. Peter, the sword would not have done: the cognizance of the former being a long staff, that of the latter a heavy club. How the church is now designated I cannot say, but should be very glad of information. Of the correctness of Heylin's statement I entertain very grave doubts indeed.

EDMUND TEW, M.A.

In his *Cathedral Antiquities*, Britton states that the cathedral of Winchester was dedicated, A.D. 648, to the Holy Trinity and Saints Peter and Paul, which no doubt explains the sculptures alluded to, the badges of these saints being respectively the keys and a sword.

P. E. MASEY.

24, Old Bond Street, W.

"WHISTLE, DAUGHTER, WHISTLE" (4th S. ii. 274.)—I have heard another version:—

"Whistle, daughter, whistle, and you shall have a sheep.  
Mother, I cannot whistle, neither can I sleep.  
Whistle, daughter, whistle, and you shall have a cow.  
Mother, I cannot whistle, neither know I how.  
Whistle, daughter, whistle, and you shall have a man.  
Mother, I cannot whistle, but I'll do the best I can."

[Whistles.]

I am not so "fastidious" as to find anything inadmissibly "coarse" in this song; but the remark, and a passage at 4th S. ii. 304, induce me to crave insertion for a few words on coarseness:—

"I am glad to find that the folio of Percy has proved to be no myth, and that it has met with a competent editor. I hope that it will be printed verbatim, and that even its orthographical blunders will be carefully preserved, and that the editor will not adopt for his motto—

"Virginibus puerisque canto,"

and so give us a school edition."

Now I am not so fastidious as to use Mitchell's school Aristophanes and Bowdler's Shakspeare in preference to the entire editions, but I think we have quite enough dirt in print, and that what is in manuscript should be left there. If printed, I recommend to editors the following direction from *She Stoops to Conquer*:—

"*Marlow (reading the bill of fare).* Item. A calf's tongue and brains. Let your brains be knocked out, my good fellow. I don't like them.

"*Hastings.* Or you may put them on a plate by themselves. I do."

However the sewage of reprints may be stowed, I trust that none of it will be allowed to leak

into "N. & Q." under the disguise of antiquarian research or literary criticism. FITZHOPKINS.

Amiens.

HANOVERIAN COINS: SHAM SOVEREIGNS (4th S. ii. 325.)—I have one of these jettons before me. On the obverse is the Queen's head, and the legend "Victoria Queen of Great Brit. 1862." On the reverse, the Duke of Cumberland on horseback, accompanied by a winged Cerberus with a forked tail. Legend: "To Hanover, 1837."

JOHNSON BAILY.

Pallion, Sunderland.

VRE DE BOSCO (4th S. ii. 276.)—May not this contraction stand for *Verdure de Bosco*—turf? Was there not a forest official called a *verdour*?

G. A. S.

Putney.

WESTMINSTER ABBEY (4th S. i. 293.)—In the revised edition of the *Memorials* I see it is stated that the Lady Mexborough whose burial is noticed was the wife of Lord Delaval's nephew, not his sister. (*Vide* note at p. 340.) It so happens that both these ladies died in the same year, as may be seen by reference to the pages of Sylvanus Urban. The countess-dowager died in Dover Street, Aug. 8, 1821; and is, I think, being herself a Delaval, more likely to have been buried in the Delaval vault than her daughter-in-law, who died before her on June 7.

Apocryph of the Delavals, may I ask who was the father of Sir Ralph Delaval, M.P. for Great Bedwin, 1695-1698—the admiral who so greatly distinguished himself in the sea-fight off Cape La Hogue, and was buried in the Abbey Jan. 23, 1706-7? I cannot find him in the pedigree, and it has been suggested that he may have been a natural son.

E. H. A.

PAY OF THE ARMY IN FORMER TIMES (4th S. ii. 297.)—The following is a list of the pay of private soldiers of infantry regiments in various past ages. I do not know the pay in 1775:—

In 1557, the pay was 8*d.* a-day; in 1598, 8*d.*; in 1620, 8*d.*; in 1639, 8*d.*; in 1655, 9*d.*; in 1661, 6*d.*; in 1771, 6½*d.*; in 1792, 10*d.*; in 1797, 1*s.*; and in 1800, 1*s.* 1*d.*

In the last rate the penny was given in lieu of beer, which the men formerly received as part of their subsistence.

C. S. REVELL.

The pay of an infantry soldier, when our present army was first established in 1660, was 8*d.* a-day in the country, and 10*d.* a-day in or near the metropolis; but this stipend was considerably diminished by the heavy deductions made from it. There was a poundage, or a tax of one shilling in the pound, paid by the soldier in consideration of his having his subsistence furnished him in advance; one day's pay annually for Chelsea Hospital; one halfpenny a-week for the surgeon of his regiment, and for medicine; one halfpenny

a-week for the paymaster; twopence in the pound for the agent; and the off-reckoning went to the colonel, who provided clothing. Cavalry soldiers had ninepence a-day more; but this was absorbed in feeding the horse, and for veterinary surgeons, blacksmiths, and riding-masters' fees. In 1771 the hospital money, though deducted, was paid back under the name of vegetable money; but in 1783, by an Act known as Mr. Burke's Act, the soldier was relieved of all payment for poundage, hospital money, and fees. In 1792 and 1795, necessary and bread money was increased: so that a private received 6*d.* a-day beyond the original 8*d.*; and in 1800, beer was no longer issued to the men, but one penny a-day was granted to them instead of liquor.

SEBASTIAN.

PORTRAIT OF WILLIAM PENN (4th S. ii. 37.)—A miniature of this worthy is preserved at Huntingdon Castle, Clonmel, county Carlow, the seat of Alexander Durdin, Esq., LL.D. I have not seen the likeness, but it is noticed as follows in a traveller's communication to the *Daily Express* (Dublin newspaper) of Sept. 18, 1868, describing a ramble in the counties of Wicklow, Wexford, and Carlow:—

"Amongst the antiques shown I chiefly admired two beautiful miniatures of rare value; one (set in brilliants) a likeness of General Sir William St. Leger, Lord Deputy of Munster, which descended to Dr. Durdin by the marriage of his grandfather with Miss St. Leger; and the other a likeness of the famous William Penn (believed to be the only one extant) taken at Paris whilst he was sojourning at the French court. This picture in like manner passed to the present owner by the marriage of Alexander Durdin with the widow of William Penn (grandson of William), and by whom he became possessed of large estates in the county of Cork and in Pennsylvania."

ROBERT MALCOMSON.

Court Place, Carlow.

ii. 310

BALIOI FAMILY (4th S. i. 616.)—My knowledge of Scottish history is far too scanty to qualify me to assist A. B. in his researches into the pedigree of the Balioi family, neither have I access to any documents relating to the subject. The communication I sent to "N. & Q." some weeks since was only intended to show that the territorial name was derived from the village and lordship of Bailleul in Vimeu, a portion of the ancient county of Ponthieu lying on the left bank of the Somme.

This supposition is strengthened by the titles given by A. B., in his query (*ante*, p. 310), to Rainold de Balioi, who is styled "Lord of Bailleul, Dompiere, and Hélicourt, and Sheriff of Salop in 1078."

My local history of Abbeville and the villages of its arrondissement, under the description of the village and commune of Bailleul, enumerating the fiefs and feudal possessions of the seigneurie in ancient times, mentions "Dompiere."



In a subsequent volume of the same history, under the description of Mons. Boufert, a village and commune also in Vifeu, it is said :—

“Ce qu'il y a de certain, c'est que Jean de Bailleul, Roi d'Écosse, retint toujours le cri de sa maison, Heli-court.”

“Hellicourt en Ponthieu, nous dit Dom Grenier, est une Baronie située en ce comté, laquelle lui appartenait de son propre avec les seigneuries de Bailleul en Vimeu et d'Hornoy.”

If A. B. will send me his address, I shall be happy to copy and send to him some particulars of the intermarriages of the Balian family with other noble families in France, also contained in my book, but which would occupy too much space in “N. & Q.”

F. C. WILKINSON.

Lynton, Hants.

BELLS (4th S. ii. 326).—I thank Mr. MAC CABE for his kind communication; but I shall be more thankful to him if he will tell me *where* to find “the huge folio of Valentinus,” and the work of “Drabicius, *De Cælo et Cæleste Statu*.” The other articles of bell-literature I long ago communicated to the pages of “N. & Q.” With regard to the publication relating to the bells of Devonshire, that was issued last year to the members of the Exeter Diocesan Architectural Society, and may be obtained from the secretary. The quarto volume, containing the same, with a Supplement largely illustrated, is nearly ready, and will be delivered as early as possible to those who may kindly favour me with their names as subscribers.

H. T. ELLACOMBE.

Rectory, Clyst St. George, Devon.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Supplement to Volume I. and Volume II. of Letters, Despatches, and State Papers relating to the Negotiations between England and Spain preserved in the Archives at Simancas and elsewhere.* 1. *Queen Katharine.* 2. *Intended Marriage of King Henry VII. with Queen Juana.* Edited by G. A. Bergenroth. (Published under the Direction of the Master of the Rolls.) (Longman.)

When Mr. Bergenroth began his researches in the archives of Simancas eight years ago, he was not long in discovering that its chief officer was, in spite of his profession to the contrary, availing himself of his authority to keep back all documents that he thought might reflect dishonour on reigning families and other great personages. But to the honour of Don Severo Catalina be it recorded, that, when the Department of Public Instruction was entrusted to him during the ministry of Marshal Narvaez, he procured a royal order that all documents at Simancas, without any reservation, should be communicated to Mr. Bergenroth. When this concession was obtained, that gentleman was naturally anxious to ascertain how far his former volumes had received injury from the restriction which had been put upon him; and he was not long

in discovering two errors into which he had been betrayed. The first relates to the private life of Queen Katharine before and after her marriage with Henry VIII., and the other to the marriage projects of Henry VII. with regard to Queen Juana, the widow of King Philip, and the mother of the Emperor Charles V. The papers on these subjects which he discovered he here prints at length, and very properly. They throw grave doubts on the alleged insanity of Juana, and would rather suggest whether she was not a victim firstly of the tyranny of her mother, and then of the avarice of her father, her husband, and her son. But interesting as these documents unquestionably are, they will fail to attract the attention of the general reader in the same degree as those which Mr. Bergenroth now publishes on the subject of Queen Katharine. Her private character has hitherto been unimpeached, her personal virtues the subject of general praise—Mr. Bergenroth shared the universal opinion; but he now avows that his unconditional commendation of her was the result of the suppression of the correspondence which he now publishes, and the discovery of which makes it his duty to reverse his former judgment. The story here told of her intimate relations with her confessor, Fray Diego Fernandez—a monk having neither learning, nor appearance, nor manners, nor competency, nor credit, but light, haughty, and licentious to an extreme degree—must startle all who up to this time have held her—

“So good a lady, that no tongue could ever Pronounce dishonour of her.”—

Truly it would seem as if the History of England were indeed still to be written: certainly the whole story of Henry, and his divorce from Katharine, has yet to be told.

*A Light on the Historians and on the History of Crowland Abbey. With an Account of Burgh (now Peterborough) in the Time of the History which is called the Ingulfus.* By Henry Scale English. (J. Russell Smith.)

In the year 1830 students of our early history were much puzzled by the appearance of a volume entitled *Ancient History, English and French, exemplified in a regular Dissection of the Saxon Chronicle*, and Mr. English, who was himself the author of it, says, “That book does the writer very little credit,” and few who endeavoured to understand it will be prepared to contradict him. The work before us is written so completely in the same style and spirit, and exemplifies so strongly the truth of the line—

“Just as the twig is bent, the tree's inclined,”

that we cannot encourage the author to hope that it will meet with higher favour than its predecessor.

THE CAMDEN SOCIETY.—At the last meeting of the Council of the Camden Society, a communication was received from Mr. Tite announcing that, being desirous of marking his sense of the honour which the Society had conferred upon him by electing him President, he had thought he could not do so in a more appropriate form than by presenting a book to the Society; and *Manningham's Diary* (a MS. known to most of our readers from the use made of it by Mr. Collier in his *History of the Stage*) being such a book as he hoped would be generally acceptable, he had it printed uniformly with the other Camden books for circulation among the members, and hoped the Council would do him the favour to accept the same on behalf of the Society. As this curious Diary presents us with very striking pictures of the state of London at the time of the death of Elizabeth, and is filled with gossip and chit chat, which a young barrister picked up in hall and elsewhere, it cannot be otherwise than amusing and interesting; and, as Mr. Bruce has

edited it, there can be little doubt that Mr. Tite's most liberal and thoughtful gift will be valued as it deserves by all the members of the Camden Society.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:

CATALOGUE OF PORTRAITS ENGRAVED FROM PICTURE BY SIR JOSHUA REYNOLDS. 4to.  
WHEATLEY'S DESCRIPTIVE CATALOGUE OF PRINTS ENGRAVED AFTER SIR JOSHUA REYNOLDS. 12mo.  
SELECTIONS FROM THE GENTLEMAN'S MAGAZINE. Vol. IV.  
LYON'S COMMERCE.  
GRANGER'S BIOGRAPHICAL HISTORY OF ENGLAND. Part I. Vol. I. 4to, 1769.

UNIVERSAL THEORY OF ANOTHER LIFE. Pickering.  
BRITANNIA DEPICTA. Parts I. II. III. IV. and V.  
Wanted by Messrs. E. Chulow & Son, 36, Victoria Street, Derby.

HASTED'S HISTORY OF KENT. 4 Vols. folio.  
RÉPÉTÉ DE LA BARBONNE. Any works by this Author.  
STANLEY'S POEMS. 1681.  
COLLISON'S HISTORY OF SOMERSETSHIRE. 3 Vols.  
TASSO, by Fairfax. Folio.  
YARRELL'S FISHES. 2 Vols. Large paper.  
ECKWICK PAPERS. 1857. Clean copy.  
MRS. BEHN'S PLAYS. 4 Vols.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

CHAMBERS' JOURNAL. New Series. No. 441, June 12, 1852. Vol. XVII. 6 copies.  
DUBLIN UNIVERSITY MAGAZINE. June and July, 1844.  
KEHR'S BLACKSTONE. 4 Vols. 8vo. Last edition.  
TRACTS FOR THE TIMES. No. 85.  
SPONGE'S SPORTING TOUR.

CARLYLE'S FREDERICK THE GREAT. Vols. V. and VI.  
SPENSER. Vol. I. Clarendon Press Series.  
Any Catalogue of Second-hand Books.  
Any good Old Sporting Books with Coloured Plates.

Wanted by Mr. G. Cockhead, 73, Norfolk Terrace, Westbourne Grove.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

PAINTED GLASS WINDOWS. H. S. is referred to the late Mr. Charles Winston's Memoirs Illustrative of the Art of Glass-Painting (London, 1868), and his Enquiry into the Different Styles, &c. (London, 1867), as the best works on the subject in England. We cannot, for obvious reasons, point out the best makers of painted glass.

Mr. HENRY MATTHEWS, who communicated to "N. & Q." of Jan. 30, 1864 (3rd S. v. 101), the discovery on the Blackborough Hills of a stone with the imprint of a horse's hoof, is requested to state where a letter may be addressed to him.

T. S. B. A pocket borough, a borough, which, being for the most part the property of one person, returns as a rule his nominee. As our Correspondent has no doubt read Mr. Trollope's Phineas Finn, we may give him an illustration from that capital picture of modern life—"Loughton" is the Earl of Brentford's "pocket borough."

R. J. P. Phyllocoecyia = Cloudecootown, is the famous town built in the clouds for the purpose of intercepting the prayers and sacrifices of men, and reducing the gods to submission. See the Aves of Aristophanes.

C. D. L. The author of "Wine and Walnuts" was W. H. Pyne, the artist, who died in 1843.

J. S. (Plymouth). Most recent biographical dictionaries contain a notice of Stephen Duck. Consult also Robert Southey's Attempts in Verse, by J. Jones, Lond. 1812.

ERINATA.—4th S. iv. p. 274 col. ii. line 27 for "Ambrosa" read "Om-brose"; p. 342, col. i. line 8, from bottom, for "Richards" read "Richard"; and col. ii. line 9, for "Eumie" read "Eunice."

"NOTES & QUERIES" is registered for transmission abroad.

## BIBLIOTHECA ELEGANS ET CURIOSA.—

THOMAS BEET has now ready a NEW CATALOGUE of most RARE, CHOICE, and CURIOUS BOOKS, including the First Folio of Shakespeare, 1623; Fox's Acts and Monuments, folio, 1563; Black-letter Bibles; Rare Topography and County History; Gould's Birds of Europe; Picture Galleries; Works of Standard Authors; Works illustrated by the Great Artist Bewick and Cruikshank; Works of Humour, Jest Books, and Specialties of Literature of Rare Occurrence; also, an Exquisite Sketch by Correggio. This interesting Catalogue sent by post on receipt of three stamps.

THOMAS BEET, 15, Conduit Street, Bond Street, London, W.  
Libraries and Small Collections of Books purchased; high prices given, and the Books removed from any part of the Country free of expense to the Seller.

## GENEALOGY AND FAMILY HISTORY.—

G Authentic Pedigrees deduced from the Public Records and Private Sources. Information given respecting Armorial Bearings, Estates, Advertisements, Manors, &c. Translations of Ancient Deeds and Records, Researches made in the British Museum.

Address to M. DOLMAN, ESQ., 23, Old Square, Lincoln's Inn, W.C.

Just published, price one shilling, the 110th Thousand of the

MORISONIANA; or, Family Adviser of the British College of Health. By JAMES MORISON, the Hygienist. Comprising Origin of Life and true Cause of Diseases explained, forming a complete manual for individuals and families for everything that regards preserving them in health and curing their diseases. The whole tried and proved by the members of the British College of Health during the last forty-five years.

May be had at the British College of Health, Euston Road, London, and of all the Hygienic Agents for the sale of Morison's Vegetable Universal Medicines throughout the world. No vaccination, no bleeding, no poisons. Remember that the blood is the life, and that vaccine lymph is nothing but putridity leading to disease and death.

Morison's Pills, Powders, and Ointment, are sold by the Hygienic Agents and all Medicine Vendors.

## PARTRIDGE AND COOPER,

MANUFACTURING STATIONERS,

192, Fleet Street (Corner of Chancery Lane).

CARRIAGE PAID TO THE COUNTRY ON ORDERS EXCEEDING 20s.

NOTE PAPER, Cream or Blue, 3s., 4s., 5s., and 6s. per ream.

ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per 1,000.

THE TEMPLE ENVELOPE, with High Inner Flap, 1s. per 100.

STRAW PAPER—Improved quality, 2s. 6d. per ream.

FOOLSCAP, Hand-made Outsides, 8s. 6d. per ream.

BLACK BORDERED NOTE, 4s. and 6s. 6d. per ream.

BLACK BORDERED ENVELOPES, 1s. per 100—Super thick quality.

TINTED LINED NOTE, for Home or Foreign Correspondence (five colours), 6 quills for 1s. 6d.

COLOURED STAMPING (Relief) reduced to 4s. 6d. per ream, or 8s. 6d. per 1,000. Polished Steel Crest Dies engraved from 6s. Monograms, two letters, from 5s.; three letters, from 7s. Business or Address Dies, from 3s.

SERMON PAPER, plain, 4s. per ream; Ruled ditto, 4s. 6d.

SCHOOL STATIONERY supplied on the most liberal terms.

Illustrated Price List of Inkstands, Despatch Boxes, Stationery Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free.

(ESTABLISHED 1841.)

THE PRETTIEST GIFT for a LADY is one of JONES'S GOLD LEVERS, at 11s. 11s. For a GENTLEMAN, one at 10s. 10s. Rewarded at the International Exhibition for "Cheapness of Production."

Manufactory, 338, Strand, opposite Somerset House.

## TEETH.—MR. WARD, S.M.D., 188, Oxford

Street, respectfully intimates that over twenty years' practical experience enables him to insert FALSE TEETH without the least pain, on the most improved and scientific principles, whereby a correct articulation, perfect mastication, and a firm attachment to the mouth are insured, defying detection, without the use of injurious and unsightly wires. False teeth on vulcanite from 5s., complete set from 3s.; on plated silver 7s. 6d., complete set 4s.; on platinum 10s., complete set 6s.; on gold from 15s., complete set from 12s.; filling 5s. Old sets refitted or bought.—N.B. Practical dentist to the profession many years. Testimonials undeniable. Consultation free.

## PAINLESS DENTISTRY.

MESSRS. GABRIEL.

(ESTABLISHED 1815.)

NEW PAMPHLET, Price 3d.

Free by Post Four Stamps.

"Messrs. Gabriel are particularly successful in their system of Artificial Teeth, which they fix firmly in the mouth by means of an Elastic Gum without springs, painlessly, and without any operation."—*Herald.*

"Invaluable to clergymen, public orators, and the like."  
*Court Journal.*

Charges: Teeth from 5s.; Set from 4 to 50 guineas.

London: 56, Harley Street, W.

London: 64, Ludgate Hill, E.C.

Liverpool: 134, Duke Street.

Brighton: 38, North Street.

ATTENDANCE DAILY.



LONDON, SATURDAY, OCTOBER 24, 1863.

CONTENTS.—N<sup>o</sup> 43.

NOTES:—Observations upon Early Engraving and Printing, Part III., 385—The Graves at Senafé, 388—The Virgin Queen, 389—Value of a General in Battle—Typhoon—Original Poem, Latin and English, from a MS. written about 1630—Thomas Baker of St. John's College, Cambridge—Confusion of Names—Pope and Molière—Wooden Churches—First Book printed in Green, 389.

QUERIES—Allegories and Parables—Mary Bateman—Thomas Carew—An Eminent Cathusian—Ceremonial at Induction—"Commatic"—Cross-legged Effigies and the Crusades—Lady Anne Hamilton and Mr. Fitzstrathern (or Fitzclarence)—Hertfordshire Wills—"Holed-stone"—and Wayside Cross near Bolleit, Cornwall—Indian Civil Service Examination, 1857—"Journal of a Soldier:—its Author—Francis Junius—John Monins, Lieutenant of Dover Castle—Roll of Montrose's Adherents—Pluscantine Abbey: its "History of Scotland"—Rushworth's MSS., &c., 391.

QUERIES WITH ANSWERS:—Thomas Earl of Coningsby—Mrs. Pritchard's Epitaph—Saint Fillan—Quotations—Island mentioned by Ptolemy—Bible Index—Essington, &c.—Old Paper, 394.

REPLIES:—Fons Bandusia, 396—Chaucer's Chronology, 398—Four-armed Churches, 399—Robert Burns, *Id.*—New Application and Change of Terms, Words, &c., 400—William Tansur, 401—Flower Badges—Dovecot, or Columbarium—Sir James Wilsford—Herder—Daniel Defoe, a Plagiarist—Noble of Edward III.—Hannah Lightfoot and George Rex—Joshua Sylvester and "The Soule's Errand"—"Not lost but gone before"—Hylton Castle, Durham—Napoleon I.—Oporinus the Printer—Hale—Quotations: "Thoughts upon Thoughts," &c., 402.

Notes on Books, &amp;c.

## Notes.

## OBSERVATIONS UPON EARLY ENGRAVING AND PRINTING.

## PART III.

It has been a favourite expression with all writers upon Early Printing that "the origin of the art which has given light to all others has itself remained in obscurity, and hidden its own head in darkness." The only sense in which I admit this statement to be true is, that the authors who ventured to make such a proclamation have themselves assisted in creating the obscurity complained of, by their senseless mistakes and squabbles, so amply evinced in their partisan efforts to attribute the invention first to one and then to another. In like manner, the only darkness in which the origin of printing has hitherto been hidden, has been that produced by the silly mystery into which they have contrived to plunge it. That, however, which appears to me to be far more astonishing, is that, in an age which may justly pride itself on the power of steam, railroads, and electric telegraphs, the invention of that art which has so materially promoted each of those wonders should, in the nineteenth century, still be concealed by the rust of ignorance in which it has hitherto been smothered; and that the important subject should have been utterly

abandoned as a hopeless task, to a small class of men whose talent has been shown to a far greater extent in abusing one another, than in their success in elucidating the truth, and who have concluded their labours by leaving the question in far greater obscurity than they found it. If this sweeping censure be considered by any to be either unmerited or too severe, let him read Meerman's *Origines Typographice*, 1765; Heineken's *Idée Générale*, 1771; Santander's *Dictionnaire Bibliographique choisi du Quinzième Siècle*, 1805; Köning's *Dissertation sur l'Origine, l'Invention et le Perfectionnement de l'Imprimerie*, 1819; and wind up with Ottley's *Inquiry into the Origin and Early History of Printing*: and I will venture to predict he will, on the conclusion of his task, find his intellect landed in an impenetrable fog, from which his ingenuity will altogether fail to emancipate him; and yet all this while the truth has been within their reach at any moment they chose to grasp it, through the simple medium of common sense, and a trifling knowledge of the first principles which govern humanity. As the readiest means of arriving at this desirable result, the whole fable as to Laurence Coster, of Haarlem, having had anything whatever to do with the invention of printing must be absolutely discarded. To enter upon the minutiae of the reasoning which justifies my altogether denying him the honour claimed for him, would necessarily occupy more space than I think myself privileged to request in the columns of "N. & Q." I must therefore content myself with incorporating in these observations my previous remarks on the "Block Books," as well as the arguments I have adduced in support of my declaration that they were not known for many years after the "invention of printing with moveable types;" and, inasmuch as Coster died in 1440, it necessarily follows that he *could not* have had anything to do with them, and consequently with printing. As tests within the comprehension of every reader of "N. & Q." I will submit two among many which might be readily suggested. 1st. That supposing the invention of printing to have been a criminal offence according to the laws of England, the evidence which could by any possibility be raked together *against* Coster, as such inventor, would *altogether fail* to secure a conviction. 2nd. That had Coster brought an action against Gutenberg for damages, for pirating his invention, he would not have recovered a single farthing. This way of putting the question may be somewhat singular, but it is eminently practical, and affords a fair criterion by which to arrive at the true state of the case between the two persons on whose behalf the invention has in turns been claimed. To attempt, in the present advanced state of knowledge, to seriously contend for the

honour on behalf of Mentelin of Strasburg would be time and patience thrown away to no purpose; although, if desired, I shall be prepared to show that no real grounds exist which can in any degree justify the supposition. Under such circumstances I approach the man whom I venture to believe posterity will henceforth acknowledge as the *true and only inventor of printing* in the broadest sense of the word—viz. Gutenberg of Mayence. With his name we fortunately emerge from the region of romance, and are at length refreshed with a tangible fact which can be dealt with—viz. the publication of the *Psalmorum Codex* at Mayence in 1457, which still retains its lead as a marvel in the art of printing. Here, then, we have fair grounds for speculation, and to consider, under what circumstances the idea of printing first suggested itself to Gutenberg, and when? Upon making the discovery, to what use did he attempt to apply it? Why did he aim at instant perfection in the art—to attain which must have cost him so much time and labour, and involved him in so many disappointments and discouragements, to say nothing of the great and, at first sight, needless expense it occasioned? All these, and many other questions of interest suggest themselves, which might be mentioned with advantage, did space but permit. That which is known to bibliopoliasts as the “Strasburg process of 1439,” has introduced Gutenberg to us as a member of a firm then engaged in that city in the manufacture of looking-glasses for the market of Aix-la-Chapelle. Whether, as Ulric Zell has declared, Gutenberg made his discovery in 1440, or a few years later, certain it is that in 1444 he abandoned his business at Strasburg, and removed to Mayence, the place of his birth, and almost immediately after, entered into relations with Fust, in connection with his invention. Thirteen years later, the first printed book with a date was published, the honour of which may be fairly divided between Gutenberg, Fust, and Schœffer. Shortly before that period the *Biblia Sacra*, in two vols., was produced from the press of Gutenberg and his associates. It, however, bore no date, which circumstance adds another interesting query to those I have already mentioned, and for which absence, a substantive and powerful reason must have existed. As the field of conjecture is open to all who desire to search for the nascent idea which gave rise to printing, I will now attempt to unravel the mystery, and submit my views on the question, *quantum valeant*.

My firm belief is, that, like many other great inventions, the art of printing presented itself to the mind of its inventor *in a moment*—that it flashed through his brain with the rapidity of thought—and that he divined its purpose *in its entirety, on the instant*. If that be so, the readiest

mode by which it appears to me such a result might have been brought about is, that Gutenberg having a MS. in his hand, by accident caught sight of its reflection in one of his own looking-glasses, and that the idea at once suggested itself; “Oh that I could but express upon vellum, that which I see in this glass!” That, once impressed with such notion, he devoted his thoughts to it, matured it, finally satisfied himself that it was *practicable*, and thereupon devoted his life to its development. The intention that his discovery should be made available for the common purposes of every-day life assuredly could not have then entered his mind, or he would not have acted as he did. In his enthusiasm, the ruling idea was that he would successfully rival the finest manuscript which could be found. Impressed with that feeling, he selected a MS. of the *Biblia Sacra* as his standard of comparison, and resolved to produce a printed book which, when placed side by side with the MS., should be identical with it in every respect. Any thing short of this must have appeared to him in the light of a failure, and under that belief he proceeded. In this hypothesis a sufficient and satisfactory reason may be readily found for the years of toil and labour which had to be endured ere victory could be gained. “Aut Cæsar aut nullus” was his motto, and he ultimately conquered by the production of that printed Bible in two volumes which is now commonly known as the Mazarine Bible. Much has been written at various times as to the secrecy in which the invention was nursed in its infancy; but on the hypothesis I have advanced, the imperative necessity for such secrecy becomes clear. The Church at that period comprised the greater portion of learning, and to it Gutenberg looked as his principal source of remuneration. The discovery was to be launched, as it were, under false pretences. The volumes were to be introduced to the clergy as MSS., and at least for a time that position was to be maintained. Any premature discovery, therefore, of what was going on, would not only have necessarily defeated the very object sought to be attained, but have enabled other persons to have forestalled the inventor by printing inferior works. These reasons are in themselves sufficient to account for the belief that but few hands, if any, but those of Gutenberg, Fust, and Schœffer, were engaged in the production of the work, or permitted to have any insight as to what was in progress, and at the same time, they fully explain the lengthened period the preparation of the work required ere it could be ready for publication. This train of reasoning I venture to submit as being in every manner more feasible and probable than the absurd notion that Laurence Coster, of Haarlem, discovered the art, *circa* 1410, by cutting a letter on the bark of a birch tree, especially when it is borne in mind that it was not



until 1483 that the first book with a date was printed at Haarlem.

The publication of the *Biblia Sacra* may be fixed circa 1454-5, and it realised to the full the hopes and expectations of the inventor. The task of introducing it to the clergy was entrusted to Fust (otherwise Faustus), and the success was immediate and decisive. The sale of several copies of the books did not suffice to disclose the fact of their having been produced by printing. On the contrary, each copy was deemed a genuine MS., and the only means by which the repetitions were accounted for was, that Fust had been aided by his Satanic Majesty, which idea gave rise to the popular story of "The Devil and Doctor Faustus."

Thus, according to D'Israeli (*Curiosities of Literature*, p. 27), "a considerable number of copies of the Bible were printed to imitate MSS., and the sale of them in Paris entrusted to Fust, as MSS. Consequent upon his selling them at sixty crowns per copy, whilst the other scribes demanded five hundred, universal astonishment was created, and still more when he produced copies as fast as they were wanted, and even lowered his price. The uniformity of the copies increased the wonder. Informations were given in to the magistrates against him as a magician, and on searching his lodgings a great number of copies were found. The red ink—and Fust's red ink is peculiarly brilliant—which embellished his copies was said to be his blood, and it was solemnly adjudged that he was in league with the infernals. Fust at length was obliged—to save himself from a bonfire—to reveal his art to the parliament of Paris, who discharged him from all prosecution, in consideration of the wonderful invention."

The truth having thus been avowed, and the marvellous power of the art acknowledged, then it was that printing was openly proclaimed, and the celebrated *Psalmorum Codex* produced, proudly bearing its date "1457." In England the joyful news was at once noticed in the *Register of the Garter*, wherein, under date 35 Henry VI. anno 1457, it is said, "In this year of our most pious king, the art of printing books first began at Mentz, a famous city of Germany" (*History of Garter*, vol. ii. p. 161). In like manner, Fabian, in his *Chronicle*, states, "This yere (35 Henry VI.) begain in a cite of Almaine, named Mogunce, the crafte of emprynting bokys, which sen that tyme hath had wonderful encrease."

France was not behindhand in her appreciation of the advantages to be derived from the astounding discovery, as in 1458 Charles VII. directed the officers of his mint to recommend a proper person to him who might be sent privately to Mentz to inquire into an art that then made so much noise, and was practised by Gutenberg in that city, with a view to learn it if possible, and

introduce it into France. Jenson was the person so recommended (Willett's "Observations on Early Printing," *Archæologia*, vol. viii. p. 240). From the same authority we learn, that "all the first printers in the various parts of Europe were Germans, and the art seems to have been dispersed everywhere by them."

The practice of casting metal types was divulged by the workmen of Mentz in 1462, shortly before the death of Fust, whose last work, "*Tully's Offices*," was published by him in 1465.

I now resume my remarks on the "Block Books," which have yet to be accounted for, and assigned to their proper place in the "History of Early Printing and Engraving." *En passant*, however, I may observe that the only two substantial additions to the discovery of Gutenberg which have hitherto been developed, are those inventions which relate to the Printing Press and Stereotyping. Profound as the darkness has hitherto been relating to the invention of printing, it exists in full force as to the discoverers of the art of stereotyping. That invention has been erroneously declared by some writers to have originated with a Dutch printer, one Van der Mey, who, in the commencement of the 18th century, published an edition of the Bible with fixed type, his process consisting in soldering all the types together in a page, and thereby permanently fixing them. This first essay was not, however, found to answer; hence the poor Dutchman's name slipped off the "rail of time," and is all but forgotten. In 1725, William Ged, a goldsmith in Edinburgh, renewed the attempt, and in 1739 produced some volumes of the classics, of a small size, for the use of schools; and added a colophon, which announced that they were "not executed by moveable types, but by tablets of fixed metal." Ged, however, got more honour than profit, and died in very straitened circumstances in 1749, but is still recognised as the inventor of stereotyping.

Strange as it may grate upon the senses of some of my readers, I shall be compelled to dispute the right either of Van der Mey, or Ged, to claim the honour of being the inventor of this branch of the art, and thus add another link to the chain of my objections to all preconceived notions upon "early printing and engraving."

As a matter of course, the style of printing of the *Biblia Sacra*, and *Psalmorum Codex* of 1457 could not possibly be maintained, and indeed it was wholly unnecessary for any practical purpose. In the first urgency of the demand for printing, cost became altogether a secondary consideration. A universal thirst existed, and great was the struggle to assuage it. Books! books! was the general cry, and under their benign influence the expansion of knowledge first became firmly planted, education began to flourish, and its blessings to

be disseminated throughout Europe. The first feverish anxiety created by the invention was then succeeded by moments of cooler reflection, and it became a serious question how the increasing wants of a large class of the community were to be supplied. Numerous were the attempts made to accomplish this most desirable object. The cost of type was, however, necessarily great, and wages at exceptional rates were required by the comparatively few hands who had mastered the difficulties of the newly discovered art. In like manner the scarcity of formschneiders or engravers on wood was also very great; added to which, they were nearly all grossly ignorant of the first principles of their trade. Hence the illustrated books produced at the time, for the greater part, indicate a very low order both of execution as well as of talent. No better instance of my meaning can be found than by referring my readers to the *History of the Holy Cross*, published by Veldener in 1483, which will satisfy them as to the manner in which the formschneider then did his work.

It was at this period, when every effort was being made to produce *cheap printing and illustration*, that the "*Block Book*" was first thought of; and circa 1485, the so-called *Biblia Pauperum* was produced. It is but proper I should here declare that I make this statement with a perfect knowledge of the attribution of the *Biblia* to Coster 1410-20, Melchior Wohlgemuth 1450-60, Albert Pfister, of Bamberg, 1461, Frederick Walter 1470, and Hans Sporer 1475, and that I will, on a future occasion, deal with each in its turn.

It was to accomplish the much desired object of obtaining a cheap and ready process whereby illustrated and other works could be produced to any extent that might be desired, that the "*Block Book*" was invented; and, as I will hereafter contend, and I hope satisfactorily prove, we owe its production to the youthful Albrecht Dürer, whilst his father's apprentice, he being, as I will conclusively show, the most accomplished formschneider then in existence. Impressed with the importance of attaining the great desideratum I have mentioned, he devoted his attention to the subject. To avoid the expense of using metal type was his first object, and he accomplished it by engraving on wood both text and illustration, and thereby justly entitled himself to the honour of being the first and true inventor of stereotyping, the credit of which he has hitherto been unfairly deprived of. By means of such a stereotyped plate or block of wood, *cheap printing and illustration were first obtained*, and all the advantages explained by Ottley and Noel Humphreys effectually secured; and in this result the truth is once more discovered, and the meaning and object of the "*Block Books*" at length ascertained and made clear to our understanding in

such a manner as to thoroughly dissipate that silly and needless mystery which has hitherto been permitted to envelop the subject, and hidden the use and benefit of the "*Block Books*" from our comprehension. In this necessarily hurried and incomplete explanation, I claim to have fulfilled my promise, and to have replaced those systems I have dared to call "*existing fallacies*," with a theory which I submit possesses all the advantages I have already claimed for it.

In the course of my further communications, I will endeavour to explain the circumstances under which I believe the "*Block Books*" were published in Holland and Germany without artist's or printer's name, place or date: the facts which led to the purely ideal "*editions*" of the "*Block Books*": the cause of the different coloured inks used in the various copies of the *Biblia*, &c.: the reasons for rejecting the dated editions of the *Biblia* prior to 1485, and the dated engravings prior to 1440: and lastly, the grounds upon which I claim the production of the *Biblia*, the *Speculum*, and the *Canticum*, as the works of Albrecht Dürer.

HENRY F. HOLT.

6, King's Road, Clapham Park.

#### THE GRAVES AT SENAFÉ.

I beg to send to "N. & Q." a record of the graves at Senafé, which was the first standing camp on the Abyssinian plateau occupied by the expeditionary force during the recent campaign.

The ground chosen for the cemetery was at the foot of a ridge of gigantic sandstone crags, which formed a singularly striking feature in the landscape: the place, carefully selected and surrounded by a strong wall, was kept with the utmost neatness.

It will be gratifying to the friends of those who died at Senafé to know, that no greater respect could have been paid to the memory of the dead than the selection of the picturesque and quiet spot in which they have been laid.

The description of the graves is as follows:—

1. A stone tomb, having on the surface a white cross, formed of small stones cemented together. A square headstone bears the following incised inscription:—

"In memory of A. R. Dunn, V. C., colonel 33rd Regiment, who died at Senafé on the 25th January, 1868; aged thirty-four years and seven months."

2. A tomb similar to the former, having a circular headstone, with the incised inscription:—

"Sacred to the memory of Lieut. H. N. Bayly, H. M.'s 45th Regiment, who died at Senafé 16th March, 1868; age about twenty-three years."

3. A wooden cross:—

"Sacred to the memory of Quarter-master E. Vyse, 33rd Regiment, who died at Senafé on the 22nd May, 1868; aged fifty-two years."



## 4. A wooden cross:—

"To the memory of Private J. Williams, 33rd Regiment, who died at Senafé 19th January, 1868."

## 5. A wooden cross:—

"I. H. S.' Sacred to the memory of Private J. O. Reiden, C. Company, H. M.'s 33rd Regiment, died at Senafé 11th January, 1868; aged twenty-three years."

## 6. A wooden cross:—

"To the memory of J. Upton, 33rd Regiment, died at Senafé February 24, 1868; aged thirty-two years."

## 7. A wooden cross:—

"R. I. P.' Felicien de Xavier, died 14th Mai, 1868."

## 8. A wooden cross:—

"In memory of Private Alfred Rose, of G. Company, 1/4th K. O. Regiment, who died at Senafé on the 11th of February, 1868."

"Look, comrades all, as you pass by:  
As you are now, so once was I;  
As I am now, so you will be:  
Remember God, and think of me."

W. J. FEENNELLS,

Junior Chaplain, Bombay Establishment,  
attached to the Abyssinian Expeditionary  
Force.

## THE VIRGIN QUEEN.

It has often surprised me that historians, when treating of the loves and flirtations of Queen Elizabeth, should not have given some attention to the fact that her aversion to matrimony may have been the consequence of a physical malformation, by no means uncommon, which rendered her incapable of bearing children. Ben Jonson, in his *Conversations with Drummond*, told him what it was, and he of course gave what was the popular and probably correct tradition; Mary Queen of Scots also speaks of it in the malicious letter she wrote to Elizabeth. (*ap. Murdin*, p. 558). In 1559 De Feria, the envoy of Philip II., wrote to him:—

"If my intelligencers (*espías*) do not deceive me, which I do not think is the case, I understand that she will never bear children."—(*Froude*, vii. 84.)

Now De Feria was married to an English lady, and one who I believe was about the Court. In 1561 Bishop De Quadra wrote to Philip:—

"It is thought, too, that she can never have a child. Some say that she is a mother already, but this I do not believe. (*Id.* 309.)

In 1566 Leicester said to the French ambassador—

"I really believe that the Queen will never marry. I have known her since she was eight years of age, better than any man in the world. From that time she has always invariably declared that she would remain unmarried." (*Raumer, Eliz. and Mary*, p. 90.)

We are also to recollect that Leicester's sister was the intimate friend, companion, and bedfellow of Elizabeth, so that the truth could hardly be

unknown to him. In fine, as far as my knowledge goes, those who resemble the great queen in this particular are, like her, arrant coquettes, and often rather wanting in true delicacy.

On the other hand, Bishop De Quadra wrote to Philip II. telling him that, one evening when he was alone with Elizabeth and Leicester in a barge on the Thames, they proposed to him to marry them there out of hand, but that he refused. Now this story is not very probable, and Mr. Froude, who informs us of it, owns that the bishop was a liar of the first magnitude; but he says that he would not venture to lie to his master. But why not? In this case how could Philip ever find him out? The story, however, may be true enough, and the queen and Leicester may have been only in jest—taking a *rise*, as they say in Ireland, out of the crafty prelate. A much stronger argument is this: Secretary Cecil, when weighing the *pros* and *cons* of the match with Anjou, puts the case that she might probably have children, though she was then in her forty-ninth year. But perhaps he did not know much of these matters. The ladies of her bedchamber, who fell on their knees and with sighs and tears implored her not to think of the match, were probably better informed.

Dr. Lingard, whose history of this reign, as I have elsewhere expressed it, "might perhaps be assigned to the region of historical romance," makes of Elizabeth a Catharine II. or an Isabella II. He gives a long list of her paramours, beginning with Leicester and ending with Simier and Anjou. He adds that she was "callous to every sense of shame," and that "her licentious habits survived even when the fires of wantonness had been quenched by the chill of age." It will not surprise me if the *Saturday Review*, which seems to be running a-muck against the Reformation, should take the same side, for I find it now championing the *veracious* Sanders, the sworn foe of Elizabeth. On the whole, my own opinion is that Ben Jonson stated the plain and simple truth.

THOS. KEIGHTLEY.

VALUE OF A GENERAL IN BATTLE.—Napoleon, who knew something about such matters, was quite of the French grenadier's opinion when he said: "J'aime mieux une armée de cerfs commandée par un lion, qu'une armée de lions commandée par un cerf."

P. A. L.

TYPHOON.—In Webster, Barclay, and all the dictionaries into which I have looked, this word is given as derived from the Greek *τροφαν*. It is, as Webster says, the name by which a tornado or hurricane is known in the Chinese seas, and has nothing to do with the Greek, being composed of two Chinese words, *tai*, great, and *foong*, wind.

By foreigners in China it is commonly written *taifong*. I am not aware that this error has ever yet been pointed out. W. T. M.

ORIGINAL POEM, LATIN AND ENGLISH, FROM A MS. WRITTEN ABOUT 1630:—

"*A Morning Meditation upon the Clocke.*"

1. Prima sonat ? primo fratres habitemus in vnu.
2. Hora secunda sonans, duo suggerit, Ite, venite.
3. Tertia ? continuo celebretur trina potestas.
4. Quarta est ? bis duo sunt Lux evangelia nobis.
5. Quinta est ; quinq. dei veneremur sensibus vnu.
6. Sexta ; dies sex vrget opus totidqu : Labora.
7. Septima : sola deo sit septima sacra dierum.
8. Octo : pios octava canit, quos arca reclusit.
9. Fert nona (Christe) novem quos pmittendo beasti.
10. Decima verba docet decem moderamina vite.
11. Impare gaudent resonans vndeima Judam.
12. Sortege completos bis sex duodecima fratres."

[*Translation.*]

"When watch strikes one then thinke y<sup>e</sup> in one band  
Of Love as bretheren we are bound to live :  
And when two sounds, it makes me trembling stand,  
Come blest, goe curst, y<sup>e</sup> doom weh god shall give :  
At three I meditate on holy mistrey,  
Of three in one secret sacred Trinity :  
At fourth wach I foure gossellers record,  
Whose gladsome tideinges mankind did revive :  
And I at five will to my God afford  
My hart, my soule, and all my senses five.  
The sixt houre [me] comands my six days well to spend,  
And on the seventh to God my service lend.  
Eight calls to mynde eight psons p<sup>r</sup> reserved in tharke :  
Nine, those nine blessings p<sup>r</sup>ised by God.  
Ten, Gods ten Lawes, my lifes guide, light & marke :  
Eleven tells how faulse Judas made all odd.  
And twelve, how whilst theleven did od reayne,  
By Iott Mathias made them twelue againe."

W. CAREW HAZLITT.

THOMAS BAKER OF ST. JOHN'S COLLEGE, CAMBRIDGE.—May I be allowed to add to MR. HAZLITT's list of "scattered books," formerly part of Baker's library, the following in my possession?—

"The Bathes of Bathes Ayde: Wonderful and most excellent against very many Sicknesses, &c. Compendiously compiled by John Jones, Phisition. Anno Salv<sup>tis</sup> 1572."

At the foot of the title-page is the autograph "Tho: Baker Coll: Jo: Socius ejectus." In the same handwriting on the side margin is the following:—

"Aug : 10 : 1564 : Conceditur Jo : Jones, ut Studium octo annorum in Medicina sufficiat ei ad practicandum in eadem Facultate. Rego : Acad : Cant : |"

The book has been bound since it was in Baker's possession, as on the fly-leaf there is gummied a list of Dr. Jones's works in Baker's handwriting, the paper being of the same kind as that on which the title-page of the book is printed. The writing was recognised as Baker's by the present Professor of Botany at Cambridge, who was well

acquainted with Baker's handwriting in his books in the library of St. John's College.

R. WILBRAHAM FALCONER, M.D.

Bath.

CONFUSION OF NAMES.—Why does Burke, in his *Extinct Peerage*, and, if I mistake not, also Dugdale in his *Baronage*, almost invariably confuse Rohesia, Roesia, or Roisia with Rose, and Annis or Anneysse with Anne? I never find this confusion in the Rolls, where Rohesia is always distinct from either Rosa or Rosia, the latter being a Jewish name; and Annis is plainly derived, not from "Anne, but Agnes, for I find a woman described as Anneysse in the French portion of an entry, afterwards called Agnes in the Latin confirmation. ("Nostre treschère damoy-selle Anneysse . . . dictæ Agnetis . . .")

Why does Dugdale (and Burke after him) invariably misspell Alina as Aliva? It is derived from Avelina or Evelyn, the same person being constantly styled on the Rolls in one place Avelina, and in another Alina.

Lastly, why do all modern writers systematically confuse the names Alicia and Alesia? I have found but one instance in which the same person is called by both names in the Rolls, and in this case it appears a mere slip of the scribe's pen, like that by which he twice styles the Queen of Navarre Eleanor instead of Blanche. I have met with one modern instance in which Alesia is translated by another name than Alice: this is Bohn's *Matthieu Paris*, in which the translator renders it Eliza. It is evidently French in origin, and may be the Latinised form of Elise. But why *translate* these old names at all? The correct rendering is often doubtful, and the name in most cases is not only more correct but prettier as it stands. HERMENTRUDE.

POPE AND MOLIÈRE.—In his "Imitation of Dean Swift," *The Happy Life of a Country Parson*, Pope reckoned among its preferabilities to an episcopal benediction the possession of "a Chrysostom to smooth his band in"—a *folio*, no doubt, of the golden-mouthed saint's lucubrations. (Were I a parson, town or country, I should prefer a golden-handed bishop's briefest announcement of a benefice to his benediction.)

But, had Pope ever stumbled on Molière's honest *Μισοβίβλος*, Monsieur Chrysale?—

"Vos livres éternels ne me contentent pas ;  
Et, hors un *Plutarque à mettre mes rabats*,  
Vous devriez brûler tout ce meuble inutile."

*Les Femmes Savantes*, Acte II. Sc. 2.  
E. L. S.

WOODEN CHURCHES.—There are not many of the old wooden churches remaining, once so numerous throughout England. The oak framework at Ribbesford, Worcestershire, is still perfect, with an arcade of pointed arches on each side of the nave, now rendered more prominent by



the scraping of the paint and removal of the flat plaster ceiling. There is in the *Journal* of the Archæological Association for 1850 a drawing of the original wooden church that preceded the cathedral at Manchester, greatly resembling what now is extant at Ribbesford. This singular building was lately re-opened by Dr. Atlay, Bishop of Hereford.

There was a church of wood at Newland, now removed to make room for the Beauchamp Almshouses, and another still remains at Besford, co. Worcester. One is, I believe, at Greenstead in Essex, and probably others yet may be found in districts where timber was plentiful and freestone scarce.

THOMAS E. WINNINGTON.

FIRST BOOK PRINTED IN GREEN.—I have a copy of *The Honour and Advantage of Agriculture* (pp. 72, 8vo.) It is a translation from the Spanish of Feijos by a farmer in Cheshire; and it was "printed for William Williamson, Bookseller and Wholesale Stationer, at *Mecenas's* Head in *Bride-street* [Dublin]. MDCCCLIV." In the last page there are the following words:—

"As long looking against the sun hurts the eye by dilatation, so curious printing in small volumes, and reading of small letters, do hurt the eye by contraction."—*Bacon*.

"Green is one of the original colours of the rays of light. Grass and herbs, and even all vegetables, in places exposed to the open air, are green, and those in subterraneous places, or places inaccessible to the air, white and yellow.

"This is the first Work ever printed in Green, which is not only a Preservative, but also a Restorative to Sight."

I have thought it well to make mention of this typographical curiosity in the pages of "N. & Q."

ABHBA.

### Queries.

ALLEGORIES AND PARABLES.—I should feel obliged if some of the readers of "N. & Q." would help me to form a list of the principal allegories, parables, and similitudes in the English language. I do not imagine we are rich in this kind of literature, but I cannot help thinking that the little we possess deserves more attention than is generally bestowed upon it. I know the following:—Adams, "Allegories;" Addison, "Vision of Mirza;" "Black Ship," *Nelson and Son*; Bunyan, "Holy War," "Pilgrim's Progress," &c.; C. E. H., "Follow Me: a Morality from the German;" Gatty, "Parables from Nature;" Krummacher, "Parables, translated from the German;" Monro, "Allegories;" Wilberforce, "Agathos." To these may be added a few similitudes from the later Jewish books in the introduction to Archbishop Trench's *Notes on the Parables*.

H. BOWER.

MARY BATEMAN.—"When Mary Bateman, celebrated as the 'Yorkshire witch,' committed an

extraordinary series of delusions and poisonings at Leeds and the neighbourhood in 1807 and 1808, and was executed at York in the spring of 1809, Mr. Baines published a full account of that mystery of iniquity, in a pamphlet of which at least ten thousand copies were sold" (*Life of Ed. Baines*, 1851, p. 69). Can anybody give me an account of one only?

RALPH THOMAS.

THOMAS CAREW.—I wish to present myself purely as a person seeking information in this case, and as not attempting to afford it. I have before me an edition of the Poems of Thomas Carew, printed at Edinburgh in 1824, without any editor's name; it is supposed to have been superintended by Mr. Thomas Maitland, otherwise known as Lord Dundrennan. A *Notice* is prefixed, and of this one of the early sentences reads as follows: "The year 1589 has been assigned as the period of his birth, but upon no very satisfactory authority." I wish to know, if possible, whether there is any other ground for such an hypothesis respecting Carew's death than Lord Clarendon's statement, that "after fifty years of his life spent with less severity or exactness than it ought to have been, he died with the greatest remorse, &c." "He died in the year 1639," Mr. Maitland says, and fifty years reckoned back from 1639 bring us to 1589; but surely Carew's irregularity of life did not date from the very hour of his birth? Again, I would inquire, what evidence is there in support of the date 1639? Why is the edition of Carew's Poems, 1640, always described as *posthumous*? There is nothing in the book itself to make it appear that the poet was then deceased. Nor do even the editions of 1642 and 1651 (as far as that testimony goes) warrant the inference. My questions briefly are: Did Carew die in 1639? If so, where is the proof, absolute or approximate? When was he born? The date 1589 is clearly conjectural.

I am desirous of seeing as many early MSS. containing poems by this writer as possible, besides those in our public libraries. I have had the use of two which furnished me with better texts of nine poems, and with two which I do not meet with in print. One of these MSS. was lately in the possession of Mr. F. S. Ellis of King Street, Covent Garden, who, with his usual liberality, allowed me to transcribe from it what suited my purpose.

W. CAREW HAZLITT.

AN EMINENT CARTHUSIAN.—In the *Carthusian* (1838), p. 259, is a translation of Shirley's ode, "The Glories of our Birth and State," into Latin verse, "by one to whom Charterhouse looks for great things." Can your readers tell me who this child of promise is or was?

I should also be glad to know, for a literary purpose, whether any Latin verses by the late

Dr. Raine, who was Dr. Russell's predecessor in the Head Mastership of Charterhouse School, are known to be in existence. E. WALFORD.  
Hampstead, N.W.

CEREMONIAL AT INDUCTION (4<sup>th</sup> S. i. 484, 544, 565; ii. 20).—When was this interesting ceremonial introduced? J. MANUEL.  
Newcastle-on-Tyne.

"COMMATICE" (2<sup>nd</sup> S. iii. 188).—What is the meaning of this word, for the place of which in Jerome's writings ABHEA has inquired in vain? W. T. M.

CROSS-LEGGED EFFIGIES AND THE CRUSADES (3<sup>rd</sup> S. viii. 312).—It was incidentally remarked in these columns some time ago that cross-legged effigies, which have hitherto been supposed to indicate that the person who sleeps below had been in the Holy Land, are now known to signify merely that he had held the office of sheriff or something analogous. It surprised me that no one took exception to this novel dictum, for confirmation of which I have sought in vain. As such authorities as Gough, Riddell, and others of later date are explicit on the point, that such an effigy *did* always mark the tomb of one who had made a vow to take the cross, and had actually gone to Palestine, or provided a substitute, it would be agreeable to learn when and by whom the unromantic discovery was made that these supposed holy warriors have been so long slumbering under false colours! ANGLO-SCOTTS.

LADY ANNE HAMILTON AND MR. FITZSTRATHERN (OR FITZCLARENCE).—I have before me thirty-two pages of what has formed, or been intended to form, a part of a larger work. These two sheets are headed *Letters to and from the Right Honorable Lady Anne Hamilton and W. H. Fitzstrathern (or Fitzclarence)*; and this heading is followed by an introductory paragraph, which I copy *literatim et verbatim*:—

"Necessity obliges the insertion of these documents, as they form one link in the chain of events referred to in other statements herein submitted." "The letter of her Ladyship to her brother the Duke of Hamilton (which will be found at the conclusion of this correspondence) will be ample testimony that dissatisfaction had ensued, and approbrious language was used unceremoniously."

The letter to the duke does not appear in the printed fragment to which I have referred, which indeed does not contain any letter of Lady Anne's.

Was this correspondence ever published? If so, when and where, and under what title?

Who was Mr. Fitzstrathern or Fitzclarence? The letters tell a little, but I should like to know more. H. F.

HERTFORDSHIRE WILLS.—I should be much obliged to any correspondent who would tell me in what court, other than the Prerogative Court of the Archbishop of Canterbury, a will made at

Bengeo in Hertfordshire, at the end of the seventeenth century, would have been proved.

G. W. M.

"HOLED-STONE" AND WAYSIDE CROSS NEAR BOLLEIT, CORNWALL.—The "holed-stone" to which I refer is placed just within a gap in the hedge on the right-hand side of the road from Bolleit to Boskenna, and exactly opposite to the circle of stones known as the Dawns Men, or the Merry Maidens, on the estate of Rosemoddres. A few paces nearer Bolleit, but on the other side of the road, stands an ancient cross of the usual Cornish round-headed type, and judging from the rudeness of the carving, it is probably one of the oldest in the county.

The following measurements of the "holed-stone," taken recently (Sept. 1868), may interest readers of "N. & Q."—Diameter of hole, 5½ in.; distance of hole from top of stone, 1 ft. 1½ in.; distance of hole from the sides of stone, 1 ft. 3½ in. and 9½ in.; breadth of stone measured across centre of hole, 2 ft. 6½ in.; thickness of stone measured through hole, 7 in.; thickness of stone at base, about 10 in., tapering to about 5 in. at top; length of stone above surface of ground, 6 ft. 4 in.; vertical height of stone as it now stands, 5 ft. 6 in.

The "holed-stone" inclines somewhat towards St. Buryan Church, i.e. in a W.N.W. direction.

I also subjoin a few measurements of the wayside cross:—Diameter of round head, 2 ft. ½ in.; height (total), 4 ft. 4½ in.; dimensions of shaft at base, 1 ft. 3 in. by 10 in.

On the side facing the road a Maltese cross has been cut, but so rudely as not to be in the centre of the round head; on the opposite side is a representation of the crucifixion similar to that in many other Cornish wayside crosses.

I shall be glad if any of your correspondents will inform me if other "holed-stones" exist in the neighbourhood of Bolleit, together with some particulars concerning their dimensions and size of orifice. Notices of other "holed-stones" in the county of Cornwall would also be very acceptable to E. H. W. D.

INDIAN CIVIL SERVICE EXAMINATION, 1857.—I placed the above, upwards of four years ago (see 3<sup>rd</sup> S. v. 450), upon the list of books wanted to purchase, but have never had any copy offered. Can any correspondent inform me if the papers were printed? The results of the examination are referred to in the *Fourth Report*, pp. 322-3, by which it appears that there were sixty candidates and twelve vacancies. I should esteem the loan of the papers a very great favour, and pledge my honour, as a contributor to "N. & Q." almost *ab initio*, for their return. I particularly wish to see the questions on "Greek and Roman Literature," and append my address in case any gentle-



man may, by any possible chance, have either of those papers loose. P. J. F. GANTILLON.

4, Andover Place, Cheltenham.

"JOURNAL OF A SOLDIER": ITS AUTHOR. — At the close of the great war which ended with the downfall of Napoleon, many books were written on the subject, but few readers will fail to remember one remarkable for the purity of its English, the high moral tone which pervaded it, coupled with much shrewd observation and no mean descriptive power. The writer, a native of Edinburgh, educated for the ministry, enlisted while quite a youth in the 71st Regiment, was with Moore through Spain, fought at Corunna, and finished off with Wellington at Waterloo, blighted in prospects and broken in constitution—*pensionless*.

In one of the early numbers of *Chambers' Journal* there is a *resumé* of this book; and the reviewer—Robert Chambers, I think—states that the writer, "Poor Tom," was last seen working as a day labourer on the Calton Hill; that he went to South America, and probably never heard of the success of his book. In my young days I have met with many old heroes who belonged to the 71st; none of them, however, could tell me more than that they knew "Donald McDonald, the hardy Highlander," but could not remember his comrade "Tom," although they admitted he must have been "one of them"; and a rare old soldier, Sandy Campbell by name, warmed up on my referring to a story in the book, and confirmed it by exclaiming, "Man! I was one of the Millers." In the last canto of *Don Juan*, Lord Byron puts a foot-note from the *Journal of a Soldier* to justify his attack on Lord Wellington.

J. T. B.

FRANCIS JUNIUS.—Is it possible to ascertain what became of the brothers of this reformer? His autobiography forms the basis of the account given of him by Bayle. He mentions that he was one of nine children, and gives the name of his elder brother. But more than this it seems difficult to collect. Perhaps some of the readers of "N. & Q." may be acquainted with sources from which the histories of noble French families of the sixteenth century may be gathered. F. J.

JOHN MONINS, LIEUTENANT OF DOVER CASTLE.—All the old pedigrees of Cranmer say, that the archbishop's sister Jane married John Monins, Lieutenant of Dover Castle. Hasted does not mention Monins in his list of Lieutenants of Dover, but says (ix. p. 473) that John Monins, Lieutenant of Dover Castle, died 1554, seised of Charlton near Dover, and was ancestor to Monins of Canterbury, whose pedigree was attested in 1779 by R. Bigland and T. Heard. But Bigland's pedigree of Monins, in the College of Arms, does not contain any John Monins, Lieutenant of

Dover, but has a Thomas Monins, Lieutenant of Dover, who did not marry a Cranmer. Can any Kentish antiquary clear up this confusion of authorities? TEWARS.

ROLL OF MONTROSE'S ADHERENTS. — After the rout of Philiphaugh, Sept. 13, 1645, there was found among the baggage "a roll wherein were the names of all that either were come into, or held correspondence with Montross; which occasioned trouble to many persons afterwards" (Rushworth, *Hist. Col.* part iv. vol. i. p. 232). Has this interesting document been printed in full? Does the roll itself still exist? CORNUB.

PLUSCARDINE ABBEY: ITS "HISTORY OF SCOTLAND." — In an interesting article on the subject of the Battle of Bauge, and the personages engaged in it, which appeared in the *Herald and Genealogist* (No. xxviii. p. 340), Mr. F. M. Nichols, noticing Buchanan's account of the Duke of Clarence's death, attributed by that historian to "Alexander Macalselanus, a Knight of Lennox," on the authority of the *Pluscardine Book*, says in a note (p. 350), "I have been unable to discover any particulars regarding the chronicle or record to which Buchanan refers under the title of 'Liber Pluscartensis.'" I have also looked in vain for any notice of it in several of the various works regarding the records of religious houses in Scotland, and have very great doubts if it ever existed, any more than did the ancient chronicle in the possession of "Mr. Macduff, the alehouse-keeper," on which Hume of Godscroft rested his account of the fabulous origin of the Douglases.

As it seems to be the *sole* authority for the existence and exploits of this "Knight of Lennox," I should like to know if any one of the readers of "N. & Q." ever heard elsewhere of this *Book of Pluscardine*? Buchanan of Auchmar is of very little weight. His "Inquiry" is merely got up to flatter his own clan, and deals largely in fable regarding its origin and early history.

ANGLO-SCOTS.

RUSHWORTH'S MSS. — Is it known what has become of the MSS. from which Rushworth compiled his *Historical Collections*? He evidently had in his possession much matter that was not embodied in his book. He speaks in one place of Lord Ashley, "whose papers of Naseby Battel, under his own hand, I have by me" (vol. vi. p. 422). These documents, if they could be found now, would probably be of much interest.

CORNUB.

A CRUEL SENATOR. — Can any one inform me where the following anecdote is to be found? —

"Several senators were standing together on a plain, when a little bird pursued by a hawk flew for protection into the bosom of one of them, who angrily threw it on the ground and killed it; the other senators, full of indignation, said that a man who could be so cruel to a help-

less creature that flew to him for protection was not worthy to live; thereupon they fell upon him and slew him."

I heard the above lately in a sermon, and I am curious to know its authority. E. H.

FIRST PLATE EXECUTED ON STEEL.—In the sumptuously got up and illustrated edition (1823) of Coxe's *Social Day*, a poem, where, sooth to say, the *burin vaut bien mieux la plume*, there being thirty-two engravings of the most costly and delicate character to a very small halfpenny-worth of text, at p. 288 is the illustration, the "Broken Jar," after David Wilkie, engraved by C. Warren, a well-known print. In a catalogue book sale it is stated that *this* is the first plate executed on steel. I question this. Can any of your readers decide in this question? Surely steel engravings were in existence before 1823. C. D. L.

SUBJECT OF A PICTURE.—I wish to consult you, and your readers through yourself, as to the probable subject of a picture which is at present in the country mansion of an acquaintance of mine.

It appears to me to be either Italian or Spanish, and of the sixteenth or early seventeenth century. Size, about four feet high by three. The background represents a forest. In the front, to the spectator's right, a cave. In it the sitting figure of a monk, in black robes: his head rests on his left arm, of which the elbow rests on a slab of rock; on his knees a book of devotion, near him a cross and a skull; behind him a wooden stair, apparently for communication from without, and a coil of rope. He seems to be asleep.

The rest of the foreground, to the spectator's left, is occupied by a sort of pit, or depression in the forest. It is separated from the ground behind by a ledge of rock, or a parapet. Over this another black figure of a monk is leaning, and letting down a small basket by a cord. From the extreme left (of the spectator), a naked bearded figure—the lower limbs being in shade, it is not easy to say whether of man or satyr—is advancing with outstretched arms as if to lay hold of the basket. Near him, in front, a third monk's figure, with his back to the spectator, but his face seen in profile, appears to be watching the proceeding.

The last three figures are smaller, in proportion to the seated personage, than the rules of perspective would seem to justify. The impression produced is that of a vision, seen by the sleeping monk. It was called by the owner a "Temptation of St. Anthony"; but the treatment of the subject on that supposition is quite unusual, and not very intelligible. JEAN LE TROUVEUR.

VERNON AND DUNCOMBE FAMILIES (3rd S. xii. 147, 258).—G. F. D. in a former number answers a query of mine respecting the Vernon family of Antigua. Having found the name of Duncumbe among the family records, I desire to ask him if

he knows of any connection between the two families of Duncombe of Surrey and Vernon of Antigua, whose old mansion was Little Forsters, near Egham. The names occur in the connection indicated thus:—About 1750, my great uncle, James Vernon, was in partnership with a Mr. John Dixon Duncombe, as West India merchants. The Antigua estate was at that time mortgaged to a Mr. Slingsby Bethell, a London merchant, I believe. Mr. Bethell was, as appears from one of his letters, which I have seen, connected with the family of Codrington. My great-grandfather, Colonel the Hon. John Vernon (a privy councillor for Antigua) was then living. W. J. VERNON. Leek.

MARCHES OF WALES.—By statute 27 Hen. VIII. c. 26, s. 7, *Cawrsland* and *Clunesland* (the baronies of *Caus* and *Clun*) are allotted to the newly formed county of Montgomery; these lordships are, however, now part of Shropshire. Information is solicited as to any documents showing *when* and *how* the change was effected. M. C. J.

20, Abercromby Square, Liverpool.

"WHO IS THE BABY?"—Can any correspondent tell me who is the author of the following lines, and whether there be any more verses belonging to them?

"Who is the Baby  
That doth lie  
Beneath the canopy  
Of thy blue eye?  
It is young Sorrow  
Laid asleep  
In the crystal deep.  
Let us sing his lullaby,  
Heigh ho! heigh ho!  
A sob and a sigh."

I am not sure that I quote the words correctly. C. MR.

### Queries with Answers.

THOMAS EARL OF CONINGSBY.—In "N. & Q." (3rd S. vi. 455) E. M. B. mentions having lately seen a print of Thomas Earl of Coningsby. I am anxious to learn where he saw it. Perhaps E. M. B., or some of your numerous readers, could inform me in what work it is to be found, or the name of the engraver? MAURICE DENNY DAX. Manchester.

[The portrait of Thomas, Earl of Coningsby, with his daughters, Ladies Margaret and Frances, was painted by Kneller in 1722, and engraved by George Vertue in 1723. In 1784 the original painting was at Hampton Court in Herefordshire, and is probably still in that mansion. Musgrave (Addit. MS. 6391, p. 70) thus describes it: "Over the chimney of the great hall is a large family piece, painted when Lord Coningsby was in the Tower on account of the South Sea affairs. His lordship is sitting in a gown, Magna Charta in his right hand; by him his two daughters—Margaret, afterwards Countess of Con-



ingsby, and Lady Frances—when girls, in red riding habits trimmed with silver; a distant view of the Tower, on the pedestal of which his right arm rests, also arms and quarterings. This picture is engraved on the pedestal also, with a long inscription setting forth the reason of his imprisonment," &c.

Musgrave also found another portrait in the great dining parlour of "Thomas Lord Coningsby, standing in his robe as Vice-Treasurer of Ireland, black with gold frogs, hat on a table by him, painted by Kneller in 1709, whole length." Consult also Noble's *History of England*, iii. 44, and the *Beauties of England and Wales*, vi. 577.]

#### MRS. PRITCHARD'S EPITAPH.—

"Her comic vein had ev'ry charm to please,  
'Twas Nature's dictates breath'd with Nature's ease;  
E'en when her pow'rs sustain'd the tragic load,  
Full, clear, and just, the harmonious accents flow'd;  
And the big passions of her feeling heart  
Burst freely forth, and sham'd the mimic Art.  
Of, on the scene, with colours not her own,  
She painted vice, and taught us what to shun.  
One virtuous track her real life pursued,  
That nobler part was uniformly good.  
Each duty there to such perfection wrought,  
That, if the precepts fail'd, example taught.

W. WHITEHEAD, P. L."

I found the above lines written on a fly-leaf of a work entitled *The Goat's Beard*, a fable in verse, printed in 1777. Who was the author of this work? and who was Mrs. Pritchard, also W. Whitehead, P.L., the composer of the above lines?

H. W. BOYCE.

Wangford.

[These lines are by William Whitehead, Poet Laureat, and author of *The Goat's Beard*, a Fable, Lond. 1777, 4to. They are inscribed on a monument erected to the memory of Mrs. Hannah Pritchard, "by nature for the stage designed," in the south transept of Westminster Abbey, where it is also stated that "This tablet is here placed by a voluntary subscription of those who admired and esteemed her. She retired from the stage, of which she had long been the ornament, in the month of April, 1768, and died at Bath in the month of August following, in the fifty-seventh year of her age."—*Vide Neale's Westminster Abbey*, ii. 261.

*The Goat's Beard* was the last of Whitehead's publications. It produced an attack, entitled *Asses' Ears*, a Fable, in which the office of Laureat is denied to men of genius, and judged worthy to be held only by such poets as Shadwell and Cibber. Some account of Whitehead may be found in "N. & Q." 3rd S. vi. 140.]

#### SAINT FILLAN.—

"Harp of the North, that mouldering long hast hung  
On the witch-elm that shades St. Fillan's spring."

Where is this spring? And why does Scott invoke it as the spot whence, "in ancient days of Caledon," the national minstrelsy was poured forth?

J.

[St. Fillan was a Scottish saint of some reputation, who has given his name to many chapels, holy fountains,

&c., in Scotland. He was, according to Camerarius, an abbot of Pittenweem, in Fife; from which situation he retired, and died a hermit in the wilds of Glenurechy, A.D. 649. He is commemorated on the ninth of January. There are in Perthshire several wells and springs dedicated to him, which are still places of pilgrimages and offering. See notes to *Marmion* and to the *Minstrelsy of the Scottish Border*. For some account of the Holy Pool in the neighbourhood of St. Fillan's chapel at Killan, in Perthshire, see the *New Statistical Account of Scotland*, x. 1088.]

#### QUOTATIONS.—

"As on the driving cloud the shining bow—  
That gracious thing, made up of tears and light—  
Mid the wild rack and rain that slants below,  
Stands smiling forth, unmoved and freshly bright;  
As though the spirits of all lovely flowers,  
In weaving each its wreath and dewy crown,  
Or ere they sank to earth in vernal showers,  
Had built a bridge to tempt the angels down."

Are these lines Coleridge's or Wordsworth's, and from what poem are they taken?

THOMAS E. WINNINGTON.

[From a poem by S. T. Coleridge, written in later life, entitled "The Two Founts: stanzas addressed to a Lady on her recovery with unblemished looks from a severe attack of pain."]

Who is the author of the following lines?—

"Gods, can a Roman senate long debate  
Which of the two to choose, slavery or death?"

J. B. WHITTLE.

[By Joseph Addison, *Cato*, Act II. Sc. 1.]

"They that on glorious ancestors enlarge  
Produce their debt instead of their discharge."

H.

[Young, *Love of Fame*, Sat. i. lines 147, 148.]

ISLAND MENTIONED BY PTOLEMY.—It is supposed that Man is the island to which Claudius Ptolemæus has given the names *Μοναοῖδα*, *Μοναῖα*, and *Μοναῖος*. He begins his Geography with an account of Britain and, if I remember rightly, of the Western Isles of Scotland. It is, therefore, I suppose, in Book i. he refers to the Isle of Man. As I live in the country and have not access to a copy of this work, I shall take it as a favour if you will be so good as to inform me of what Ptolemy says about the island. MANNINAGH.

[The words of Ptolemy are: "Juxta orientalem plagam Hiberniæ, Insulæ hæ sunt Monacæda (alias Monarina Monavia)," etc., to which Baxter adds: "Quod manifeste vitiosum est pro *Monaceta* vel *Mon uict*,"]

BIBLE INDEX.—Is there any published Index to the events of the Bible?

J. B. WHITTLE.

[Consult *The Book of Bible Events*, by C. Baker, Lond. 1848, 16mo; *The Home Treasury*, edited by Felix Summerly, "Bible Events," Three Series, Lond. 1844, 16mo; *A Shilling Book of Old and New Testament History*, by George Frederick Maclear. 2 vols. Lond. 1866, 1867,

16mo; and the Tables at the end of *The Bible Cyclopædia*, 2 vols., Lond. 1843, 4to.]

ESSINGTON, ETC.—1. A family of Blake is styled "of Essington, Hants," in the Visitation of 1634. The same family are styled "of Eston-town, Hants," in Berry's *Hants Genealogies*. Neither Essington nor Eston-town are mentioned in the Clergy List of 1867, or in the Map of Hampshire. What is the modern name of the place above mentioned?

2. William Milward of St. Michael's, London, is described in 1627 as "Crewallman." What does this mean? TEWARS.

[1. Essington we take to be the Essesentune of the Domesday Book, now known as Exton, in the hundred of Fawley.

2. Crewallman is perhaps Krefeldt-man, i. e. from Krefeldt in Rhine, Prussia, whence Crewell, as in "Crewel garters,"]

OLD PAPER.—I have by me several old diaries and some historical memorandums relating to the dispute between England and America in George III.'s time. It is my wish to have them bound for the sake of better preservation. From time, however, and in some cases perhaps from damp, many of the leaves have become more rotten and loose than blotting paper, so that they will scarcely hold together. I should be much obliged if any reader of "N. & Q." could inform me of any way by which I could restore to the paper its original cohesiveness, at the same time so as not to damage or obliterate the writing. It is necessary for me to add, that I am precluded from mounting the old paper on sheets of modern paper, as most of the old paper is written on both sides.

P. HUTCHINSON.

[There is no doubt that what our correspondent wishes can be done; but we are not acquainted with the process, nor do we think that an unpractised person can easily accomplish it. If our correspondent desires it, we can privately communicate to him the name of a professional workman in business of this kind who has restored many thousands of papers which were in the state alluded to.]

### Replies.

FONS BANDUSIÆ.

(4th S. i. 336, 417, 557.)

Having access to one of our most celebrated public libraries, it has rather been an amusement than labour to me to follow out DR. RAMAGE'S inquiries; but I fear the result will not much interest your readers, or be worth printing. However, it is as follows:—

The bull of Paschal II. is to be found in the *Bullarium*, vol. ii. pp. 123-4, and, so far as it may be necessary to quote it, is conceived in these terms:—

"Paschalis Episcopus Servus servorum Dei  
Dilecto in Christo filio Abbati Cenobii  
S. Mariæ, quod apud Bantium situm est, ejusque successoribus  
regulariter promovendis,  
in perpetuum.

Cum universis sanctæ Ecclesiæ filiis et Apostolicæ sedis auctoritate et benevolentia debitores existamus; illis tamen locis atque personis, quæ specialius ac familiariter Romanæ sunt Ecclesiæ addictæ, quique ampliori Religionis gratia eminent, propensiores nos convenit eorum studio imminere. Quia igitur beatæ Mariæ cenobium, cui Domini auctoritate ejusque Filii legitimi præsides, Romanæ et Apostolicæ Ecclesiæ hactenus jure proprio adhesione cognoscuntur; nos pro devotione ac reverentia ejusdem Dei, Genitricisq; semper Virginis Mariæ, ipsum sub nostræ manus protectione specialiter confovemus atque dirigimus. Unde tibi tuisque successoribus ad predictæ Domus regimen auctoritatem concedimus; confirmamus siquidem vobis Cenobium ipsum et omnia, quæ ad illud pertinent, monasteria sive cellas cum suis pertinentiis: videlicet, Ecclesiam S. Salvatoris cum aliis Ecclesiis de Castello Bandusii: item Ecclesiam S. Nicolai cum Casali suo: Ecclesiam S. Mariæ de Cacunigio, S. Mariæ de Sala, S. Mariæ de Servatius cum Casali suo, Sancti Petri de Monachis, S. Michaelis de monte Salvolo cum Ecclesiis et pertinentiis suis, Ecclesiæ S. Mariæ de Calapano, S. Petri in Gennano cum Casali suo, Ecclesiam S. Vitalis in oppido Gentiani, S. Michaelis in loco Firminiano cum villanis suis, Ecclesiam sanctæ Anastasiæ apud Acheruntum cum Ecclesiis ad eam pertinentibus, Ecclesiam sanctorum Martyrum Gervasii et Protasii in Bandusino fonte apud Venusiam, Ecclesiam sanctæ Lucæ cum suis pertinentiis apud Melpham, &c. &c.

"Datum Laterani per manum Johannis S.R.E. Cardinalis Diaconi, undecimo Kal. Junii Indict xi. Incarnationis Dominicæ MCLII. Pontificatus quoque Paschalis Papæ anno iv."

The remaining part of the bull is not material, and therefore has not been copied, but from the portion given it will appear that Chaupy is perfectly correct in his quotation, the only error being that of the printer, who has transformed the names Gervasii et Protasii of the original work into *Gervasi et Protasius*. Chaupy's account of himself is, that he resided twelve years at Rome, "depuis douze ans que je suis dans cette ville," i. e. Rome (p. 315), while the *Biographie Universelle* supposes him to have been there only ten. He adds that he was engaged for five years on his work—"La vérité est qu'il a été si difficile à bien établir que c'est à lui surtout qu'on doit attribuer que mon ouvrage ait été cinq ans à se finir," (p. 359)—the reason of which was, that his great difficulty had been to find a site, all the circumstances of which would suit those of Horace's villa. In order to accomplish this, he examined every probable situation in the neighbourhood of Rome, the details of which make the value of his work; for the Italians themselves, with some few exceptions, seem strangely to have neglected, or imperfectly treated of, their ancient topography, a subject successfully taken up by foreigners, as by Chaupy, a Frenchman, by Cluverius, with Hol-



stenius's notes upon him, and latterly very much by Germans and Englishmen.\* The result has been the production of a work of sterling value. Whether he or Cimaglia was the first to discover the true Fons Bandusie I do not know, but I have been unable to find Cimaglia's name in his work, though other writers are quoted, Pratilli especially, in his account of his journey on the Via Appia. This may have been owing to a little national jealousy between French and Italians, or he may really have been ignorant that the spring had been identified; for, as regards the site of Horace's villa, the subject of his whole work, and upon which he assumes this triumphant motto—

"Dicam insigne, recens, adhuc  
Indictum ore alio."—*Od.* iii. 25.

Yet in his Preface (p. xxxvii.) he candidly and modestly admits that he was not the first who had looked for it on the proper spot:—

"L'information prise sur les lieux, s'il n'y avoit jamais paru personne pour reconnoître la situation découverte, m'apprit que deux MM. anglois s'y étoient fait voir il y a dix ou douze années. Leur première demande qu'on les menât aux sources de la Licence, prouve, et qu'ils avoient connoissance de la conjecture que j'ai dite, qui avoit été, que cette petite rivière de la Digence, nommée par Horace comme le caractère de sa maison de campagne, et qu'il (*sic*) ne l'avoient pas méprisée. Les questions qu'ils ajoutèrent s'il y avoit des ruines antiques dans le lieu, et sur la réponse affirmative, si on vouloit le leur montrer, les firent conduire justement dans l'endroit découvert. Mais semblables à ceux qui, dans le jeu où on bande les yeux à un de la troupe, saisissent en vain les compagnons qu'ils désirent de faire mettre à leur place s'ils ne parviennent à les reconnoître, ils eurent beau tenir pour ainsi dire la vérité dans leurs mains, ils n'en furent pas plus avancés, faute de la discerner."

After such an admission, I think we ought to allow to Chaupy the benefit of any doubt in his favour, and permit him unmolested to enjoy the little triumph of any discovery which he conceived himself to have drawn from the twenty-eight folio volumes of that edition of the *Bullarium* which he had been rash enough to purchase.

It is hardly necessary to say that, of commentators upon Horace, there are many, and old ones too. To take one edition only, *Opera Horatii*, folio, 1528, there are included in it the commentaries of Aeron, Porphyrio, Ant. Mancinelli, and Judocus Badius Ascensius, and the annotations of Matthæus Bonfinis, and Aldus Manutius, Romanus. And to show how inveterate was the persuasion that Horace's spring was the Fons Bandusie, I will quote some of their observations upon the ode addressed to the latter:—

"Aeron.—Hæc Ode Blandusie fonti sacrificium pro-

mittit. Blandusia enim Sabinensis agri regio est, in qua Horatii ager fuit. Laudat igitur fontem, dicendo eum perspicuum vitri comparatione.

"Anonymus.—Festissime celebrat poetâ fontem in agro suo in Sabinis positum, pollicens eum carmine suo nobilem efficere. Unde dicit, O fons Blandusia, regiuncula illius in Sabinis, splendidior vitro, et digne dulci mero.

Ant. Mancinelli.—Argumentum Odes xiii. Promittit hic sacrificium fonti Blandusie apud agellum suum in Sabinis, ubi perspicuitas ad inum, frigusque amabile et amonum erat, quem fontem laudando inter nobiles fontes annumerari contendit. Erat Blandusia regiuncula apud Sabinos ubi poetæ agellus.

And Porphyrio on the line, "Fons etiam rivo," &c., *Epist.* i. 17:—

"Fons Bandusinus è rivo qui Indulgentia dicitur; ergo magnus fons, siquidem ab illo rivus non sine nomine."

Such are the observations of commentators, none of whom, it may be supposed, had attempted to verify the spot where Horace's villa once stood, and who, probably misled by Blandusia being in the genitive case, have enriched geography with a new district of that name, unknown alike to Cluverius and Cellarius, and which had escaped the investigations of Holstenius. But if one who has never had the good fortune to visit either of the springs in question may be permitted to offer a conjecture, I would venture to suggest that Horace's silence as to the name of his spring, joined with what he has said—

"Me quoties reficit gelidus Digentia rivus,  
Quem Mandela bibit."—*Epist.* i. xviii. 104.

"Fons etiam rivo dare nomen idoneus," xvi. 12.

are a poetical way of expressing that it was called Digentia Fons; the saying that a thing is worthy to give a name to another, being, in works of fancy, one mode of affirming that it did so, and worthily. But some one may ask, what then do you say of the Fons Blandusie? I would say of it, that it was in Horace's native country, and that old recollections, and joy at seeing it once more, were, in addition to its natural beauty, the moving reasons why the poet vowed to sacrifice a kid to it on the morrow.

Illness has prevented me from following out DR. RAMAGE's inquiries so early as I could have wished, and the seventh vol. of Ughelli's *Italia Sacra* I have searched in vain for any consecration of the church of Sta. Maria di Bancio by Pope Urban II. in 1093. In p. 43 is a bull of Pope Pascal II., dated 1103, in the fifth year of his pontificate, which begins thus:—

"Paschalis Episcopus Servus servorum Dei dilecto in Christo filio Abbati Cenobii S. Marie quod apud Bantium situm est ejusque successoribus," &c.;

and in page 46 B it mentions "ecclesiam sanctorum martyrum Gervasii et Protasii in Bandusino fonte apud Venusium." Orelli and Fea end in a reference to Chaupy.

\* I do not forget Nibby, but hold his writings to belong more to the class of guide-books than antiquarian works. If the reader will compare his *Dissertationi delle Vie degli Antichi* (printed at the end of the fourth vol. of Nardini, 8vo, Rome, 1820), with the old but valuable maps of Amati, he will see reason for this remark.

In reply to DR. RAMAGE's inquiry (4th S. ii. 145), what Chaupy says of the lacus Ampsanctus (vol. iii. pp. 30, 101, &c.) is of too great length to be transcribed in the pages of "N. & Q.," but its general result seems to be to express, that, in his opinion, the ancients applied this name to two localities, one in the country of the Hirpini, half way between Frigento and S. Angelo Lombardo, and the other a lake at Cutilia near Reate, noted for its depth, a floating island, and the efficacy of its mineral waters. In the first of these, Chaupy does not remark—what seems to have been the case—that it was the soil, and not the water, which was thought destructive of life, by an effect similar to that of the Grotta del Cane. For if we compare the passages he quotes—"vidimus, quam sint varia terrarum genera, ex quibus et mortifera quedam pars est, ut et Ampsancti in Hirpinis" (Cic. *De Divin.* cap. 36)—with Pliny, *N. H.* ii. 93, "Spiritus letales alibi, aut scrobibus emissi, aut ipso loci situ mortiferi"—item in Hirpinis Ampsancti, ad Mephitis ædem, locum quem qui intravere, moriuntur," we shall see this. It is true, that some have read "lacum" for "locum," but this is evidently contrary to the meaning of both passages, and must be an error. Nay, Virgil himself, whose Ampsanctus was clearly at the Aquæ Cutiliæ, suggests the same thing:—

"Est locus Italiæ in medio, sub montibus altis,  
Nobilis, et fama multis memoratus in oris,  
Ampsancti valles. Densis hunc frondibus atrum  
Urget utrinque latus nemoris, medioque fragorosus  
Dat sonitus saxi et torto vertice torrens.  
Hic specus horrendum, sævi spiracula Ditis,  
Monstrantur, ruptoque ingens Acheronte vorago  
Pestiferas aperit fauces."—Virg. *Æn.* vii. 563.

The testimony of Pliny from Varro is express, that what was called the Italiæ umbilicus was to be found at Cutilia: "In agro Reatino Cutiliæ lacum, in quo fluctuat insula, Italiæ umbilicum esse M. Varro tradit." (Plin. *H. N.* iii. 12.) And though Servius asserts the contrary, yet Chaupy very justly remarks that the district of the Hirpini could only be considered the centre of Italy, by supposing the latter to commence at Ariminum, where Cisalpine Gaul ends. And he concludes by observing that the Aquæ Cutiliæ contributed their waters to the Velinus, and not the reverse.

Of course both lakes—that of the Hirpini and the Sabini—are highly impregnated with sulphur, and the description, "seævam exhalat opaca mephitim" (*Æn.* vii. 84) would not at all assist us in identifying the one meant, for the exhalations from these and many other waters in Italy are sensibly felt to be most offensive and detestable. The poet Gray's description (in a letter to his friend Mr. West), of one of them which he had the misfortune to meet with on his road from Rome to Tivoli may suit them all:—"We crossed," says

he, "the Aquæ Albulæ; a vile little brook, that stinks like a fury, and they say it has stunk so this thousand years." W.

#### CHAUCER'S CHRONOLOGY.

(4th S. ii. 271, 348.)

MR. BRAE does very right in showing that he pointed out Tyrwhitt's error respecting the *Ram* some seventeen years ago, and that I was therefore wrong in supposing myself to be the first person to do so. But I must explain that the "claim" in *The Athenæum* of Sept. 19 is not my "own," but written by a friend, who founded what he had to say on some notes communicated to him before I had read the articles in the 1<sup>st</sup> S. of "N. & Q.," and who, in fact, drew my attention to those articles, which I might otherwise never have seen; though I now wonder why it did not occur to me to search the earlier volumes of "N. & Q." more closely. I can only say that whatever I have said in the way of personal statement has always been true at the moment of writing it, but not therefore always at the time of publication. Any variance between statements of mine, however direct, has been due to this simple cause. The interval between communication of an article and its publication is sometimes necessarily long. It is now several weeks since I sent to *The Athenæum* a note on Chaucer's star *Aldryan*, for instance, and it has been in type some time, but is not yet struck off, that I know of.

In any case, I would always gladly resign any pretension to originality rather than even seem to take anything without acknowledgment. I do not wish now to argue the various questions raised, though I do not feel convinced about them. I do not regret offering different solutions of some points from those already suggested by MR. BRAE, because the questions may be more easily decided when they have been examined from all points of view. In any case, if my communications draw attention to those of MR. BRAE in 1851, so much the better. They ought certainly to be consulted, and I cannot but admire them even where I differ from them.

In editing Chaucer's *Astrolabe*, or "Bred and Mylk for Children" (for such is its true title), I hope to exercise the greatest care, and shall be truly thankful for useful hints and for assistance. There are many passages in Chaucer which I believe I have made out for myself by independent work, sometimes coming to like conclusions with those already published, sometimes arriving at conclusions different from them, and new in the sense that I have not met with them elsewhere as yet. But I wish to reserve these until all the best MSS. of the *Astrolabe* have been compared and collated. I heard of two only last week, in the



Rawlinson collection at Oxford, which seem never to have been known before, as the catalogue of that collection is quite new. Both are of *early* date.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

#### FOUR-AISLED CHURCHES.

(4th S. ii. 178, 237, 308.)

There is much that is erroneous, as well as much useful information, in the different communications that have appeared in "N. & Q." on the above subject.

It is always well to define a term before using it. What, then, is meant by the term "aisle," as applied to the *structural* divisions of a church? for I assume, as a matter of course, that in such a discussion its modern or churchwarden's application to the open spaces or flagged pathways between the pews is out of the question.

Dr. Whewell, in his *Notes on German Churches* (2nd edit. p. 42), finding the inconvenience of having no term whereby to describe the central portion of a building, applies the term "aisle" indiscriminately to the whole of the longitudinal divisions of a church, and alike to those of the nave, choir, and transepts. Thus he would speak of York Cathedral as a three-aisled church; and of its nave as possessing a central aisle, and two side-aisles, or a north and south aisle. It must be admitted that this use of the word is a perversion of its original sense, manifestly derived as it is from the French word *aile*, or *aïse*. But its application, as introduced into modern phraseology by Dr. Whewell, supplies a want so constantly felt, that, as in other words the change in the sense of which has been sanctioned by use (*ex. gr.* "Gothic"), we need have no hesitation in adopting it, and in rejecting the exclusive application of this term, as meaning "wings," to the lateral subdivisions or side-aisles of a church.

It is in the latter sense only that Kendal church can be said to have "four aisles." It would more properly be called, in the enlarged sense of the word, "five-aisled"; having one central, and a double side-aisle on each side.

In no sense whatever, however, can the interesting church of Dore Abbey be properly said to be either "five-aisled" or "four-aisled." Its nave has a central and a north and south aisle, its transepts an east aisle, and its choir a single aisle only on its north and south sides. But on the east side of the choir, which, as in most Cistercian conventual churches on the Continent, as well as in England, is square and not apsidal, there is what appears to be a double aisle, carried transversely across the whole east end of the building. The nature and object of this unusual arrangement, peculiar to the abbey churches of

this order built during the latter part of the Transitional and the Lancet periods, I may take a future occasion of explaining; at present I refer to it only as scarcely justifying your correspondent ALPHA in describing the church of Dore Abbey as a "four-aisled" church.

Nor can Chichester Cathedral be properly said to have either four or five aisles: for the elegant structures which were added to the north and south aisles of the nave in the Geometrical period were originally distinct chapels, separated by solid partition walls. It is true that these walls were subsequently cut down and demolished, and the whole of these lateral chapels were thus thrown together at the time of the Reformation or thereabouts; but the appearance of their being additional aisles, which this alteration effected, scarcely warrants our accepting them as such.

We have not, therefore, in England any legitimate example of a five-aisled cathedral; and as far as I know, and as asserted by your correspondent P. E. MASEY, only three examples of five-aisled parish churches.

EDMUND SHARPE.

ROBERT BURNS.

(4th S. ii. 339, 355.)

With reference to the interesting notes which are now appearing in your columns, allow me to submit the following:—

I became acquainted, in her advanced years, with Mrs. Begg, sister of the poet. She described her celebrated brother as deeply imbued with a sense of religion. On the death of his father he took his place in conducting worship in the family, and on the Sundays he was particular in instructing my informant, who was considerably his junior, in the catechism. Mrs. Begg described the poet as possessing a striking appearance. "His whole countenance beamed with genius," she said; "so much so that any one meeting him on the highway would turn round to have a second look." My early friend, Professor Gillespie, of St. Andrews, used to relate that he remembered the veneration with which Burns was regarded by himself and schoolfellows at the Wallace Hall Academy, Dumfriesshire. "Any boy," said Dr. Gillespie, "noticed by Burns would have been an object of envy. We all regarded him with a species of idolatry."

Both Mrs. Begg and Robert Burns, jun., the bard's eldest son, mentioned to me, that while the poet did not possess a strikingly high forehead, the upper part of his head was uncommonly flat. This peculiarity appears in the cast of the poet's skull.

Conscious of power as he unquestionably was, Burns did not share in that egotism which has disfigured so many of the modern poets. His son

Robert, who had attained his tenth year when his father died, and possessed a distinct recollection of him, informed me that he was not aware that his father was a poet till after his death. "He encouraged me," said Robert, "to study the works of the great English poets, and I had, under his tutorage, read Milton, Pope, Cowper, and many others; but he never mentioned to me any of his own poems, and my mother was equally reticent about them."

The following paragraph is from a recent number of the *Greenock Telegraph*:—

"We have been told," writes the editor, "that an official gentleman in London, one of the chief officers of the Excise, recently went over all the papers in the office which bore the signature of Robert Burns. He is a gentleman of eminent piety, and when he set about the investigation he had a prejudice against our national bard. When he closed his examination of the papers, his unfavourable estimate had undergone quite a revolution. The papers demonstrated that Burns was a conscientious servant and a first-rate business man. If you go carefully through the best biographies of Burns, and sum up his money transactions, you will be amazed at the demonstration which they supply of the poet's noble independence, prudence, and generosity. Many who shake their foolish heads when Burns is spoken of would not come out so clean if a similar test were applied to themselves."

In 1859 an aged tradesman, resident in St. Ninian's, near Stirling, informed me that during a business visit to Ayr he saw Burns in the course of a personal canvass for subscribers to the first edition of his poems. "He was pointed out to me," said our informant, "as a ploughman of uncommon ability, and who was entitled to encouragement." The poet had been unsuccessful in his farming speculations, and in publishing a volume of his poetical compositions sought to acquire the means of emigrating to America or the West Indies.

In his lately published *History of Dumfries*, Mr. William McDowall supplies the following original anecdote of the poet. "During an evening in the autumn of 1794, when High Street, Dumfries, was gay with fashionable groups of ladies and gentlemen passing down to attend a country ball in the Assembly Rooms, Burns was allowed to pass with hardly a recognition on the shady side of the street. Mr. David McCulloch, of Ardwell, noticing the circumstance, dismounted, accosted the poet, and proposed that he should cross the street. "Nay, nay, my young friend," said the bard, "that's all over now." After a pause he quoted two verses of Lady Grizel Baillie's ballad—

"His bonnet stood ance fu' fair on his brow,  
His auld ane looked better than mony ane's new;  
But now he let's wear any way it will hing,  
And casts himself dowie upon the corn-bing.

"O! were we young, as we aince hae been,  
We sud hae been galloping down on yon green,  
And linking it over the lily-white lee;  
And werena my heart light I wad dee."

Burns deeply felt the withdrawal of friendship. I have seen a volume of Dr. Blair's sermons, presented to the poet by the author, and now in the possession of Mr. Gracie, of Dumfries, which bears on several of its pages, in the poet's handwriting, reflections on the fickleness of friendship. Though not spared to regain the local fame forfeited by his excessive convivialities, Burns retained the consciousness that he would obtain justice in future times. "They'll ken me better, Jean, an hundred years after I'm dead, than they do now," were the simple words with which he consoled himself and his amiable partner amidst those unhappy estrangements.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

The occurrence of the word "Stincher" in this oral fragment, possibly authentic, of Burns, is very curious. The common form in the various editions I have seen is *Stinchar*; but Chambers, ed. 1851, vol. i. p. 43, has it *Stinsiar*, apparently without any authority for the change. As the note there states, the word *Lugar* was substituted for it later. A friend of mine is in possession of the original manuscript *Commonplace Book* of Burns, which I have examined. The song is headed "My Nanie, O," and there, in Burns's bold, well-known hand, the word is written distinctly "*Stincher*." The first two lines of the song run thus:—

"Behind yon hills where *Stincher* flows,  
'Mang *muirs* and mosses many, O."

There is an additional verse, intended as a chorus, which has never been published. There are also several variants from all the published copies. The date of the piece, written in the margin, is *April 1784, two years before the first or Kilmarnock edition of the poems came out*; yet, curiously enough, the song is *not* in that edition, but first appeared in print in the second or Edinburgh subscription edition published by Creech in 1787. The MS. has numerous differences from all the printed texts. Neither Currie, Cunningham, nor Cromell (nor any other editor) has given the original correctly or *entire*; hence I infer that no one of them ever saw it, but that the earlier editors have taken their versions from an imperfect copy, and the later editors have copied from them, and from one another.

C. D. L.  
Greenock.

#### NEW APPLICATION AND CHANGE OF TERMS WORDS, ETC.

(4th S. ii. 321.)

It is possible that in Liverpool a tailor may be called a "fashioner," a bootmaker a "cushioner," and a hatter a "fabricator of crowns"; but I have never heard such terms used in the metropolis. Affected Londoners are apt to speak of their dress-makers as their *modistes*. The term "costumer,"



or rather "costumier," is very appropriately applied to a tailor who makes theatrical costumes: Mr. May of Bow Street, for example. To say "retiring to rest" instead of "going to bed" is euphuistic and nothing more, and to "rise in the morning," MR. REDMOND should know, is biblical, and a hundredfold better English than to "get up." I wish with all my heart that we could follow the American fashion in saying (also biblically) that a man is "sick," and not that he is "ill." "Sick" is really a fine word, but by associating it exclusively with the act of vomiting we have made it a nasty one. To call one's father a "governor" is merely the slang of society, and every epoch of society has had its slang. Even as *argot* "governor" is going out of vogue. The favourite term for "father" among "fast" young men of the present day is "relieving officer." The American vulgarity of "liquoring," or "liquoring up," for drinking, is much more common in Liverpool than in London, obviously for the reason that Americans are more numerous in proportion to the population in Lancashire than in Middlesex. There are districts in Liverpool which seem to have been transported bodily from New York.

These complaints against the prevalence of new or seemingly new words and phrases may sometimes appear querulous and meticulous, but to my mind they are very useful. They serve to show the amazing elasticity and eruptiveness of the English language: for instance, in the very next column to that in which MR. REDMOND laments over the vulgar phraseology of the day, your correspondent W. T. M. mentions, in connection with a capital pun from Ovid, "a pair of *cocktail-shakers* to be found in a house in Hong Kong." Now I can imagine the inmate of some quiet country rectory, brimful of the *Diversions of Parley*, Harris's *Hermes*, and Stoddart's *Universal Grammar*, looking up in horror and amazement from his "N. & Q." and crying, "Shades of Minshew, Junius, and Skinner! what is a cocktail-shaker?" I never possessed a pair of "cocktail-shakers" myself, but a young officer in the Blues, a fellow-passenger in a Cunard steamer in which I crossed the Atlantic in 1865, did possess, and was very proud of, a brace of tall silver mugs in which the ingredients of the beverage known as a "cocktail" (whiskey, brandy or champagne, biters and ice) are mixed, shaken together, and then scientifically discharged—the "shakers" being held at arm's length, and sometimes above the operator's head—from goblet to goblet, backwards and forwards, over and over again, till the requisite perfection of homogeneity has been attained. These are the "cocktail-shakers," and our friend in the Blues was so great a proficient in the difficult art of goblet-throwing, and the compounds he made were so delicious, that ladies

on board, who in the earlier stages of the voyage had been dreadfully sea-sick, were often heard to inquire, towards two P.M., whether Captain — was going to make any "cocktails" that day.

G. A. SALA.

Putney.

WILLIAM TANS'UR.

(4th S. ii. 257.)

As a collector of the works of the old psalm-tune writers, I feel much obliged to DR. RIX for his valuable notice of William Tans'ur. Having on my shelves a tolerable collection of the works of this old worthy, I had intended preparing a notice of them for your pages, but in this I have been anticipated by DR. RIX.

In No. 57 of *The Musical Standard* (Nov. 5, 1864,) is a very imperfect notice of Tans'ur and his works, in which the writer, R. T., says Choron is the "only biographer who notices him." MR. RALPH THOMAS acknowledges the authorship of this article in "N. & Q." (4th S. i. 569), remarking "I could add nothing to that now." With regard to MR. THOMAS's observation upon the biography of Tans'ur, it is most unfortunate, as biographical notices of him occur in most of the musical dictionaries of England, France, Italy, Germany, and America—viz. in the works of Sainsbury, Fetis, Lichtenthal, Becker, Moore, &c. Surely writers on these matters should be careful before making assertions calculated only to mislead.

DR. RIX's list of Tans'ur's works is the most complete yet given, and it is with a view to its future usefulness that I venture to make the following remarks:—

1. *Sound Anatomised*, 1724. This work is erroneously assigned to Tans'ur by Burney. Its true author was William Turner. (This writer must not be confounded with Dr. William Turner.) I have a copy of the work before me. The author's name, "William Turner," is plainly given on the title-page.

2. *The Melody of the Heart; or, the Psalmist's Pocket Companion*. My edition, "printed for James Hodges at the Looking Glass on London Bridge," is dated 1735, and it has every indication of being the first. Prefixed to it is the curious portrait of the author writing at a table, the "effigy" being surrounded by a musical canon.

3. *A Compleat Melody; or, the Harmony of Zion*. I have before me the third edition, "corrected by the author, printed for James Hodges, &c. 1736." The preface is dated Sept. 29, 1734. The book consists of three parts, the third being the same as the *Melody of the Heart*.

4. *The New Royal Melody Compleat*. My edition is dated 1755; it is probably the second. I believe the first edition was printed in 1754.

5. *Heaven and Earth; or, the Beauty of Holiness.* There seems to have been only one edition of this book, that of 1738. It has a curious portrait of the author in his study, with four lines of verse underneath.

6. *Sacred Mirth; or, the Pious Soul's Daily Delight.* My edition, apparently the first, is dated 1739. It has a portrait similar to No. 5.

7. *Poetical Meditation on the Four last Things.* One of the rarest of Tansur's works. I have never seen a copy.

8. *A New Musical Grammar and Dictionary.* My edition, the third, 1756, is "printed for James Hodges near London Bridge; also sold by the author; and by his son, late chorister of Trinity College, Cambridge." It was reprinted, called the seventh edition, in 1829.

9. *Universal Harmony.* I have not seen this work, but feel assured that it is incorrectly assigned to Tansur.

10. *The Excellency of Divine Musick.* I do not believe this work has existence, at least as an independent publication. It is perhaps a former work of the author, with a new title-page.

11. *The Psalm-Singer's Jewel; or, Useful Companion to the Singing-Psalms.* Printed for S. Crowder at the Looking Glass near against St. Magnus's Church, London Bridge, 1760. I have a fine copy of this edition.

12. *The Elements of Musick.* My edition is dated 1770. It is one of the commonest of Tansur's numerous works.

13. *Melodia Sacra; or, the Devout Psalmist's New Musical Companion. Being a Choice Collection of Psalm-Tunes for Divine Service, &c.* My copy of this work, the second edition, printed for Stanley Crowder, is dated 1772. It has a portrait of the author, *anno ætatis sue* seventy-two, different from any of the preceding.

The remaining works mentioned by DR. RIX I have not in my library. They are of rarity, although I suspect of little value.

EDWARD F. RIMBAULT.

P.S. Since writing the above I have received a number of the *Antiquarisches Bücherlager von Kirchoff and Wigand in Leipzig* (No. 219). Art. 453 is a copy of Tansur's *New Musical Grammar; or, the Harmonical Spectator*, 8vo, Lond. 1746. In all probability this is the first edition.

FLOWER BADGES (4th S. i. 579).—The flower badges of the United Kingdom are the best known, but Austria has the oak-leaf, and Prussia the corn-flower; India the lotos-leaf; and the Carolinas and adjacent states were the palmetto-leaf in the war. Was not the palm-tree a badge of Judæa? A woman weeping under a palm is the emblem of Judæa in old coins. SEBASTIAN.

DOVECOT, OR COLUMBARIUM (4th S. ii. 323).—In addition to the instances named by MR. PIGGOT, I can testify, from personal knowledge, to the existence, in excellent preservation, of a very ancient one at Penmon Priory, in Anglesea, about five miles from Beaumaris. This *columbarium* is a large substantial stone building, quadrangular in form and (speaking from recollection) about twenty feet square, and an equal height to the spring of the roof, which is of a peculiar dome-like shape (seen in some remains of Oriental temple architecture), and of stone mason-work, and is surmounted by a sort of lantern; the summit of this can scarcely be less than thirty-five feet from the ground. Rising from the centre of the interior is a massive circular solid column, not less than four feet in diameter, also of stone mason-work, with projecting flat stones winding spirally round it and serving as a ladder. The portion of the column remaining reaches about ten feet in height. The interior walls have hundreds of pigeon-holes. This building may be about forty or fifty yards from the priory itself, which is of great antiquity, dating by tradition from the seventh century. The remains of this priory are of extreme interest, particularly an arcade in one of the interior walls, of apparently genuine Saxon (not Norman) architecture. There is also an ancient holy well in the precincts of the priory. The remains are generally of great interest, and are deserving of much more particular notice than is given of them in the guide books of this locality.

M. H. R.

At Coverham, Yorkshire, there are in a field belonging to an estate known as Cotescue Park, the remains of the dovecot which belonged to Coverham Abbey.

R. D. DAWSON-DUFFIELD, LL.D.

Dovecotes are to be found in most parts of the country, and some of them are of much architectural interest. Amongst others known to me, I may mention the pretty circular dove-cot at Hurley near Henley-on-Thames, and the square one, gabled at each side, at Lower Slaughton, Gloucestershire. The walls inside are honeycombed by nests. I should think both these examples are of the early part of the sixteenth century.

B. FERREY, F.S.A.

An ancient circular dovecot was formerly attached to the rectory of Harrington, in the vale of Evesham, but was taken down some years past by the rector.

Like fish-ponds, the *columbarium* was an usual appendage to the country manor-house, and many of them of great antiquity still exist.

THOMAS E. WINNINGTON.

SIR JAMES WILSFORD (4th S. ii. 325).—Your correspondent G. W. M. will find a picture such as he describes of Sir James Wilsford at St. George's Hospital. The last Sir Thomas Apreece



left his property to that charity. The property had all to be sold and divided between his sister and St. George's Hospital, and the governors bought the family portraits, in number about a dozen. Among them is this picture. Sir Thomas Apreece was seventh in descent from Robert Ap Rhease of Washingly, co. Huntingdon, who died in 1621, having married a daughter and co-heiress of Robert Wilford, of London: from which marriage, I suppose, came this picture. The Apreece family were settled at Washingly for a considerable period, and in their pedigree probably may be found some account of the Wilford family. The secretary will have much pleasure in showing G. W. M. the pictures. C. H.

HERDER (4th S. ii. 323.)—

Ταῦτα γὰρ ἄνδρας χρίῃ ποιητὰς ἀσκεῖν. Σκέψαι γὰρ ἀπ' ἀρχῆς,  
ὅς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγέννηται.  
'Ορφεὺς μὲν γὰρ τελετὰς θ' ἡμῖν κατέδειξε, φόνων τ' ἀπέχεσθαι.  
Μουσαῖος δ' ἐξαιεῖται τε νόσον καὶ χρησμούς, Ἡσί-  
οδος δὲ  
γῆς ἐργασίας, καρπῶν ὤρας, ἀρότους· ὁ δὲ θεῖος  
"Ὀμηρος  
ἀπὸ τοῦ τιμῆν καὶ κλέος ἔσχεν, πλὴν τοῦδ' ὅτι χρῆστ'  
ἐδίδαξε,  
τάξεις, ἀρετὰς, ὁπλίσεις ἀνδρῶν;

Aristophanis *Batrach.* 1030-1036.

The above I take to be the passage referred to by Herder, and of which MR. RAMAGE is in search. It occurs in that amusing dialogue, or rather contention, betwixt Euripides and Æschylus, and over which Dionysus had been appointed by Pluto to act as umpire. I may be mistaken, but I do not think there is any passage in Æschylus's own plays which comes so near to the mark as this.

EDMUND TEW, M.A.

The reference is not to any passage in Æschylus, but to a saying of that poet, recorded by Athenæus, viii. 347 e, § 39 *ad fin.* (ed. Dindorf), and which I give below:—

Διόχολος . . . τὴς αὐτοῦ τραγῳδίας τεμάχη εἶναι ἐλεγε τῶν Ὀμήρου μεγάλων δέπνων.

P. J. F. GANTILLON.

[We have to thank PHILOLOGUS and several other correspondents for replying to this query.—ED.]

DANIEL DEFOE A PLAGIARIST (4th S. ii. 284.) Although no charge can be established against Defoe as regards Dr. Dove, I fear he must be found guilty of plagiarism notwithstanding. There is surely something more than mere coincidence between the celebrated couplet of Defoe—

"Wherever God erects a house of prayer,  
The Devil always builds a chapel there,"

and the following lines:—

"It is the Devil's policy that where  
God hath his church, his chappell should be there,"

which lines I find in Charles Aleyn's *Historie of that Wise and Fortunate Prince Henrie of that name the Seventh* (p. 136). My copy of Aleyn is dated 1638.

Whilst it is quite true that 'the proverb in prose was well known long before Defoe's time—e. g. in George Herbert's *Jacula Prudentum* is the following:—"No sooner is a temple built to God but the Devil builds a chapel hard by." The above lines of Aleyn make it evident that Richardson was wrong in believing that Defoe was the first who put it into verse.

I called attention to this apparent plagiarism in your 3rd S. vi. 337. A. B. MIDDLETON.

The Close, Salisbury.

NOBLE OF EDWARD III. (4th S. ii. 105, 140, 165, 234.)—I have a fine rose noble, the obverse of which exhibits the king standing in a one-masted vessel, the sail brailed up (as sailors say), and there are four ropes, three and one. His drawn sword is in his right hand; the shield is France and England quarterly; four fleurs-de-lys in the 1st quarter, and only three in the 4th. Legend: "EDWARD . DI . GRA . REX . ANGL . ET . FRANC . DNS . HYB . ET . AQUIT." The reverse shows a beautifully ornamented cross-flory, having a lion passant and open crown in each angle, and a fleur-de-lys opposite each limb of the cross. Legend: "X I.H.C. : AUTEM : TRANSIENS : PER : MEDIUM : ILLORUM : IBAT." The letter "x" is in the centre of the cross.

From its resemblance to his effigy on his great seal, I have always imagined that the king represented was Edward I. Was not he "Lord of Aquitaine" in right of his queen Eleanor? Absence from books of reference must be my excuse for want of knowledge on these points. This coin is one of those discovered in Glasgow cathedral about twenty-five years ago by the workmen engaged in its repair, and narrowly escaped the melting-pot.

ANGLO-SCOTUS.

HANNAH LIGHTFOOT AND GEORGE REX (3rd S. xi. 110.)—It was the settled etiquette of the French court that the king's mistress must be a married woman. Therefore the Comte du Barry was hired to marry Jeanne L'Ange. Did this etiquette hold in the English court? Certainly George II. affected Mrs. Howard, and Prince Frederick patronised Lady Middlesex. This might account for the marriage of Hannah Lightfoot with Axford, and their immediate separation.

Again, let us suppose that the young prince was himself married to a Quakeress, it might be a morganatic marriage only. The king undoubtedly was inclined to favour the Lutheran religion, which alone recognises such marriages. (*Vide* Jesse's *George III.* iii. 416.)

When the Duke of Edinburgh went sporting in the Cape Colony he was attended by George Rex

and family according to *The Times* correspondent. Unfortunately I have mislaid the date of *The Times* which contained the account of their proceedings, but the fact is unquestionable.

J. WILKINS, B.C.L.

JOSHUA SYLVESTER AND "THE SOULE'S ERRAND" (4th S. ii. 329).—"The Soule's Errand" is included in my folio copy of Sylvester, 1633, in the section entitled "Epigrams." It is curious that in the subsequent edition, 1641, it should be said to be "never till now printed"; having been really printed only eight years before. My edition is printed by Robert Young, London; and has an engraved title-page, with subjects from the Old Testament, and celestial and terrestrial globes. In the printer's Notice to the Reader it is said:—

"I have carefully fecht together all the dispersed Tissue of that divine Wit; as those which are well worthie to live (like Brethren) together under one faire rooffe, that may both challenge time and outweare it. I durst not conceale the harmlesse fancies of his inoffensive youth which himself had devoted to Silence and Forgetfulness: It is so much the more glory to that worthy Spirit, that hee who was so happy in those youthful strains (some whereof lately come to hand and not formerly extant, are in this Edition inserted) would yet turn and confine his pen to none but holy and religious Ditie."

There are twenty verses in "The Soule's Errand," and the third has the reading given by MR. GROSART as occurring in the 1641 edition. The refrain of "The Lie" occurs in the first verse, but not afterwards:—

"Goe thou, since I must die,  
And give the world the lye."

I shall be happy to send MR. GROSART a copy of the poem, if he desires to have one.

G. J. DE WILDE.

Northampton.

Sir Egerton Brydges, in his scarce miscellany, *The Anglo-Genevan Critical Journal*, 2 vols. 8vo, Geneva, 1831, reprints this piece from Nicolas's edition of *Davison's Rhapsody*, 1826, and prefaces it with the following statement:—

"There are great disputes as to the author of this beautiful Lyric. It is subscribed Ignoto, a signature sometimes used by Sir Walter Raleigh, and occurs in a MS. in the British Museum, of a date prior to 1599.—(At this moment I forget the exact year, but I believe it is given in the Lee-Priory edition of *Davison's Rhapsody*).—As the signature of Ignoto occurs to some of the poems inserted in a MS. 'List of all the Poems of A. W.' in the British Museum, this has been thought to destroy the inference drawn that the poem was Raleigh's. No one yet knows who A. W. was,—perhaps it may still turn out that he may be identified with Raleigh. The copy of *The Lie* inserted in Joshua Sylvester's Poems is a vulgarly-altered, false piece. It found its way again into Lord Pembroke's Poems."—vol. ii. p. 239.

The poems of the last mentioned nobleman are very rare. They were reprinted by Bensley, under the editorial care of Sir Egerton Brydges,

12mo, 1817; but many of the copies having been destroyed at Bensley's fire, the reprint is almost as scarce as the original.

WILLIAM BATES.

Birmingham.

"NOT LOST BUT GONE BEFORE" (2nd S. iii. 12, 56; 3rd S. x. 345, 404, 460; xi. 163).—This quotation has occupied the attention of many correspondents of "N. & Q.," as the above references will show; but an older use of the actual English words than any yet given may be found under quite another subject in the very volume in which the query was first put by MINIMUS. Under the heading "Book Note" (2nd S. iii. 507), DUNELMENSIS gives the words as embossed on a book apparently in 1639.

W. T. M.

HYLTON CASTLE, DURHAM (4th S. ii. 277).—In Burke's *Historic Lands of England* (London, 1849, pp. 129-149) will be found an account of Hylton Castle, the family of Hylton, also the legend intitled "The Cauld Lad of Hilton." There is a plate of the west front of the castle A.D. 1728, and another of the arms and cognisance of the family as carved on the east front of the castle and seals of the Hiltons from 1172 to 1389.

SAMUEL SHAW.

Andover.

NAPOLEON I. (4th S. ii. 323).—From the description of this miniature, it must be a reproduction of Horace Vernet's picture in M. Delessert's gallery in Paris (which has been engraved in mezzotinto by Jazet), representing the Apotheosis of Napoleon. Near a small mound of earth, covering the great man's body, his well-known hat and sword placed above it, and beside a broken chain, sits in a mournful attitude the emperor's faithful companion General Bertrand; General Montholon leaning over him, and their wives and children embracing him. Underneath, on a plank, the emblem of a great wreck, is a plank with the names of many of Napoleon's great victories; over which dashes a wave, carrying along with it a branch of laurels; after which the ominous "WAT . . ." is legible. To the right, in the clouds, many generals—Lassalle, Kleber, Desaix, Lannes, Duroc, the Mameluk Roustan, and hosts that have preceded their hero in the Elysian fields.

P. A. L.

OPORINUS THE PRINTER (3rd S. iii. 385).—Your learned correspondent SIR THOMAS E. WINNINGTON says that this "famous printer of Basle took the name of Oporinus (*Oporinus*) because born in the autumn"; but I should rather opine it was because his name, *Herbst*, means autumn in German. So, in like manner, it was the celebrated John Reuchlin who first translated the name of Schwarzerde (black earth) into the far-famed Melanchthon.

P. A. L.

HALE (4th S. ii. 323).—From the fact of this word being used "to designate low land by the



side of a river or streamlet," I am inclined to think it is derived from the same source as the Cornish *hal*, "a salt marsh, a moor"; Welsh *hâl*, Armoric *hâl*. Penhallow, Penhale, and Penhillick, are the names of places in Cornwall.

The eastern boundary of what is termed "The Land's End District" is formed by a small stream called Hayle; and Mousehole (spelt *Mosal* in 1892 and 1419), an ancient fishing village bordering on the western shore of Mount's Bay, through which a little brook runs, is said by some Cornish antiquaries to signify "the maid's river," from *môz*, a maid, and *hayle*, a river. Possibly the Cornish *heligen*, Welsh *helygen*, and Armoric *hallegen*, a willow, are partly from the same root. Heligan, in Cornwall, meaning "a place of willows," is the seat of T. H. Tremayne, Esq.

See Taylor's *Words and Places* (p. 392) for an account of the Keltic word *hal*. W. N.

There is a piece of low land in Tottenham, between the High Cross and the railway station, called Tottenham *Hale*, or more commonly "The Hale."

The O.-E. *hale*, usually explained as a *hollow*, occurs in the "Owl and Nightingale" (Percy Society):—

"Ich was in one Sumere dale,  
In one supe diȝele hale."

The Rev. O. Cockayne (in "Spoon and Sparrow") points out that the original meaning is found in A.-S. *hal*, a hiding-place; hence a recess, corner, den, cave, hollow. The root is A.-S. *helan*, to hide; whence O.-E. *holsten*, a hiding-place. R. M.

QUOTATIONS: "THOUGHTS UPON THOUGHTS" (3<sup>rd</sup> S. iii. 408).—"Mento canescant," etc.:—

"Mento canescant alii; nos mente: capillo;  
Nos animo: facie; nos pectore. Tempora certe  
Virtutem non prima negant, non ultima donant.  
Quod duplex ætas varios contendat in usus,  
Hæc viget; illa jacet: hæc pullulat; illa fatiscit."

Josephus Iscanius *De Bello Trojano*, i. 19-23,  
ed. Valpy, London, 1825.

E. N.

The passage about which Q. H. F. inquires (*suprà*, 203) is in *Troilus and Cressida*, Act I. Sc. 3.

P. J. F. GANTILLON.

"HOGEN MOGEN," OR "HOGAN MOGAN" (4<sup>th</sup> S. ii. 300).—This term occurs in Sir Walter Scott's *Peveril of the Peak*, in a conversation between Ganlesse and Smith:—

"Ay, Will," answered Ganlesse, carelessly; "I think I have seen thee wave thy whinyard at the throat of a Hogan-Mogan—a Netherlandish weasand, which expanded only on thy natural and mortal objects of aversion—Dutch cheese, rye bread, pickled herring, onions, and Geneva."

LUMEN.

LORD FOLKYNHAM (4<sup>th</sup> S. ii. 323).—The manor of Folkingham, co. Lincoln, was granted by Ed-

ward II. in 1307 to Henry de Beaumont, who was created Baron Beaumont of Folkingham. The barony was held by his descendants, and became extinct upon the death of William Viscount Beaumont, the lord of the manor of Sheepshead in 1507. JOS. PHILLIPS.

Stamford.

THE SKETCHING SOCIETY (not CLUB) (4<sup>th</sup> S. ii. 334).—P. A. L. will find an interesting account of this society in *The Century of English Painters*, and some gossip about it in the *Life of T. Uwins*, R.A. G. Stewart Newton, Leslie's friend, was never a member, I believe. In the Exhibition of National Portraits at South Kensington, which has just closed, there was a clever group of the society at a meeting, painted by Mr. Partridge—now, alas! the only surviving member.

N. P. E.

SHAKESPEARE MONUMENT (4<sup>th</sup> S. ii. 324).—I cannot answer Mr. WYLIE's query, but it may possibly be pertinent to it to state that there is a reduced copy of the Shakespeare monument in the Lecture Room of the Mechanics' Institute of Northampton, the gift of Mr. Charles Cowden Clarke. G. J. DE WILDE.

Northampton.

ELECTION COLOURS (4<sup>th</sup> S. ii. 295).—In spite of the exceptions named by WILLIAM RAYNOR, I think it will be found that the general rule is orange for the Radical or Reform party, and blue for the Tory side. This is the case in the West of England. The blue is doubtless chosen as being a royal colour, and the badge of "Church and King." The orange may have been selected from its opposition to blue, but probably, I think, from association of ideas with William of Orange.

P. E. MASEY.

RING (4<sup>th</sup> S. ii. 276).—Nehemiah Ring, of Merton College, took his Bachelor's degree at Oxford, November 24, 1752. W. T. M.

FURROW (4<sup>th</sup> S. ii. 344).—I never considered that in the line quoted from Gray's "Elegy"—

"Their furrow oft the stubborn glebe has broke,"

the poet intended to substitute *furrow* for *plough*. I believe he simply meant to express that the furrow made by the *plough* broke up the stubborn glebe. We speak of cheeks furrowed by tears, and of such furrows destroying their beauty; but in so saying we do not substitute furrows for tears.

F. C. H.

ALISON (4<sup>th</sup> S. ii. 320).—Alison was by no means an uncommon female name in Lincolnshire in the sixteenth century. The following examples occur to me at once—I could find many more if they were required:—Alyson, daughter of Robert Calys of Little Hale, mentioned in her father's will dated January 13, 1533; Alyson, daughter of

Robert Pacocke of Blyton, mentioned in her father's will dated April 3, 1559.

EDWARD PEACOCK.

HORSE-SHOE AT LANCASTER (4th S. ii. 344.)—The *Journal of the British Archaeological Association*, No. xxiv. p. 414, gives an account of this singular custom. The shoe is said to have just been placed there to mark the place where John of Gaunt's horse lost a shoe. It was formerly (and perhaps is now) renewed every seven years.

H. FISHWICK.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Life of Sir Walter Raleigh, based on contemporary Documents, preserved in the Rolls House, the Privy Council Office, Hatfield House, the British Museum, and other Manuscript Repositories, British and Foreign. Together with his Letters, now first collected by Edward Edwards. 2 Vols. 8vo. (Macmillan.)*

The memory of Raleigh is here enshrined in two extremely handsome—we had almost termed them noble—volumes, well printed, well illustrated, one of them well written, the other well edited, and both the results of a great deal of hard and conscientious literary labour. The author has travelled over the debateable land of the politics of the close of the reign of Elizabeth, and of the first fifteen years of James I., with much diligence, and has found, like all his predecessors, that he has had to thread his way, often in great uncertainty, through the intrigues of a set of men among whom a far brighter light than the lantern of Diogenes would have failed to make manifest anything like political honesty. Even his hero, if better and more interesting than many of his contemporaries, was not so because he was more honest, but because he was less mean, because he possessed more of the fire of genius, was more daring, and in his heart more patriotic. Added to which, there is a never-dying interest attached to his name on account of the hard measure which was meted out to him. A judicial murder like that of Raleigh would have gone far towards making a hero of a much less gifted man.

Mr. Edwards's work is twofold. Each volume is almost complete in itself—one containing the Life, the other the Letters. They have separate dedications, separate introductions, they aim at separate classes of readers, and are united only by occasional references from the one to the other, and by a common index. We are not inclined to think that this is an arrangement to be followed. It predisposes to redundancies, and it occasions repetitions.

The Life is a careful reinvestigation of all the known facts, with the addition of a good many new ones. The latter do not materially alter the main features of the well-known story, but they add to its interest, and they freshen and deepen our impression of the character and position of the man to whom they relate. In the second volume there is a good deal of new matter. "Of the hundred and sixty-six letters written by Sir Walter Raleigh, which," observes Mr. Edwards, "are now first collected . . . many are now printed for the first time." The sources whence they are derived are stated with the greatest candour, and no one can look through the book without feeling respect for the attainments of an author who has made so valuable an addition to our historical materials, and even in many instances to our history itself. Some of Mr. Edwards's views will of course be disputed, and his reasoning will, we think, occasionally

fail to carry his readers along with him, but for our own part we give him his work a hearty welcome, and wish it every success.

*The New England Tragedies. By Henry Wadsworth Longfellow. (Routledge.)*

America owes much to Mr. Longfellow for the patriotic feeling which has led him to select the subjects for his later works from the early records of his native country. The two tragedies before us are founded upon New England history—the scene of both being Boston. The first, *Endicott*, is founded on the persecution of the Quakers in 1665, and contains many scenes of great power. *Giles Corey of the Salem Farm*, as the second is entitled, owes its origin to the extraordinary trials for witchcraft, of which Cotton Mather (who himself figures in the tragedy) is the well-known historian; and in this the interest and power is not inferior to that which the author exhibits in *Endicott*, while the pathos is yet deeper. Both works fully maintain Longfellow's reputation, and will be read with delight by all who relish that simple unaffected poetry which seeks not to dazzle the imagination of the reader, but to make his heart beat with a warmer sympathy for the trials and sorrows of his fellow men.

*The Fuller's Worthies Library. The Poems of Thomas Washbourne, D.D. Edited with Memorial Introduction and Notes by the Rev. Alexander B. Grosart. (Printed for Private Circulation.)*

With Mr. Collier, Mr. Hazlitt, Mr. Grosart, and Mr. Arber all devoting their time and talents to the republication of old English writers—to say nothing of the Chaucer, Spenser, Early English Text and Ballad Societies—it is clear that future would-be editors of Reprints will be left, like Alexander, to lament that there is no work left for them to do. Mr. Grosart, to whom we are already indebted for an edition of *Thomas Fuller's Poems and Translations* (to which we have already called attention), presents us, in the volume before us, with another of the projected series of reprints, to which he has given the name of *Fuller's Worthies Library*.

The author, Thomas Washbourne, Rector of Dumbleton in Gloucestershire, and Prebendary in Gloucester Cathedral, was a devoted adherent of Charles I. It is the poetical effusions of this worthy divine which Mr. Grosart has collected in the volume before us, writings for which he very properly does not claim any very high degree of poetical merit, but in which, as he observes, the careful and loving student will come on quaint touches and tender coloured fancies and occasional melody of wording, and felicity of epithet, that remind us of "The Silurist," and place Washbourne in a niche with the singers of *The Temple* and *The Synagogue*.

The poems of Sir John Davies and Giles Fletcher will form the next volumes of *The Fuller's Worthies Library*.

THE REV. E. GILLETT. (*From a Correspondent*.)—We regret to observe the decease of one of our earliest correspondents, whose contributions under the signature of E. G. R. enriched the first numbers of this journal. The REV. EDWARD GILLETT died at his vicarage of Runham, in Norfolk, on the 6th of this Month. He possessed a most intimate and accurate acquaintance with the local dialect and peculiarities of the population of East Anglia, into the dialect of which province, if we mistake not, he executed a translation of the Song of Solomon. MR. GILLETT, who was a man of close observation, was also an accomplished botanist. His varied knowledge was chiefly brought to bear on the study of what related to his native province; and we apprehend his decease at a comparatively early age will leave a blank in his own department which will not easily be supplied.



## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MILMAN'S LATIN CHRISTIANITY. Vol. I. 1851.  
TOOKE'S ENQUIRY INTO THE CURRENCY PRINCIPLE. 8vo. 1841.  
WILSON'S ESSAYS ON CAPITAL, CURRENCY, AND BANKING. 1847.  
BAILEY'S MONEY AND ITS VICISSITUDES IN VALUE. 1837.  
BOWLEY'S DOCTRINES AND PRACTICE OF HIPPOCRATES. 1783.  
BUTLERFLIES IN THEIR FLORAL HOMES. 4to. Jettard.

Wanted by Mr. John Wilson, 93, Great Russell Street, London.

## HERICK'S POEMS.

Wanted by Messrs. E. Chulow & Son, 36, Victoria Street, Derby.

## VIVIAN'S SPANISH SCENERY.

LYTON'S HISTORY OF DERBYSHIRE.  
GLADSTONE'S CHURCH AND STATE. 4th Edition. 2 Vols.  
CLARKE'S LYRA ANACEPHALOGOS HIBERNICA. 4to.  
O'CONNOR'S CATALOGUE OF THE STOW MSS.  
CLARISSA HARLOWE. An old edition.  
TAMBO TRANSLATED BY FAIRFAX. Folio.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

## COTTON'S FRENCH AND ENGLISH DICTIONARY. Folio.

BULLOCKER'S ENGLISH EXPOSITOR. 12mo.  
COCKERAM'S ENGLISH DICTIONARY.

ELYOT'S (SIR THOS.) DICTIONARY.

RETROSPECT, BY MR. PROZEL.

HONE'S EVERY-DAY BOOK. Vol. II. 1837. Boards, uncut.

JOHNSON AND STEVENSON'S SHAKESPEARE. 15 Vols. 1793. Vol. IX.

Boards uncut.

Wanted by Mr. Henry Sugg, 32, Henrietta Street, Covent Garden.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

N. H. N. It is stated in the Advertisement prefixed to the *Aldine Edition of Surrey's Poems*, 1866, that it is substantially a reprint of that of 1831, with additional notes to the *Memoir* as well as to the *Poems*.

Answers to other Correspondents in our next.

## DR. LOCOCK'S WAFERS FOR COUGHS, COLDS, AND HOARSENESS.

Letter received from the Rev. G. Warne, 36, Springfield Place, Leeds: "Whenever in times of hoarseuess, arising from cold or excess of public speaking, I have taken Dr. Locock's Wafers, I have invariably found relief."

Dr. Locock's Wafers give instant relief to asthma, consumption, coughs, and all disorders of the breath and lungs. To singers and public speakers they are invaluable for clearing and strengthening the voice, and have a pleasant taste. Price 1s. 1½d. per box. Sold by all Chemists.

"NOTES & QUERIES" is registered for transmission abroad.

## NEW BOOKS.

**THE LIFE and ADMINISTRATION of the Second EARL of LIVERPOOL.** Edited from Original Documents by CHARLES DUKE YONGE, Professor of History and English Literature in Queen's College, Belfast. With Portrait. Three Vols. 8vo, 42s. [This day.

**THE LIFE of SIR WALTER RALEGH.** Based on Contemporary Documents, together with his Letters, now First Collected. By EDWARD EDWARDS. With Portrait. Two Vols. 8vo, 32s. [This day.

MACMILLAN & CO. LONDON.

New Edition, enlarged, in 8vo, with Portrait, price 21s.

**CURIOSITIES OF LONDON;** exhibiting the most Rare and Remarkable Objects of Interest in the Metropolis: with nearly Sixty Years' Personal Recollections. By JOHN TIMBS, F.S.A.

\*Mr. TIMBS has collected together notices of nearly all that is or has been rare and remarkable in Modern Babylon, interweaving with them his own personal reminiscences of half a century. During that time Mr. Timbs has lived a busy life, most of which he has spent within the sound of Bow bells; he has seen much, and when he has seen it, like Captain CUTLER, he has made a note of it. The result of these notes and observations he has very naturally embodied in a book, which appeared some 13 or 14 years ago in a small volume; but having come to a second edition, it has now reached the gigantic size of a royal 8vo, such as might fairly claim the title of a Cyclopædia of London." *The Times*, Oct. 3.

London: LONGMANS, GREEN, and CO. Paternoster Row.

Just published, 8vo, pp. 493, price 17. 5s.

**COLLECTIONS, HISTORICAL and ARCHÆOLOGICAL,** relating to MONTGOMERYSHIRE, issued by the POWYS-LAND CLUB; Eighty Copies only of which are offered for sale. (There are vacancies for Ten Members in the Club. Application to be made to the Hon. Secretaries, No. 20, Abercromby Square, Liverpool.)

London: J. RUSSELL SMITH, 36, Soho Square.

Just published, elegantly printed, 8vo, pp. 165, cloth, 7s. 6d.

**THE FEUDAL BARONS of POWYS. I. Chertleford Lords of Powys (and Appendix); II. Grey Lords of Powys; III. The Lords Tiptoft and Powys; IV. The Abergant Barony of Powys; Appendix.** By MORRIS CHARLES JONES.

London: J. RUSSELL SMITH, 36, Soho Square.

Immediately, in crown 8vo, 6s., a New Edition of

**DR. DORAN'S TABLE TRAITS: SOMETHING ON THEM.**

RICHARD BENTLEY, New Burlington Street.

Immediately, in 2 vols. 8vo.

**MY RECOLLECTIONS OF LORD BYRON,** with those of the Eye-Witnesses of his Life. 2 vols. demy 8vo. "The long-promised work of the Countess Guiccioli."—*Athenæum*.

RICHARD BENTLEY, New Burlington Street.

**THE LAST DAYS OF THE EMPEROR MAXIMILIAN.**

Immediately, in 2 vols. 8vo.

**MY DIARY in MEXICO in 1867,** including the Siege of Queretaro, the Trial, Attempted Escape, and Execution of the Emperor: to which is added "Leaves from the Diary of my Wife, the Princess Salm-Salm." By PRINCE F. DE SALM-SALM, Aide-de-Camp to the Emperor, and Fellow-Prisoner with him at Queretaro. In 2 vols. large post 8vo, with Portraits of the Emperor, Miramon, and Mexico, the Prince and Princess Salm-Salm, Map of Queretaro, and Sketch of the Prison and Place of Execution of the Emperor.

RICHARD BENTLEY, New Burlington Street.

## THE INGOLDSBY LEGENDS.—

Nonpareil Edition ..... 2s. 6d.  
Popular Edition ..... 3s. 6d.  
Carmine Edition ..... 10s. 6d.  
Illustrated Edition, with 18 plates ..... 21s. 6d.  
Life and Works complete ..... 21s. 6d.

RICHARD BENTLEY, New Burlington Street.

Just published, Third Edition, crown 8vo, sewed, 6d.

**SOME TIME AMONG RITUALISTS.** By the REV. OCTAVIUS ELLIS, M.A., Curate of St. Mary's, Paddington.

"This is a curious and timely exposure of Ritualism. The pamphlet is exceedingly valuable, and may render good service in quarters exposed to danger, &c."—*Record*.

HATCHARDS, 187, Piccadilly, London.

**BOOKS BOUGHT.**—THOMAS BEET buys LIBRARIES of OLD and NEW BOOKS, and gives their full value; in return, the books removed from any part of town or country free of expense to the seller.—Apply to THOMAS BEET (late RODWELL), Bookseller, 15, Conduit Street, Bond Street, London, W.

**GENEALOGY AND FAMILY HISTORY.**—Authentic Pedigrees deduced from the Public Records and Private Sources. Information given respecting Armorial Bearings, Estates, Advowsons, Manors, &c. Translations of Ancient Deeds and Records, Researches made in the British Museum.

Address to M. DOLMAN, ESQ., 23, Old Square, Lincoln's Inn, W.C.

#### PRIVATELY-PRINTED CLUB BOOKS.

**AN EXTRAORDINARY COLLECTION of the ABBOTSFORD, BARNATYNE, MAITLAND, and SPALDING CLUB PUBLICATIONS are now ON SALE at the "Well-known Antiquarian and Historical Book-Shop" of THOMAS GEO. STEVENSON, 22, Frederick Street, Edinburgh.**

NOTE.—As these various Literary Societies have been recently dissolved, Collectors and Public Libraries should embrace the opportunity afforded to make up and complete their Sets of such Valuable and Interesting Works, many of which have become very scarce, some of them exceedingly rare.

**CHUBB'S NEW PATENT SAFES,** steel-plated with diagonal bolts, to resist wedges, drills, and fire. Lists of Prices, with 130 Illustrations, of all sizes and qualities, of Chubb's Safes, Strong-room Doors, and Locks, sent free by CHUBB & SON, 57, St. Paul's Churchyard, London.

**THE PERFECT SUBSTITUTE for SILVER.** The real NICKEL SILVER, introduced more than 30 years ago by WILLIAM S. BURTON, when Plated by the patent process of Messrs. Elkington and Co., is beyond all comparison the very best article next to sterling silver as it can be employed as such, either usefully or ornamentally, as by no possible test can it be distinguished from real silver.

A small useful set, guaranteed of first quality for finish and durability, as follows:—

	Fiddle or Old Silver Pattern.	Bead Pattern.	Thread Pattern.	King's or Shell and Thread.
12 Table Forks.....	£ s. d. 1 10 2	£ s. d. 1 10 2	£ s. d. 1 10 2	£ s. d. 1 10 2
12 Table Spoons.....	1 10 2	1 10 2	1 10 2	1 10 2
12 Dessert Forks.....	1 2 2	1 2 2	1 10 1	1 11 1
12 Dessert Spoons.....	1 2 2	1 2 2	1 10 1	1 11 1
12 Tea Spoons.....	1 10 2	1 10 2	1 10 1	1 11 1
6 Egg Spoons, gilt bowls	9 9 9	12 12 12	12 12 12	13 6 6
2 Sauce Ladles.....	6 6 6	8 8 8	8 8 8	8 8 8
1 Gravy Spoon.....	6 6 6	8 8 8	9 9 9	9 9 9
2 Salt Spoons, gilt bowls	3 3 3	4 4 4	4 4 4	4 6 6
1 Mustard Spoon, g.t.bwl.	1 6 2	2 2 2	2 2 2	2 3 3
1 Pair of Sugar Tongs.....	2 6 3	3 6 3	3 6 4	4 4 4
1 Pair of Fish Carvers.....	19 6 1	3 3 3	1 3 1	1 3 1
1 Butter Knife.....	3 3 3	4 4 4	4 4 4	4 3 3
1 Soup Ladle.....	10 10 12	1 1 1	1 1 1	15 15 15
1 Sugar Sifter.....	3 3 3	4 4 4	4 4 4	4 6 6
Total.....	9 1 6	11 16 0	12 8 6	13 2 6

Any article to be had singly at the same prices.

An oak chest to contain the above, and a relative number of knives, &c., 2*l.* 1*s.*

A second quality of Fiddle Pattern:—

Table Spoons and Forks.....	£ 2 2 per doz.
Dessert " " " " " " " "	16 "
Tea Spoons " " " " " " " "	10 "

Tea and Coffee Sets, Dish Covers and Corner Dishes, Cruet and Liqueur Frames, &c., at proportionate prices.

All kinds of re-plating done by the patent process.

**WILLIAM S. BURTON, General Furnishing** Ironmonger, by appointment, to H.R.H. the Prince of Wales, sends a CATALOGUE gratis and post paid. It contains upwards of 700 Illustrations of his unrivalled Stock of Sterling Silver and Electro Plate.

Nickel Silver and Britannia Metal Goods, Dish-covers and Hot-water Dishes, Stoves and Fenders, Marble Chimney-pieces, Kitchen Ranges, Lamps, Gasaliers, Tea Trays,

Urns and Kettles, Table Cutlery, Clocks and Candelabra, Baths and Toilet Ware, Iron and Brass Bedsteads, Bedding and Bed-hangings, Bed-room Cabinet Furniture, Turnery Goods, &c.

with List of Prices and Plans of the 30 Large Show-rooms, at 30, Oxford Street, W.; 1, 1A, 2, 3, and 4, Newman Street; 4, 5, and 6, Perry's Place; and 1, Newman Yard, London.

## PARTRIDGE AND COOPER, MANUFACTURING STATIONERS,

192, Fleet Street (Corner of Chancery Lane).

CARRIAGE PAID TO THE COUNTRY ON ORDERS EXCEEDING 20*s.*

NOTE PAPER, Cream or Blue, 2*s.*, 4*s.*, 5*s.*, and 6*s.* per ream.

ENVELOPES, Cream or Blue, 4*s.*, 6*s.*, 8*s.*, 10*s.*, and 12*s.* per 1,000.

THE TEMPLE ENVELOPE, with High Inner Flap, 1*s.* per 100.

STRAW PAPER—Improved quality, 2*s.* 6*d.* per ream.

FOOLSCAP, Hand-made Outside, 8*s.* 6*d.* per ream.

BLACK BORDERED NOTE, 4*s.* and 6*s.* 6*d.* per ream.

BLACK BORDERED ENVELOPES, 1*s.* per 100—Super thick quality.

TINTED LINED NOTE, for Home or Foreign Correspondence (5*s.* 6*d.* colours), 5 quires for 1*s.* 6*d.*

COLOURED STAMPING (Relief) reduced to 4*s.* 6*d.* per ream, or 8*s.* 6*d.* per 1,000. Polished Steel Crest Dies engraved from 5*s.*

Monograms, two letters, from 5*s.*; three letters, from 7*s.* Business or Address Dies, from 5*s.*

SERMON PAPER, plain, 4*s.* per ream; Ruled ditto, 4*s.* 6*d.*

SCHOOL STATIONERY supplied on the most liberal terms.

Illustrated Price List of Inkstands, Despatch Boxes, Stationery Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free.

(ESTABLISHED 1841.)

Just published, price one shilling, the 110th Thousand of the

**MORISONIANA; or, Family Adviser of the** British College of Health. By JAMES MORISON, the Hygienist. Comprising Origin of Life and true Cause of Diseases explained, forming a complete manual for individuals and families for everything that regards preserving them in health and curing their diseases. The whole tried and proved by the members of the British College of Health during the last forty-five years.

May be had at the British College of Health, Euston Road, London, and of all the Hygienic Agents for the sale of Morison's Vegetable Universal Medicines throughout the world. No vaccination, no bleeding, no poisons. Remember that the blood is the life, and that vaccine lymph is nothing but putridity leading to disease and death.

Morison's Pills, Powders, and Ointment, are sold by the Hygienic Agents and all Medicine Vendors.

**THE PRETTIEST GIFT for a LADY is one of** JONES'S GOLD LEVERS, at 11*l.* 11*s.* For a GENTLEMAN, one at 10*l.* 10*s.* Rewarded at the International Exhibition for "Cheapness of Production."

Manufactory, 338, Strand, opposite Somerset House.

**MR. HOWARD, Surgeon-Dentist, 52, Fleet Street,** has introduced an entirely new description of ARTIFICIAL TEETH, fixed without springs, wires, or ligatures; they so perfectly resemble the natural teeth as not to be distinguished from the originals by the closest observer; they will never change colour or decay, and will be found superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication. Decayed teeth stopped and rendered sound and useful in mastication.—52, Fleet Street.

**TEETH.—MR. WARD, S.M.D., 183, Oxford** Street, respectfully intimates that over twenty years' practical experience enables him to insert FALSE TEETH without the least pain, on the most improved and scientific principles, whereby a correct articulation, perfect mastication, and a firm attachment to the mouth are insured, defying detection, without the use of injurious and unsightly wires. False teeth on vulcanite from 5*s.* complete set from 8*l.* on platinum silver 7*s.* 6*d.*, complete set 6*l.*; on platinum 10*s.*, complete set 9*l.*; on gold from 15*s.*, complete set from 12*l.*; filling 5*s.* Old sets refitted or bought.—N.B. Practical dentist to the profession many years. Testimonials undeniable. Consultation free.

## PAINLESS DENTISTRY.

MESSRS. GABRIEL.

(ESTABLISHED 1815.)

NEW PAMPHLET, Price 3*d.*

Free by Post Four Stamps.

"Messrs. Gabriel are particularly successful in their system of Artificial Teeth, which they fix firmly in the mouth by means of an Elastic Gum without springs, painlessly, and without any operation."—*Herald*, "Invaluable to clergymen, public orators, and invalids." *Court Journal*.

Charges: Tooth from 5*s.*; Set from 4 to 29 guineas.

London: 56, Harley Street, W.

London: 64, Ludgate Hill, E.C.

Liverpool: 134, Duke Street.

Brighton: 138, North Street.

ATTENDANCE DAILY.



LONDON, SATURDAY, OCTOBER 31, 1868.

## CONTENTS.—No 44.

NOTES:—Jehan de Paris : the Kings of France and of England, 400.—An Occasional Address, &c., 411.—Palace of Henry VIII. and Cardinal Wolsey, 412.—Gloucestershire Dialect.—"L'Intermédiaire"—The Halifax and Rochester Peerages.—The Cas Coinage and Derivation of the Word Cash.—Petition of Henry First Viscount Falkland to Charles I.—Printing in Sunderland.—Cosmetics.—Early Prices of Old English Books, 413.

QUERIES:—Anonymous Poem—Author wanted.—Samuel Bagster—Bible—Broad Arrow—Cornish Primeval Remains—Cocquegrues—Commonwealth—"History of Dumfriesshire"—Gorges and Bradbury Families.—Inscription at Pfäfers.—Archbishop King's Monument.—London Companies' Registers.—Matricide.—Sir P. Maule and R. B.—Mordue: Pardew.—Pied Friars.—Mary, Duchess of Suffolk.—Tauler and S. Fr. De Sales.—Threshold.—Window in St. Nicholas Church, Newcastle, 414.

QUERIES WITH ANSWERS:—Sir John Davies.—Polyglott Bible—"Euphues and Lucilla"—Woodhill, Beds.—Master of Lovatt, &c.—Westminster Hall, 416.

REPLIES:—Goldsmith's Epitaph, 418.—The Book Books, 421.—Date of Sir Thomas More's Birth, 422.—The Duntornes, 423.—The Earl of Orrey (Osory) and the Hon. Capel Moore, 424.—Battersea Enamels.—Craven, Cray, &c.—Spade Guinness.—Volcanoes in Auvergne.—Raymondines.—Who was the Duke of Orleans in the Reign of Louis XII.?—"Barbaric Pearl and Gold"—Wedding Rings.—The Holy Ghost.—Chaucer's "Canterbury Tales"—Curious Inscription.—Twat.—Natural Inheritance.—Northumberland Shilling.—Bondman.—Socks: Socking: Tilt—"Sea Dreams," &c.—The Dialects of North Africa, &c., 425.

Notes on Books, &amp;c.

## Notes.

## JEHAN DE PARIS: THE KINGS OF FRANCE AND OF ENGLAND.\*

M. Jannet, whose *Bibliothèque Elzévirienne* attracted so much notice in Paris some ten or twelve years ago, has lately started a new collection of reprints, which deserve to be mentioned here because they interest not only French but English readers. His fresh series consists of two distinct classes of works: some, like Bernardin de Saint Pierre's *Paul et Virginie*, Prévost's *Manon Lescaut*, Amyot's version of *Daphnis and Chloe*, have been selected as masterpieces of imagination and taste, as productions which address themselves to every class of readers. Others are intended more especially for students of ancient lore—historians, archaeologists—for those, in short, who are fond of inquiring into the origins of literature, and of going back as far as the Renaissance and the Mediæval epochs. Fresh additions keep, month by month, rendering this second division of M. Jannet's *Bibliothèque* a curious treasure-house of recondite yet entertaining matter; and the cheap price at which each volume is issued forms an additional recommendation not slightly to be regarded. On the present occasion I would say a few words about M. Anatole de Montaiglon's edition of *Jehan de*

*Paris*, which is one of the latest instalments of the series.

This curious tale, printed for the first time, some suppose, about the year 1530, soon obtained the greatest popularity, and became one of the special favourites with the more intellectual portion of the community. It took, of course, its place in the collection so well known by the name of *Bibliothèque bleue*: the provincial press vied with the Paris one in multiplying copies of the much-prized book, and finally, it had the honour of being turned into an *opéra comique*, to which Boieldieu composed the music.

The point, however, which interests us here is, the semi-historical character of *Jehan de Paris*. Was the work designed, indeed, as a kind of satire against the king of England? If so, what king did our anonymous author mean to turn into ridicule? In short, can we determine with some degree of accuracy the date of the composition, and identify the not unfrequently obscure allusions scattered over every page?

Until quite recently there was only one interpretation admitted by French *savants*; and it was considered so satisfactory, so unanswerable, that no doubt had ever been raised as to its truth. The catalogue of Guyon de Sardières, published during the eighteenth century, first started it in the following manner (No. 865, éclairciss. xx.):

"Le roman de *Jehan de Paris* est un ouvrage moderne, composé depuis François 1<sup>er</sup>. On y trouve beaucoup de cérémonies qui n'étaient pas en usage avant le règne de ce roi, qui est le héros du roman, que l'auteur marie à une infante d'Espagne."

Hence the conclusion, adopted by all critics and commentators, that the event intentionally described by the novelist was the marriage of Francis I. with Eleonora, sister of Charles V.

In 1842, M. Leroux de Lincy, one of the best of modern French critics, developed the proposition put forth by the compiler of the catalogue just quoted:—

"This novel," says he, "the oldest edition of which, so far as I am able to ascertain, belongs to the year 1544, was evidently written some time before in a satirical spirit, at the period of the struggle between Francis I. and the two kings of England and of Spain, Henry VIII. and Charles V. Perhaps some of the allusions refer to the marriage of Francis I. and of Eleonora of Austria, which was celebrated in 1541. If we look at the account of the luxury displayed by the king of France in his dress, his furniture, in fact, in all his circumstances, we shall easily recognise Francis I. The etiquette observed on the occasion of the reception of Jehan de Paris is the same as that which the monarch had introduced at his court. Everything said about his youth and his handsome appearance exactly tallies with what history relates to us. The allusion, therefore, could easily be understood, and the popularity obtained by the tale from the time of its earliest appearance need not astonish us. . . . I must point out between the first text of *Jehan de Paris* and that given in the *Bibliothèque bleue* a slight difference. The former is not so concise, and we ascertain better from

\* "Le roman de Jehan de Paris, roy de France, revu pour la première fois sur deux manuscrits de la fin du quinzième siècle. Par M. Anatole de Montaiglon (nouvelle collection Jannet), Paris, Picard."

it the connection of the real facts of Francis the First's history and the incidents related in the novel."

After this long quotation, I need not translate here the opinion expressed by M. E. Mabile in the preface to the edition of *Jehan de Paris* prepared by him for M. Jannet's *Bibliothèque Elzévirienne*. He indorses most thoroughly the view of M. Leroux de Lincy. The novel, he remarks, has been composed between 1525 and 1535. Jehan de Paris is evidently Francis I.

It might appear, at first, that the question as to the date of *Jehan de Paris* was settled for ever, and that no argument could possibly be brought forth against the conclusions of two critics so thoroughly competent to decide as Messrs. Mabile and Leroux de Lincy. M. de Montaiglon, however, thinks otherwise; and in support of his theory that the novel now under consideration belongs not to the sixteenth, but to the fifteenth century, he is able to appeal to a MS. formerly belonging to M. E. H. Gaullieur, and now to be found among the treasures of a private collection in Paris. This evidence, of course, disposes of the matter very satisfactorily. It is curious, at the same time, to determine whether the descriptions and scenes of the tale are really such that they can be applicable to Francis I. alone.

In the first place, as M. de Montaiglon remarks, it is not true that of all the French kings, Francis I. was the only one whose court etiquette exhibited the sumptuous character which is reflected in the pages of *Jehan de Paris*. Godefroy's *Cérémonial François* is there to prove the contrary, even if the chroniclers of the fourteenth and fifteenth centuries did not, at almost every line of their works, show that long before the Renaissance period feudal lords and barons were fond of displaying, both at tournaments and on other festive occasions, all the splendour they could command. The court of Ann of Brittany was celebrated for the brilliancy of its appearance; and the curious pamphlet entitled *Les Honneurs de la Cour* explains how the princes of the house of Burgundy understood the art of heightening the dignity of those in authority by surrounding them with every available manifestation of pomp and magnificence.

Let us consider, next, the localities named by the author of *Jehan de Paris*. As M. de Montaiglon observes, any historical novel of which Louis XIV. was the hero would represent the *grand monarque* keeping his court at Versailles or at Marly; if the action was a century later, the scene would be laid at Choisy or at Louveciennes; in the same manner, Chambord and Blois are the only two royal residences which a novelist would dream of in connection with Francis I.; for all the period anterior to that monarch's reign, the Louvre and the forest of Vincennes suggest themselves exclusively, just as they did to our anonymous *conteur*. There are, besides, numerous details of costume

and manners mentioned by M. de Montaiglon in his preface, and which render the identification still more easy.

The *dramatis personæ* further claim our attention; and although it would be absurd to press this point too much, we cannot help being struck by certain coincidences which must be briefly noticed. When Francis I. ascended the throne, he was married; the sister of Charles V. of Spain, who subsequently became his wife, was a widow, and no regent presided over the destinies of the kingdom except during the monarch's captivity. Charles VIII., on the contrary, married a young girl, and the beginning of his reign was marked by the regency of his aunt Anne de Beaujeu.

The king of England introduced by the novelist amongst the characters of his book has only one personage of importance with him, namely the Earl of Lancaster, whose name disappears from history at the accession of the Tudors to the throne of England. On the side of the king of Spain we find the kings of Aragon, of Navarre, and of Portugal. Now, at the time of Isabella the Catholic, Aragon and Navarre did not form separate crowns. The enemy of the king of Spain is described as being the king of Grenada; whereas the town was taken in 1491. The account of the king of France and his relatives, whilst it tallies admirably with the circumstances of Charles VIII., bears, on the contrary, no relation whatever to the family and position of Francis I.

The marriage of Charles VIII. with Ann of Brittany is thus, according to M. de Montaiglon, the real subject of the novel of *Jehan de Paris*. There was, assuredly, a sufficient glow of romance over the historical fact to attract the notice of any writer of fiction. Ann had for a long time been married by proxy to the king of the Romans; the French monarch was then waging war against her; he presented himself before the walls of Rennes, and the duchess was prevailed upon to conclude a truce. Then, under the pretext of a pilgrimage, Charles VIII. entered Rennes, just in the same manner as Jehan de Paris enters Burgos—in the threefold capacity of a traveller, a king, and a warrior. The next day he waited upon his fair enemy, with whom he had a long private conference; the betrothal took place three days afterwards in Our Lady's Chapel, near the gates of the city, and on December 6, 1491, almost immediately, the marriage ceremony was celebrated at the castle of Langeais, in Touraine. The personal appearance of the king, his youth and his accomplishments, contributed certainly, in a very great measure, to this union, which it was impossible for any one to anticipate.

In the tale, the events referring to the marriage of Jehan de Paris are exactly similar. To begin with, the daughter of the king of Spain has been besieged whilst quite young, and the circumstances



related by the author bring back to our recollection the long wars which marked the troubled reign of the Duke of Brittany, Francis II. At the time of her marriage, the princess of Spain is fifteen years of age, and Jehan de Paris between eighteen and twenty. Now, in 1491, Charles VIII. was twenty years and six months of age, and Ann of Brittany sixteen—a very strange coincidence, says M. de Montaignon, if it was due to chance alone.

Jehan de Paris, in the novel, has a rival who is represented in the most ridiculous light, and who, in addition to the pitiful part he is made to play, becomes the butt of jokes and gibes of all kinds. Why should this unfortunate character be ascribed to the king of England? Why should the rejected suitor, disqualified by age and infirmities—Maximilian, in fact—become in the novel *le roy d'Angleterre*?

We may say, by way of answer, that considering the feeling of irritation which had so long existed between the French and the English, it was not unnatural for a writer belonging to the former nation to indulge in the very mild revenge of bantering *à cœur joie* his neighbours on our side of the channel. But, further, a marriage had actually been projected on behalf of the Duchess Ann with a prince of the royal family of England, Edward V., son of Edward IV. Richard, however, soon settled that matter by murdering his two nephews in the Tower of London.

M. de Montaignon, having thus with great ingenuity fixed the true date of the tale, and identified the events alluded to by the author, endeavours to ascertain who that author is. No satisfactory conclusion, let us say at once, has yet been arrived at on the subject, and it is a mere supposition which leads us to name Pierre Sala.

It would be interesting to study from the historical point of view the various tales and novellettes which were written in France during the fourteenth and two following centuries. In more than one case we should find the trace of contemporary events, and interpret, as I have been attempting to do on the present occasion, history with the help of fiction. The excellent collection published by M. Jannet will enable me to discuss this subject again, and to see how the annals of England, its manners and its heroes, are treated by French poets. In the meanwhile, I would conclude this paper by a word of praise as to the way in which the series of volumes I am now examining is got up. The texts are always printed from the best editions; the biographical notices are short and to the purpose; no notes appear but those of a strictly indispensable character; and in the case of old works, such as *Clément Marot*, *Villon*, *Rabelais*, and *Jehan de Paris*, a glossary gives the explanation of obsolete grammatical forms, proper names, archaisms, &c.

Harrow.

GUSTAVE MASSON.

# AN OCCASIONAL ADDRESS,

SPOKEN AT THE BIRMINGHAM THEATRE BY MR. M'CREADY IN 1798, AND WRITTEN BY J. COLLINS, AUTHOR OF "TO-MORROW."

Mr. J. A. Langford, in the second volume of his interesting work, *A Century of Birmingham Life*, has mentioned the name of the elder Mr. M'Cready (father of the eminent tragedian, Macready) as manager of the Birmingham Theatre, and the zealous cultivator of the public taste in matters theatrical by the engagement of the most distinguished actors and actresses of the day. It may supplement his account of Mr. M'Cready's management of this most important provincial theatre, wherein Mr. Macready and other celebrated performers made their first professional appearance, if I here transcribe an Occasional Address written for Mr. M'Cready by John Collins, the author of "To-morrow," of whom mention has already been made in these pages (3rd S. iv. 445; v. 17, 204). It contains so many names of note, that it possesses more than a local interest.

CUTHBERT BEDE.

## "AN OCCASIONAL ADDRESS."

"As comparisons oft on our fancies will strike,  
When, in sporting a thought, we demand—What 'tis like?

So the stage to an ord'nary some may compare,  
Where the guests but too often find ord'nary fare;  
Yet the host unabash'd will still hang out his sign,  
As he knows on coarse viands keen stomachs will dine.  
But where delicate taste tempers appetite's call,  
And *forc'd*-meat, of all things, unseason'd, will pall,  
Even turtle itself will be deem'd a vile hash,  
And we turn up the nose at a spoil'd calipash.

But as I, for two years, your purveyor have been,  
And with dishes dramatic have garnish'd the scene,  
Stock'd my larder with plenty, and fill'd ev'ry part  
With provisions from fam'd Covent Garden's rich mart,  
And the choicest of game cull'd from Old Drury's stall,  
Let it not be said, *now*, that I've drain'd *Leadenhall*.†  
Some few birds of passage, 'tis true, will take wing,  
And claim the same freedom to *fly* as to *sing*;  
So, while *Incedon* spreads his wild pinions afar,  
A *Storace* fills his place, like a wandering star;  
And should *she* the next season like *him* baulk your wishes,

I've but this to observe,—*stars* are no *standing* dishes.\*  
Then there's *Lewis* that *Rover*, that *Goldfinch* unmatch'd,

To no summer station confin'd or attach'd,  
In a *Tangent* flies off—yet the stars we implore,  
That they'll speed his return in a *Tangent* once more.  
Mean while his *Wild Oats* make but fame an enroller,  
That the *Gentleman* still will be leagu'd with the *Stroller*!

\* "Spoken by Mr. M'Cready at the opening of the Birmingham Theatre, in the year 1798, just after the death of the first Mrs. Pope, and the marriage of Miss Farren to Lord Derby; and introductory to the appearance, that season, of Messrs. Bannister, Munden, Kelly, and Murray; Mrs. Siddons, Mrs. Mattocks, Miss Leek, and Mrs. Addison."

† "Pointing to his own head."

Nor can we our duty so sadly forget,  
As to make us deny, or to make us regret,  
While our stage of a *Pillar* sustains such a lop,  
That we've pitch'd on a *Bannister* now for its prop.  
While *Munden*, the premier of *Momus's* Court,  
The mainspring of mirth, and the minion of sport,  
With *Kelly*, who calls up our smiles and our tears,  
And whose strains melt our hearts while they ravish  
our ears,

Are prepar'd to present their best fruits in due season,  
With the full flow of soul and the festal of reason!  
Nor must the glib *Muse*, though she runs hurry-scurry,  
Overleap in her speed the due merits of *Furze*;  
Whose fame, long establish'd, needs no spurious vamp,  
Yet would crown sterling worth with a Birmingham  
stamp.

Thus dollars, though weight, with a new mark we grace,  
And the bullion goes off with a *still better* face!  
As for those who've among you past current before,  
You well know *their* worth—and I need not say more:  
And though worthies we boast, by our bardling un-  
sung,

As he bridles his pen—I must bridle my tongue.

Yet the pause of a moment but gives a new spring  
To that impulse which vibrates the heart's master  
string.

An impulse which rouses remembrance's aid,  
That the scene must soon close—when our parts are all  
play'd;

And that *Farren*, the boast and the pride of the stage,  
Form'd the eye to delight and the heart to engage,  
Who at Love's proudest altar has plighted her vows,  
While the bright dazzling coronet circles her brows,  
On the same lowly bed, when her exit is made,  
Must lie down in oblivion, with *Pope's* gentle shade!  
But a truce to those tints of mortality's hue,  
And a truce to the tints of morality too;  
Pale Dejection we'll scout—give our cares to the wind,  
And look forward with hope—let who will look behind;—  
See the fair queen of smiles to a countess degraded,  
While the bright queen of tears wears her laurels un-  
faded:

*Her* tears, while they flow, shall bring joy in their train,  
And we'll hail the continuance of *Siddons's* reign!  
Then there's *Mattocks*, the handmaid of humour and  
whim,

In the belle or the blowze—in the pert or the prim;  
Whose spirits give life to inanimate clouds,  
And can mortals enchant—or enrapture the gods!  
*She* your favour so prizes—she'll die but she'll win it,  
And the prize if she loses—the devil is in it!

On a candidate likewise of choral esteem,  
We trust you'll the smiles of beneficence beam,  
Whose bare name in *Wales*, would protection bespeak,  
As your true ancient Britons all reverence—a *Leek*.  
And an *Addison's* worth, if your praise it incurs,  
You'll at once be *Spectators* and *Guardians* of hers!  
Thus, in light-feather'd, random-like, straightforward  
vein,

Would we plead in behalf of our whole Thespian train;  
While our author well knows, 'Hasty scribblers will  
blot.'

And confesses, point-blank—'A fool's bolt is soon shot.'  
So this dull tedious homily now to complete,  
Full as long as an old-fashion'd grace before meat,  
Now *uncover's* the word—should you find a repast  
Which your appetite tempts more to *feast* than to *fast*;

Though with dainties the table be sparingly stor'd,  
Put up kindly with all that our cheer can afford;  
Then, of course, you'll cut *fair*, without mangling—and  
then,  
'Tis our hope, when you've cut—That you'll all come  
agen."

#### PALACE OF HENRY VIII. AND CARDINAL WOLSEY.

In Fleet Street, just a few doors from the much-maligned, but nevertheless venerable Temple Bar, and opposite the opening of Chancery Lane, is an interesting and ancient-looking building covered in its front with arms and decorations, amongst which the Prince of Wales's feathers are sufficiently abundant. The ground and first floors are now used as first-class hairdressing saloons, whilst the exterior informs the passers-by that the house was "formerly the Palace of King Henry the Eighth and Cardinal Wolsey." Often have I gazed upon this ancient edifice, and in musing upon the various vicissitudes it must have experienced, I have wondered upon what evidence rested the above inscription, since we have no reason for believing that either one or the other of the above-named celebrities ever resided in the Temple, whilst the probabilities are all against it.

In reading lately Cavendish's *Life of Wolsey*, I happened to meet with a passage which appears to me to explain away the difficulty. After telling the well-known story of Sir Amyas Pawlet having set the future Cardinal, when a young man, "by his feet, during his pleasure"—in other words, *in the stocks*—Cavendish, who was Wolsey's gentleman usher, relates how "Master Pawlet" was never afterwards forgiven by the Cardinal, but was confined by the latter when Chancellor of England, "for six years or more," within the limits of the Temple,

"In his lodging there in the gate-house next the street, which he re-edified very sumptuously, garnishing the same on the outside thereof with cardinal's hats and arms, badges and cognisances of the Cardinal, with divers other devices in so glorious a sort, that he thought thereby to have appeased his old unkind displeasure."

Can there be a doubt, therefore, that the so-called "Palace of Henry VIII. and Cardinal Wolsey" was really the former home and prison-house of Sir Amyas Pawlet? It still remains the "gate-house next the street," an archway through it leading to the Middle Temple.

Old London is gradually passing away, and at no distant period this interesting house must necessarily disappear. Would not a photograph, both of its exterior and interior, coupled with a complete description of the circumstances I have stated, form an interesting subject for one of our many excellent weekly or monthly periodicals? I trust that some editor of such, who may happen to see this, may think so. R. P. COTTON.

\* "His Majesty's profile, no larger than a silver penny, was then struck with a punch, upon every dollar in circulation."



GLoucestershire DIALECT.—In the *Saturday Review* for Oct. 17 appears a most able critique\* of an interesting essay on the above subject. May I commend both to your readers? But I will venture to offer a few remarks on some points left open by the accomplished critic, who has handled the subject so well.

1. "Dormouse," for bat, named as a novelty. This is obviously the German *fledermaus*, with the first syllable *fle-* dropped ("per apocopen"—as was the phrase in our boyhood.

2. "Millard," for miller? Why the final *d*? I fear this is less euphonic than the same vulgarity as in "scholar'd."

3. "Cotswold." Is it not a word compounded of the two equivalents *coed* (Celtic) and *wald* (Teut.)=wood? a combination of synonymes. Just as in Bristol, *Dol*=mead is a local name now; and the *Llong*=ships, is found in sad notoriety on the coast of Cornwall, and (as I imagined a Gloucestershire combination to be) Potwell, from *Pyt* (Welsh)=well.

4. May I venture to offer the following hypothesis in solution of the origin of the curious word *caddle*—to make a clatter about a person—such as we may hear from a laundry or kitchen? The reviewer rightly rejects the explanations in Mr. Huntly's book. Will he accept the following? Is not *caddle* the equivalent in sound not only of a common word, but of the existing German *gackern* or *gackeln*, and the Dutch and Swedish *kakelen*? *D* and *t* are simply equivalents, indifferently used, and (1) *brücke*=bridge; (2) *πικρὸς*=bitter; (3) *snecken* (Lowland Scotch)=*schneiden* (German)=to cut; (4) *lectica*=litter; (5) *begge* (Dutch)=*beide* (Ger.)=*bade* (Swedish)=both,—readily illustrate, in these various cognate dialects, the easy transition from *c* and its equivalents to *t* and *d*, which is required for my humble attempt at solving this difficulty. T. J. O.

"L'INTERMÉDIAIRE."—It is much to be regretted by all explorers of the byways of French history and literature, that this useful imitation of "N. & Q." has ceased to appear. The *Bulletin du Bouquiniste* is sometimes made the vehicle of notes and queries like those contained in the *Intermédiaire*, but on a much restricted scale.

J. MACRAY.

THE HALIFAX AND ROCHESTER PEERAGES.—Anyone acquainted with the history of the English peerage must find it difficult to account for the rapidity with which titles have been transferred from one family to another. John Brown, Lord Dashaway, dies to-day, and if he leaves no heir in the male line to succeed him, another Lord Dashaway is created to-morrow in the person of John Robinson. Since we have such a variety of names and confusion of titles, it is no wonder that blunders are so frequently committed

by those who speak or write of the British nobility. In the latter portion of the reign of Charles II. George Savile, Earl of Halifax, was one of the principal ministers and leader of the Government in the House of Lords. This lord was the most eloquent orator who took part in the debate on the Exclusion Bill in 1681. In the first year of the reign of George I. (1714) Charles Montague, Earl of Halifax, formed an administration in which he was First Lord of the Treasury. This Lord Halifax was the friend and early patron of Addison. Were these two Halifaxes related to each other? A colleague of the former Lord Halifax was Laurence Hyde, Earl of Rochester (son of the first Lord Clarendon). In the same reign, but a little earlier, we find John Wilmot, Earl of Rochester, the friend and favourite of Charles II., better known as a wit than as a statesman. Were these two Rochesteres related to each other?

J. E. E.

THE CAS COINAGE AND DERIVATION OF THE WORD CASH.—Forty-one out of a list of forty-nine copper coins\* supposed to have been current during the Portuguese rule in Southern India are stamped with the word "Câs" in European letters. Can any better derivation than this be given for our word "cash," as exemplified in the coin sent with this, marked "XX Cash," the fortieth part of a fanâm, minted at Madrás in 1838? The word "Câsa" in Portuguese means a house or family, as in *Santa Casa*, the Holy Inquisition; which, if the above statement is correct, would tend to show that the different chiefs by whom they were minted acknowledged subjection to that diabolical institution, established at Goa in the early part of the sixteenth century.

R. R. W. ELLIS.

Starcross, near Exeter.

PETITION OF HENRY FIRST VISCOUNT FALKLAND TO CHARLES I.—The following is from an early MS. The petition is printed in *Cabala*, and thence in the *Life of Lucius Lord Falkland* by Lady Theresa Lewis; but the present appeared to be a more genuine and contemporary copy. The son mentioned here is generally supposed to have been Lucius, afterwards second viscount; but of this the proof is not particularly clear:—

"To the Kings most excellent Ma<sup>ties</sup>  
The humble petition of y<sup>e</sup> Vicount falkland one of yo<sup>r</sup>  
Ma<sup>ties</sup> most Honor<sup>ble</sup> privie Counsell.

"Most humbly shewing,—

"That I had a Sonne vntill I lost him in yo<sup>r</sup> high displeasure where I cannot seeke him, because I have no will to finde him there.

"Men say their is a Wilde younge man now prison<sup>d</sup> in the flecte for masuering his actions by his owne private sence, but now for y<sup>e</sup> same yo<sup>r</sup> Ma<sup>ties</sup> hand hath appeared in his punishment, he bowes & humbles himselfe before & to it.

\* Wilson's *Mackenzie Collection*, ii. cxxxv.

"Whether he be myne or no I cannot discern by noe Light, but y<sup>t</sup> of yo<sup>r</sup> Royall Clemencye, for onely in yo<sup>r</sup> forgiuenes must I owne him myne.

"forgiuenes is y<sup>e</sup> glory of the supreamest powers, & this the operation, y<sup>t</sup> when it is extended in the greatest measure, it converts y<sup>e</sup> greatest offenders into y<sup>e</sup> greatest Louers, & so makes purchase of the hart an especiall privilege, peculier & dew to Soverayne Princes.

"If now yo<sup>r</sup> Ma<sup>tie</sup> will vouchsafe, out of yo<sup>r</sup> owne benignyte to become a second [nature], & restore that vnto me, w<sup>ch</sup> y<sup>e</sup> first gave me, & vanity deprived me of, I shall keepe my reckening of my full numbre of sonnes w<sup>th</sup> comfort, & render y<sup>e</sup> tribute of my most humble thankfulness; else my weake old memory must forgett one."

W. CAREW HAZLITT.

PRINTING IN SUNDERLAND.—The following inscription on a tombstone in Bishop-Wearmouth churchyard is worthy of preservation:—

"Rowland Wetherald (Mathematician), he departed this life 19 June, 1791. He was the first who set up printing in Sunderland."

JOHNSON BAILY.

Pallion, Sunderland.

COSMETICS.—These are very playfully alluded to in the following verses of Scarron, rendered freely (*large*) by your obedient servant

X. Y. Z.

"À MADAME DE SÉVIGNY.

"Bel ange, en deuil qui m'estes apparu,  
Je suis charmé de vostre veuë,  
Je ne l'aurais pas cru,  
Que vous eussiez esté de tant attraits pourveuë.  
Sont-ils de vostre cru ?  
Ou si l'on vous les vend, enseignez-moi la rue,  
Où vous prenez de si charmans attraits,  
Qui charment de loing et de près."

"Fair widow, in fair weeds arrayed,  
No fairer vision met my sight,  
Since my eyes open'd on the light,—  
Say are those curls your native braid ?  
That rosy hue I scarce (forgive me)  
Can deem it really yours, believe me.  
Those blooms, so nat'ally you've caught 'em,  
Are rare—pray tell us where you bought 'em ?  
You've surely got from Rachel's daughter  
Zahara dew or Jordan's water—  
From Bond Street cribb'd the secret clever  
Of being 'beautiful for ever.'  
But true or false—so bright thy charms,  
I wish thee, lady, in my arms."

EARLY PRICES OF OLD ENGLISH BOOKS.—In the thirty-sixth volume of *Archæologia*, p. 291, are some extremely curious entries relative to the ancient value of early English books, some of which are now of the utmost rarity, and one or two unique or unknown. The entries belong to the Domestic Accounts of Sir William More of Loseley, near Guilford, for 1556. It seemed to me that the following items were deserving of especial notice:—

"Itm. Lydgats proverbs, 1<sup>d</sup>.  
Itm. Ragmans Role, 1<sup>d</sup>.  
Itm. The bodge of the Court, 1<sup>d</sup>.  
Itm. The maydens dreame, 1<sup>d</sup>.  
Itm. Alexanders Barkleys Eglog, 1<sup>d</sup>.  
Itm. A lyttle ballet boke, [1<sup>d</sup>].  
Itm. The festyvall, iij<sup>d</sup>."

The market value of these seven articles at the present time might be two hundred pounds. But of *Ragmans Role* no copy is known to exist; the same may probably be the case with the *Lyttle ballet boke*—at least I am not aware of any volume within the date which answers to the description. *The bodge of the Court* is, of course, Skelton's *Bouge of Courte*, of which W. de Worde printed two editions, of each of which there is one copy extant to the best of my knowledge, and one copy only. The *proverbes of Lydgate* appear to be in precisely the same predicament. De Worde issued (at least) two impressions of them, and there are only two copies (one of either) traceable.

W. CAREW HAZLITT.

### Queries.

ANONYMOUS POEM.—Where can I find, and who was the author of, a short poem, of which I only remember one verse ? It was called, I think, "King's Bridge," and was published by Dighton of Cambridge about the year 1842. All I remember of it is—

"The river runneth silently,  
We cannot tell what it saith ;  
It keepeth its secrets down below,  
And so doth Death."

C. W. BARKLEY.

AUTHOR WANTED.—Who is the author of the following beautiful lines ?—

"Her suffering ended with the day,  
Yet lived she at its close,  
And breathed that long, long night away  
In statue-like repose.  
But when the sun, in all his state,  
Illumed the eastern skies,  
She passed through Glory's golden gate,  
And walked in Paradise."

ONALED.

SAMUEL BAGSTER, the publisher of the *Polyglott Bible*. His biographer says that, in the year 1834—

"he issued a selection of moral and religious lessons founded upon the customs of bees, and extracted from a work written by Samuel Purchas, M.A., and first published 1657."

Any bibliographical information will oblige.

RALPH THOMAS.

1, Powis Place, W.C.

BIBLE.—Having in my possession a Bible bearing the date of 1495, and in the page next to the title-page it has a sort of commentary or introduction signed by "H. Grashop," I should feel obliged if you could inform me through the medium of your publication whether any person of note of that name is known to have existed at that period, or subsequent to it, as the fact would prove the date of the Bible being genuine.

Portsmouth.

R. P.



**BROAD ARROW.**—I am desirous of knowing when the broad arrow was first used as a mark of government stores. The question was under discussion in the first series of "N. & Q.," but no satisfactory evidence was brought forward to fix the date. I have a cannon-ball—which from the place of its discovery I conjecture to be of the time of our civil war, 1642-1648—on which this device is impressed. CORNUB.

**CORNISH PRIMEVAL REMAINS.**—Which is the best book of reference for the existing druidical antiquities of West Cornwall. Several modern books that I have seen are singularly incomplete in the details of the subject. A. J. B.

**COCQIGRUES.**—What is the meaning and origin of the expression so frequently used by Charles Kingsley in *Water Babies*; "the coming of the Cocqigrues"? (pp. 249-346). R. J. P.

**COMMONWEALTH.**—Were colours used in its armies and navy; if so, what kind? K. B.

**"HISTORY OF DUMFRIESHIRE."**—In *The Athenæum* of Oct. 10, I read that a "bulky *History of Dumfriesshire*" has recently been published by a member of the Dumfries and Galloway Naturalists' Society. As I have not seen the book advertised, I shall be glad to know author's and publisher's names. I shall also be glad of information respecting the society: who is the secretary, his address, &c. &c. F. M. S.

**GORGES AND BRADBURY FAMILIES.**—Sir Ferdinand Gorges was governor of the fort and island of Plymouth, in Devonshire, New England; he employed an agent named Thomas Bradbury (supposed to be a grandson of Wymond Bradbury of Essex) in 1636, &c. Information concerning this Thomas Bradbury would be thankfully received by H. A. BAINBRIDGE.

24, Russell Road, Kensington.

**INSCRIPTION AT PFAFFERS.**—Above the door of the church at the late convent of Pfäfers is the following inscription:—

"Cælo animato Mariæ supra cælum exaltatæ templum hoc erex. Bonif. Pri. & Conv. 1697."

What is the meaning of "Cælo animato?"

R. R. D.

**ARCHBISHOP KING'S MONUMENT.**—As your correspondent ABHBA is evidently well acquainted with Donnybrook near Dublin, and has access to the parish registers, perhaps he would kindly inform me whether there is a monument over Archbishop King's grave in the north side of the parish churchyard, or in the church itself? If there be such still in existence, I would be much obliged for a copy of the inscription as well as of the registry of burial. His grace died in May, 1729. C. S. K.

8, St. Peter's Square, Hammersmith, W.

**LONDON COMPANIES' REGISTERS.**—Herbert, in his *History of the City Companies*, omits to give the very useful information of the precise dates at which the extant registers of apprentices and freemen in each company respectively begin. It would not be difficult to form such a list, if your correspondents would each contribute the result of his own search in such registers as he has had occasion to examine. Can any one tell me what records the Brewers' Company have preserved? and from what date their admissions of freemen have been recorded? TEWARS.

**MATRICIDE.**—A letter, unsigned, but dated from York, March 31, 1648, printed in Rushworth's *Historical Collection*, part iv. vol. ii. p. 1047, speaks of a woman having been tried at the York Assizes then just past, found guilty, and hanged, "for crucifying of her mother and sacrificing a calf and a cock, as a burnt sacrifice, and the husband of the woman was hang'd for having a hand in the fact." Was this horrible crime some heathen rite, or is it a hideous fable? Where shall I find any further account of it? A. O. V. P.

**SIR P. MAULE AND R. B.**—In a work written at the close of James I.'s reign, Sir P. Maule is spoken of as a "persecutor" of the Puritan ministers, and especially of "Mr. R. B." On his death-bed, the persecutor, being "in despair," sent for R. B., "but the man of God could not be found." I should be glad to get some information about Sir P. Maule and the person designated as R. B.

Robert Boyd and Robert Bruce, two Scots worthies, are the only Puritans I know of, having their initials, who got into trouble in James's reign. Q. Q.

**MORDUE: PARDEW.**—Can any one explain the derivation of the surnames Mordue and Pardew? It has been said that they come from the Norman oaths *mort-de-Dieu* and *par-Dieu*. I think this is very unlikely. A. O. V. P.

**PIED FRIARS.**—In the interesting little tract *Pierce the Ploughman's Crede*, re-edited for the Early English Text Society by MR. SKEAT, we have a description of the Carmelites given by a Minorite. After speaking of the cheating and immorality of these "Maries men," the Grey Friar goes on to say:—

"Sikerli y can nouȝ fynden  
Who hem first founded,  
But þe folos foundeden  
hemselȝ, freres of the Pye,  
And maken hem mendynnauns,  
& marre þe puple."

LI. 64-69.

MR. SKEAT says in a note that these "Pied Friars" were "not very different from the Carmelites; called so from their dress being a mix-

ture of black and white, like a magpie." But from the passage, surely the Minorite is speaking of the regular order of the Carmelites. Might they not fairly be called *Pied* from the contrast of their white scapulary and cloak and brown tunic? We are told that their usual distinctive name was *White Friars*; but can any one give any information as to the existence of a separate order of *Pied Friars*, as distinct from the Carmelites? The name would seem most naturally to belong to the simple black and white of the Dominicans, but they are evidently not referred to in the passage.

J. H. B.

MARY, DUCHESS OF SUFFOLK.—"Maria Regina Fra. et D. Suffol. Brookena Filia H. Sep. Regis Angliæ." This is a copy of an inscription on a portrait in crayons of Mary, daughter of Henry VII. of England, who was married first to Louis XII. of France, and afterwards to Charles Brandon, Duke of Suffolk. The owner of the portrait—supposed to be a copy from Holbein—is desirous to ascertain the meaning of the word "Brookena."\*

S. B.

TAULER AND S. FR. DE SALES.—In my paper on Tauler in last volume, I mentioned a translation of the *Vie Dévote* having appended Tauler's *Dialogue with a Beggar*, secretly printed in 1709. I have since found in Spenser's *Things New and Old*, Lond. 1658, p. 453, No. 1273, an abstract of this "Dialogue betwixt one Doctor Thaulerus, and a poor Man that lay begging by the highway side": and in the margin the reader is referred to "Franc. de Salis, *Introduction à la Vie dévote*." This reference, like many others in this old folio, I believe to be a mistake: but whence has it arisen, and how comes Tauler's *Dialogue* to be associated with S. Francis de Sales?

ETRIENNACH.

THRESHOLD.—What early writers use this word in the sense of "threshing-place"? Shakspeare, Spenser, Milton, and a host of others contemporary with them, employ *threshold* in its usual sense of entrance to a building; but the word carries on the very face of it a connection with threshing, and yet the following passage from Aubrey (quoted in an article in the *Quarterly Review*, vol. ciii. p. 124) is the only one I have met with where this connection is plainly stated:—

"The architecture of an old English gentleman's house, especially in Wiltshire, was a good high strong wall, a gate-house, a great hall or parlour, and within the little green court where you come in, stood on one side the barn; they then thought not the noise of the *threshold* ill musique."

JAYDEE.

\* There is a portrait of the Duchess of Suffolk with the above inscription, but without the word "Brookena," in the *Gentleman's Magazine*, lxxv. (ii.) 697.—ED.]

WINDOW IN ST. NICHOLAS CHURCH, NEWCASTLE-ON-TYNE.—In St. Nicholas Church, Newcastle-on-Tyne, is a memorial window set up in memory of a chemist and druggist, at one time a member of the congregation. Six compartments exhibit the good man visiting the sick, feeding the hungry, &c.; in each of these is a full-length portrait of the deceased; while in two of the compartments he appears standing on the steps of a well-stored shop, over the window of which is inscribed the person's name to whom the memorial is devoted, and underneath "Chemist and Dru."

Can any correspondent tell us of any other windows into which portraits and such details as those mentioned above are introduced?

JOHNSON BAILY.

### Queries with Answers.

SIR JOHN DAVIES.—Having had an opportunity of examining a book-rarity deposited in the Library of the Writers to the Signet, Edinburgh, I wish to put a query concerning it, and therefore give its title-page:—

"O Utinam. 1. For Queene Elizabeths securitie. 2. For hir Subjects prosperitie. 3. For a generall conformitie. 4. And for Englands tranquillitie. [Woodcut ornament.] Printed at London by Richard Yardley and Peter Short, for Iohn Pennie, dwelling in Pater noster row at the signe of the Grey hound. 1591."

It is an 18mo unpagged, last signature G 3. Prefixed is an "Epistle" addressed "To the most noble, famous, renowned [*sic*] invincible and victorious Realme of England." This is signed "He that is alwaies prest to die to shield thee from danger: Iohn Dauies." The name occurs also three times subsequently, perhaps a fourth time, the last leaf of the treatise-proper being awaiting in our exemplar. Beneath the name to the "Epistle" is the following MS. note in a neat contemporary hand: "The Welshe Poett, a Second Maryna (?), as hee thincks, sayd to bee as light a fickle-headed fellow, as a man can commonly converse withall: in fine, a common Poett." Again, after the name at end of a "praier for the Queene," there is added by the same "poet Laureat."

In the catalogue of the above library, the former note is given "to identify the author, usually called Sir John Davies." I hesitate to accept this identification, on these grounds:—

(a) Sir John Davies was a native of Wilts, and so could not (accurately) be called a "Welshe Poett."

(b) He had published nothing so early as 1591 to entitle him to the name of "Poett," Welsh or other.

(c) In none of the lists of his writings is *O Utinam* assigned to him.

(d) It differs altogether in its general style and



specialities of wording from his acknowledged productions.

On the other hand, with reference to (5), inasmuch as style is an unsafe criterion, I have found its tone of passionate, and indeed hyperbolic glorification of Elizabeth, quite in accord with Sir John Davies' lines to the "Great Queen" in his dedication of *Nosce Teipsum, Hymnes of Astræa, and Orchestra*, &c. &c.

I glean certain personal allusions which may be helpful in identification of the author. I italicise some words for after remark:—

(1) "Much more might be here incerted, touching the severitie of Gods iustice, and our sinfull carelesnesse. But what hope may I conceiue that my perswasions (*being a man as corrupt as the corruptest*) should preuaile . . ."

(2) "Ye Knights, squires and gentlemen of England, O surcease your ciuill dissensions, whereby the greater number of our shieres are deuided and mightilie disquieted, to the vtter wracke and ruine of manie partakers, and whereby also the most *Honorable, industrious, and worthie Lord Chancellor* with others in authoritie . . . spend most of their time in appeasing of discords. . ."

(3) "The galles of the laws are as bitter as wormwood, *whiche to my paine I have too lately proueed: for which (as for my greatest cause of grieffe)* al the Rubarbe in Alexandria will scarce purge my melancholie."

(4) "O that I had the spirite of God in as great measure as had blessed Paule . . . . But forsomuch as I am vnlearned, my wordes (I know) shal bee condemned, and for my presumption I shal bee condemned and for that I am yong, I am the more vnfit to aduise the old. And for that I am my selfe, beyond all measure sinfull, I doubt my perswasions will bee the lesse powerfull, because I have heretofore shaken hands with vanitie, I shall be deemed most vnmeet to deale with Diuinitie. But bee it as pleaseth God, who knoweth the care I haue of my Soueraignes safetie, the zeale I owe to my native countrie, the desire I haue of my brethrens conformitie, hath caused me to publishe this litle treatie."

Returning upon these, the self-abasing expressions—Sir John Davies' authorship being assumed—of "corruptness" and "sinfulness," and "melancholie" would fall in with the penitent retirement of the poet after his quarrel with Martin during which *Nosce Teipsum* was produced, and the legal "galles" might point to the same escapade and its issues. Further, Sir John Davies greatly esteemed the "Lord Chancellor," was in 1591 "yong," and, as a layman, might suspect himself as "vnmeet to deale with Diuinitie." Such is the book, and all that it occurs to me to say about it. May I hope to call forth some "notes" on this my "query" as to the "Iohn Davies," author of *O utinam*, determinative of the Sir John Davies' authorship or non-authorship?

ALEXANDER B. GROSART.

15, St. Alban's Place, Blackburn.

[The authorship of this work has somewhat perplexed our literary antiquaries. Wood in his *Athenæ* has registered four of the name of John Davies. Another appears wanting to settle the little dispute recorded in Ritson's *Bibliog. Poetica*, p. 181. (*Vide* also "N. & Q." 1<sup>st</sup> S. i. 302.) A new John Davies has been forthwith supplied by the

critical acumen of Thomas Park, which his friend Ritson seemed inclined to doubt; though on another disputed point, relating to *Five Hundred Points of Good Husbandry*, he thus expressed himself: "You must be right about Tusser, as you are in every thing. I was misled by Herbert, and he by Warton." There cannot be a question in assigning *O Utinam* to the author of *Sir Martin Mar-People*, his *Collier of Esses*. *Workmanly wrought by Maister Simon Sooth-saier, Coldsmith of London. And offered to sale upon great necessity*, by Iohn Davies [a man's head having the forehead marked with planetary signs]. Imprinted at London by Richard Ihones, 1590, 4to. (*British Bibliographer*, ii. 247.)

Thomas Park, speaking of *O Utinam*, says: "The production itself is not worth a moment's attention. It consists of a fulsome sermonical address to the people; an indecent prayer for the Queen, &c.; and closes with seven six-line stanzas, which are only remarkable for their demerit." This work, as well as *Sir Martin Mar-People*, is attributed in Bohn's *Lowndes* to a John Davies; whereas in Hazlitt's *Handbook* they are ascribed unhesitatingly to Sir John Davies, the author of *Nosce Teipsum*. It appears also that Herbert assigns *O Utinam* to Sir John Davies. We are inclined to think that Thomas Park is right in not attributing these two works to the latter.]

POLYGLOTT BIBLE.—I have before me the third volume only of a Polyglott Bible, of which I am unable to find a notice in any bibliographical work. It would appear to be the third in chronological order, coming between the Polyglott of Montanus (Antwerp, 1569-73), and that of Hutter, 1599. This volume, containing the New Testament, has no editor's name on the title-page nor elsewhere, as far as I can see. The first title probably contains it; and on the back occurs the word "Wolderi," manifestly derived from some authentic source. The work is in folio, and contains four columns of text—Greek | Latin (Versio Vetus) | Latin (Versio Nova) | German, besides marginal references. Woodcuts, much in the style of Virgilius Jolis, with very elaborate borders, frequently occur at the beginning of a book. The monogram "I. M." is found in that at the beginning of St. John's Gospel. The colophon is as follows: "Hamburgi: Excudebat Jacobus Lucius, Junior, anno M.D.XCVI." Can any of your readers inform me why the work is not mentioned by such authors as Le Long and Brunet?

JOHN ELIOT HODGKIN.

[This Polyglott is known by the name of the Hamburg Polyglott. The Greek is from the Septuagint version of Venice, 1518; of the Latin there are two versions, the Vulgate and that of Pagninus, and the German of Luther as published in 1545. The Old Testament is in five Parts bound in three volumes: the New Testament in two Parts bound in one volume. A copy in the King's Library at the British Museum formerly belonged to Cæsar De Missy. Some copies of this Polyglott have attached to them the following title: *Sacrorum Biblio-*

*rum Quadrilinguam*. These copies have an edition of Hutter's Hebrew Bible attached to them; but it does not strictly belong to the work. At the end of vol. i. of a copy (in two vols.) in the late George Offor's collection, is bound up a copy of Hutter's edition of the Apostolical Epistles in twelve languages, including an English version which is different from any other.

David Wolder, the editor, was pastor of the church of St. Peter in Hamburg. He was well skilled in the Hebrew language, and wrote an Introduction to Hebrew Grammar. He not only published the foregoing Polyglott, but likewise a revision of it in the dialect of Lower Saxony. This also appeared in 1596, in folio, accompanied with plates.—*Vide* Zedler, *Universal-Lexicon*, lviii. 491; Clement, *Bibliothèque Curieuse*, iii. 401; Townley, *Illustrations of Biblical Literature*, iii. 220; and *Bibliotheca Susexiana*, vol. i. part ii. p. 83.]

"EUPHUES AND LUCILLA."—This is, I believe, a novel founded on the first part of John Lyly's *Euphues*, both parts of which work have just been edited by Mr. Arber in his series of English reprints. I notice, however, that Mr. Arber gives 1718 as the date of publication, and omits the title as above, calling it only *The False Friend and Inconstant Mistress*, &c. Both in Bohn's edition of Lowndes and in Mr. Hazlitt's *Handbook of Early English Literature*, I find it mentioned as *Euphues and Lucilla*, &c., 1716. Are these two distinct editions? ONALED.

[There are two editions of this work, with different title-pages:—

(1.) "Euphues and Lucilla: or, the False Friend and Inconstant Mistress; to which is added Ephæbus; or, Instructions for the Education of Youth. Lond. 1716, 8vo."

(2.) "The False Friend and Inconstant Mistress: an Instructive Novel. To which is added, Love's Diversion; displaying the Artifices of the Female Sex in their Amours, Dress, &c. With Directions for the Education of both Sexes; and a Collection of Moral Letters on curious subjects. Lond. 1718, 12mo."

WOODHILL, BEDS.—Rev. William Dillingham, D.D., is described in his marriage certificate, dated Oct. 30, 1673, as rector of Woodhill, co. Beds, but no such place can be found in the Clergy List of 1867. What is the modern name of the parish, of which Dr. Dillingham was rector?

TEWARS.

[The modern name of this parish is Odell, formerly called Woodhil, or Woodhulle, from the hill and fine wood near it. It is in the hundred of Willey and deanery of Clopham, lies upon the banks of the Ouse, one mile from Harold, and about ten miles north-west of Bedford, on the borders of Northamptonshire. Dr. William Dillingham died in November, 1689.]

MASTER OF LOVATT, ETC.—I would beg as a favour from MR. IRVING, ANGLO-SCOTUS, or other of your learned northern correspondents, the ex-

planation of a title that seems to me peculiar to the Scottish baronage—that of Master of Cullross, Lovat, &c., as applied to the elder sons of that grade of the Scotch peerage. J. A. G.

Carisbrooke.

[Nisbet informs us, "With us the eldest sons of barons are designed *Masters*, and the uncles of lords were called *masters* probably for no other reason but that they wanted a title, and so took up this, which occasioned afterwards the word *master* to be given to persons whose names were not known."—Nisbet's *Heraldry*, part iv. chap. 17, p. 176.]

WESTMINSTER HALL.—Is there any work exclusively devoted to the history of Westminster Hall? J. B. WHITTLE.

[There is a pamphlet entitled *A History and Description of Westminster Hall*, extracted from the *New Times*. Lond. 1823, 8vo. Consult also A. W. Pugin's *Public Buildings of London*, edited by Leedes, 2 vols. royal 8vo, 1856; and the General Indexes to the Three Series of "N. & Q." There are two interesting papers on the shops in the Hall in the *Gentleman's Magazine*, New Series, vol. xl. 480, 602. For numerous views of it, see the valuable *Catalogue of Sculpture, Paintings, Engravings, &c.*, belonging to the Corporation of London, recently printed by order of the Common Council, pp. 174-176—a work of great utility to artists, antiquaries, and topographers.]

### Replies.

#### GOLDSMITH'S EPITAPH.

(4th S. i. 538, 571; ii. 34, 109, 184, 228.)

It must be thought to argue well for the interests of classical learning, that a purely abstract question of Latin philology, like that involved in the sentence erroneously attributed to Dr. Johnson, has excited so much attention and discussion in these pages.

I fancy, however, that, notwithstanding the numerous communications which have appeared on the subject, many readers still share the disappointment expressed by BIBLIOTHECAR. CHETHAM, that no attempt has been made to state a definite general principle, and illustrate its application by classical examples.

I am not myself surprised at the reticence; perhaps no point of Latin composition is involved in so much obscurity, and is so imperfectly understood by the most proficient of modern Latinists, as the construction of the subjunctive, both generally and especially in connection with the relative pronouns.

I trust, therefore, that I am justified in the belief, that an attempt to set forth the subject on a sound grammatical basis will not, especially if it should appear to be satisfactorily performed, be thought to occupy space less worthily than matter of a lighter and more discursive character.

The point which we have to consider is that



branch of the general question which determines the mood in which the verb must be placed, when the relative refers to a preceding negative clause.

I agree with PROFESSOR CONINGTON that the phrase under discussion—"Nullum scribendi genus tetigit quod non ornavit"—is incorrect. That eminent scholar is doubtless acquainted with the principle which should regulate the construction, and would have saved the necessity of farther discussion if he had favoured us therewith. The classical friend, who somewhat timidly expresses his concurrence (i. 538), is evidently unacquainted with the law, and states a principle which, though to some extent involved in the question, is too vague for present application.

From the opinions of MR. BUCKTON (ii. 185) I entirely dissent, especially as to the idea which would have been conveyed by the sentence, if the verb had been in the subjunctive instead of the indicative. MR. TEW (whose citation from the younger Pliny is at once apposite and authoritative), and lastly LORD LYTTETON, have spared me the necessity of any farther comments upon the opinions of this valued contributor to these pages.

It is with deference that I express my inability to adopt the views expressed by so distinguished a scholar as LORD LYTTETON. Admitting, as he does, the parallelism of the quotation from Pliny, I do not see how he can advocate the indiscriminate use of the indicative and the subjunctive. I have no doubt that, in expressing his ideas in Latin, his lordship would be rightly guided by his ear and his taste; but having, with the generality of scholars, neglected perhaps this one point, he is uncertain of judgment when attempting to discriminate between two given modes of expression. I beg his consideration to what I am about to advance, and shall be happy to learn that he recognises the propriety of my views.

The rule, broadly expressed, is, that when the relative, *qui*, *quæ*, *quod*, is preceded by a negative clause, the verb of which it is the nominative, or which is otherwise dependent upon it, must be in the subjunctive mood.

The construction is a very common one with the Latin authors, and we have only to open the first at hand to find an example to illustrate this rule. I take the following as they occur:—

"Nemo est qui hoc boni viri fuisse neget."—Cic. *De Off.* iii. 15.

"Non deficit quid responderetur; deat qui daret responsum."—Liv. *Hist.* iii. 50.

"Sed nulla erat consularis actio, quam impediendo, id quod petebat, exprimerent."—*Ib.* iv. 54.

"Nihil est tam arduum quod non improbitas extorqueat."—Pet. Arb. *Sat.* (ed. 1669), p. 319.

"Nullum est jam dictum quod non dictum sit prius."—Ter. *Eunuchus* (Prolog.).

"Circumspice dum, numquis est

Sermonem nostrum qui aucupet."

Plaut. *Mostell.* Act II. Sc. 2. l. 41.

"Nihil dico quid respublica consecuta sit."—Cic. *Pro Mil.* ii.

"Nec deficit qui manu super dorsum meum iniecta in ipso dea quam gerebam gremio scrutatus reperiret, atque incoram omnium auream depromeret cantharum."—Apul. *Met.* lib. ix. cap. x.

"Quare nihil est, quod ullo modo quæas dubitare."—Boeth. *De Cons. Phil.* iii.

"Nec defuere qui monerent."—Tac. *Ann.* xvi. 2.

It is needless to seek for farther illustration. Hitherto the rule is simple, and its application general. There is, however, involved therein a subtle point, somewhat difficult to see and easy to be overlooked, on which the construction entirely depends. This is the further necessity, to enforce the use of the subjunctive, *that the relative clause exhibit the predicate of the sentence; or, in other words, express the chief affirmation, or state the more important fact, which the preceding negation merely subserves and illustrates.* If the principles of logical analysis be applied to the terms of which the above sentences are composed, it will be found that, in each case, the predicate is involved in the italicised verbs; and that, therefore, they are correctly in the subjunctive mood. In the last sentence, for instance, which from its simplicity suits my purpose extremely well, the object of Tacitus is to predicate the act of *warning* on the part of some (who happened to be) *present*—the presence being an accidental and less important circumstance. Tacitus might have written *monerent*, but then we must have sought elsewhere for the predicate, and should have understood him to assert the presence of those who (by chance) *warned*. With the subjunctive, *warning* is predicated of those present; with the indicative, the presence of those warning. Again, we could write "nullum fuit quod non ornavat," and should convey the idea of the valuelessness of that which was not adorned—in other words, predicate the nullity of such objects; while, by the use of the word *tetigit*, instead of *fuit*, we should necessarily predicate the adorning of everything touched, and must use the subjunctive *ornaret*.

I shall now beg the attention of the reader to a few sentences in which the relative clause does not express the predicate or affirmation, and consequently the subjunctive mood is not required:—

"At non debuit ratum esse, quod erat actum per vim."—Cic. *De Off.* iii. 31.

"Nec solum qui pugnabant . . . veniebant,"—Liv. *Hist.* xxxiii.

"Nec quicquam ex iis opibus, ornamentisque, quæ prædices Corinthus habuit, in domum ejus pervenit."—*Ib.* lii.

"Neque ea sola infamiae erant, quæ in provincia procul ab oculis facta, narrabantur."—*Ib.* xxxix.

"Postquam nihil ex eo quod primo responderat, mutabat."—*Liv. Hist.* xlii.

"Nemo liber est qui corpori servit."—*Sen. Epist.* xcii. 31.

"Nihil stabile est quod infidum est."—*Cic. Am.* xviii. 65.

"Quin domi eccam. Nescio quæ te, Sceledre, scelera suscitant."—*Plaut. Mil. Glor.* Act II. Sc. 3. l. 59.

Now is it not evident that, in each of the foregoing sentences, the principal affirmation is involved in the negative clause; and that, consequently, the verb is rightly placed in the indicative? I admit that, on attempting to make a proper logical division of the terms of a sentence, it may often be a matter of difficulty to ascertain which clause contains the predicate, or the major of two predicates; but venture to assert, that a careful analysis will always be found to result in the exemplification of the rule enunciated.

With the broad principle of the rule, that the relative after a negative requires the subjunctive, most scholars are acquainted; and as, in the majority of cases, the chief affirmation is conveyed by the relative, they use the subjunctive with propriety. But when it does not, they are almost invariably caught tripping. The general question of the due use of the subjunctive had been a subject of profound study to Dr. Parr, and I do not remember to have noticed any instance of its erroneous use by that admirable scholar: thus we read:—

"At nemo est qui τὸν δῶνα unquam viderit."—*Præfat. ad Bellend.* xxvii.

"At nihil est in natura rerum, quod se universum semel profundat, aut quod totum repente ecolet."—*Id.* xxviii.

So also his friend Tweddell:—

"Hac de causa, nullam non impendit curam quo solidam et exquisitam doctrinam sibi compararet."—*Prolus. (of Gray), p. 79.*

Copleston also:—

"Nihil est enim fere in rerum natura, cui, si voce effatur, non aptior sit una quædam verborum species et forma quam ceteræ."—*Prælect. Acad.* ed. 1813, p. 35.

Scaliger affords a good example, when commenting upon Cicero:—

"Libros omnes philosophicos Ciceronis nihil facio; nihil enim in his est, quod doceat, demonstret, et cogat; nihil Aristotelicum."

Erasmus properly uses the *indicative* after the relative, when this clause does not involve his predicate:—

"Nec omnes virgines sunt, mihi crede, quæ velum habent."—*Coll. ("Misogamos.")*

but when it does, we find the *subjunctive*:—

"Nec desunt adulatores, fraterculi, qui mirentur istos, ac venerabiles palam appellant."—*Encomium Moræ*, 1685, p. 82.

Parr confers high praise on the Latinity of Dr. Gregory—as displayed, I presume, in his *Conspectus Med. Theoreticæ*—and says, that while it was not likely that he knew anything of the rule (as expounded by Parr), his sagacity led him to use a right construction (*Works*, viii. 553). My own opinion does not coincide with this; for, while admitting the general elegance of Gregory, I do not remember to have noticed in any modern author so many instances of faulty construction in the use, or non-use, of the subjunctive. Thus we read:—

"Nec desunt philosophi et medici non parvi nominis, qui negant."—P. 87.

Here we should read *negent*, as denial is predicated on the part of philosophers and physicians. So also we should read *sint* in the following:—

"Non defuere qui opinati sunt."—P. 145.

On the other hand, he is right by chance in the next two sentences:—

"Nec multum profecerunt chemici, qui omnino ingressi sunt viam."—P. 204.

"Neque status sanguinis circuitus, qui eas afficit, omnino cognitus est."—P. 137.

The construction "sunt qui," with the indicative, with which Gregory pullulates, is very reprehensible in the majority of cases; but much may be said on the other side, from the—

"Sunt quos curriculos pulverem Olympicum Collegisse juvat,"—

against which we stumble on the threshold of Horace, downwards.

As Dr. Johnson clearly did not commit the error with which he was charged, inasmuch as he used a different phrase, it is perhaps a little unfair to speculate as to whether he would have committed it if he had had the chance. The doctor never edited a Greek play or wrote a Latin *Concio*, it is true; but he must be considered to have been a good sound classical scholar. Dalzel, professor of Greek in the University of Edinburgh, formed a high notion of his acquirements in Greek from a conversation which he had with him in that language (*Mudford's Life of Cumberland*, p. 250). De Quincy says (take his opinion for what it may be worth) that "it may be doubted if Dr. Johnson understood any one thing thoroughly except Latin"; and Mrs. Piozzi relates that, when at Rouen, he held a conversation in Latin with the Abbé Roffette, in course of which he pronounced a long eulogium upon Milton, "with so much ardour, eloquence, and ingenuity, that the abbé rose from his seat and embraced him." I have cited these facts, as it is well now and then to be reminded of them; but with all respect for the Latinity of the doctor, I feel sure that he was ignorant of the slippery point in the rule which I have sought to illustrate, and that he would have transgressed in any case



where its application was required. Thus, in his fine ode to Cave ("Sylvanus Urban"), at the commencement of the stanzas which we are told he was fond of repeating, we read:—

"Non ulla Musis pagina gratior,  
Quam quæ severis ludicra jungere  
Novit," etc.—

where the object of the poet being to enforce the necessity of mingling the gay with the grave, he would have served his metre as well, and his grammar better, if he had written *novit*.

I will conclude by referring those who may wish to pursue and master this difficult subject in Latin composition, in all its branches, to the following works: Parr's *Works*, vii. 471; viii. 533; Crombie's *Gymnasium*, 2 vols. 8vo, 1834, vol. ii. pp. 305, 428; J. J. G. Schelleri *Præcepta Stylæ Bene Latini*, 2 vols. 8vo, Lips., 1797; *The True Doctrine of the Latin Subjunctive Mood proved upon the Authority of the best Latin Classics*, by the Rev. R. Bathurst Greenlaw, M.A., London, 8vo, 1833; and *Rules for the Construction of the Subjunctive Mood*, &c., by A. R. Carson, A.M., 2nd edit., Edinburgh, 12mo, 1821.

WILLIAM BATES.

Birmingham.

#### THE BLOCK BOOKS.

(4th S. ii. 313, 361, 385.)

After having taken the trouble to trace with pen and ink the whole of the *Biblia Pauperum*, *Canticum Canticorum*, *Speculum Humane Salvationis*, *History of the Cross*, and *Mirabilia Rome*, without mentioning no small number of separate leaves of the "Block Books," I may, perhaps, be allowed to express my opinion about the controversy raised in your valuable paper by MR. HOLT. When I took up the study of "Block Books," I found they had been rather clumsily handled by the greatest part of English bibliographers. The Reverends Hartwell Horne and Dibdin confessed they could not read them. The late Mr. Sotheby was not better off; for, besides innumerable other failings, he mistook in the *Canticum Canticorum* "lamps" for "chalices," although the name "*lampades*" was plainly written on a scroll in the engraving described. But *à tout péché miséricorde*, none of these gentlemen, as far as I am aware, understood German or Dutch, without which the study of "Block Books" can be but very imperfect. They relied exclusively on the work of Heineken, a German *Junker*, of no mean pretensions, clever enough to follow Schellhorn in his description of the "Block Books," yet entirely ignorant of their relation with early typography, of which he knew absolutely nothing.

Dibdin and Sotheby were bad enough about the "Block Books"; but what to say of the new

theory started in your columns by MR. HOLT, who possesses a certain talent of sophistry and a greater power of invective?

I would not have used such words if I were not included in this despicable *genus omne* which still believes that the "Block Books" undoubtedly preceded the invention of typography in Europe. I carefully perused the first two letters of MR. HOLT, but as it was merely prefatory matter, there was of course no answer to them. The only thing in it is, that the *St. Christopher* of 1423, in Lord Spencer's library, was not tampered with, as it was gratuitously suggested by Sotzmann and Koning. This I knew perfectly well, having seen the original at Althorp. I knew as well that it was printed with a press and printing-ink, which latter is generally thought to have been invented after 1423. What of that? Had we not in this nineteenth century blocks of Albert Dürer, and not very long ago printed in Germany? Mr. Cavendish Boyle, who so kindly introduces any stranger to the Spencer library, has no doubt shown MR. HOLT the worm-holed block of the *Canticum Canticorum* still preserved in this valuable collection. Does MR. HOLT think this block a modern forgery? It is very well known that Antoine Vêrard's blocks of *The Shepherd's Calendar* passed into England, and were printed there at a very late date. Why then could not the block of the *St. Christopher*, supposing it to be engraved in 1423, have been printed with a press and the newly (?) invented ink in 1457?

The arguments of MR. HOLT are so flimsy, that I do not take the trouble to go to the sources and give dates and particulars.

I should have done so, if MR. HOLT's third letter had been something else than any mere prefatory matter. He ascribes the *St. Christopher* to Albert Dürer. I have no objection to such hypothesis, supposing it supported by the clever assertion of another of your correspondents, who suggests that this date of 1423 was the year of the Jubilee in which the indulgences about the "St. Christopher image" were granted. But that would not prove anything whatever against the antiquity of "Block Books," because thousands of such images of saints were printed before the invention of typography, and distributed for cash at the doors of the convents.

But to saddle upon this poor Albert Dürer the drawings of the *Biblia Pauperum*, which are scarcely worth the pencil of a glass stainer of the twelfth or thirteenth century, is too bad. To think that the artist who drew the *Canticum Canticorum* in the purest style of the Van Eycks, was likewise Albert Dürer, is to show an ignorance of the mediæval art perfectly astounding. The artist who made the drawings of the *Biblia Pauperum* could no more draw those of the *Canticum Canticorum*, than the artist (whoever he may be) of the

"*Livre des Sauvages*" could copy the "source" of Mr. Ingres.

Setting aside the æsthetic point of view, I must acquaint Mr. HOLT with the stubborn fact that, if Albert Dürer engraved the blocks of the *Speculum Humane Salvationis*, he must have engraved them in the womb of his mother, for he was born in 1471. Then the *Speculum* had had four editions, two Latin and two Dutch. As new editions of books did not follow each other in those early times as quickly as they do in ours, when they catch the fancy of the public, to say nothing of the time used in engraving and printing them by two different processes—first the woodcut with the "frotton," then the moveable types with a press, we may admit a period of at least twelve years before the curiosity for the folio edition of the *Speculum* was exhausted. Just at the end of it, Veldener cut the blocks in two, in order to illustrate a 4to printed edition, which he published exactly twelve years after the birth of Albert Dürer. This is, I hope, a sufficient reply to Mr. HOLT's theory. J. PH. BERJEAU.

50, Georgiana Street, Camden Town.

#### DATE OF SIR THOMAS MORE'S BIRTH.

(4th S. ii. 365.)

There can, I think, be no reasonable doubt that MR. WRIGHT's discovery has set at rest the perplexing question of the true date of Sir Thomas More's birth. In the note in the Appendix to my *Oxford Reformers* I was obliged to leave the question undecided, whilst inclined to believe that the weight of evidence preponderated in favour of the received date—1480. What appeared almost incontrovertible evidence in favour of 1480 was the evidence of the pictures of Sir Thomas More's family by Holbein. The most certainly authentic of these is the original pen-and-ink sketch in the Basle Museum. Upon Mechel's engraving of this (dated 1787), Sir Thomas's age is marked "50," and at the bottom of the picture is the inscription "Johannes Holbein ad Vivum delin: Londini: 1530." This seemed to be almost conclusive evidence that he was born in 1480. If Sir Thomas was born in Feb. 1478, according to the newly discovered entries, and was fifty when the picture was sketched by Holbein, the sketch obviously cannot have been made in 1530, but two or three years earlier.

Now, if it may be supposed that the sketch was made during the summer or autumn of 1527, I think it will be found that all other chronological difficulties will vanish before the newly-discovered date.

1. More himself would be in his fiftieth year in 1527.

2. Ann Cressacre, marked on the sketch as "15," would have only recently completed her fifteenth year, as, according to her tombstone, she was in her sixty-sixth year in Dec. 1577; and according to the inscription on the Burford picture she was born in 3 Henry VIII.

3. Margaret Roper, marked on the sketch "22," would be born in 1505 or 1506, and this would allow of More's marriage having taken place in 20 Henry VII., 1505, as stated on the Burford picture.

4. Sir Thomas would be forty-one in July, 1519, and this accords with Erasmus's statement in his letter to Hutten of that date (*Epist. ccccxlvii.*)—"ipsi novi hominem, non majorem annis viginti tribus, nam nunc non multum excessit quadragesimum." He would be only one year past forty. Erasmus first became acquainted with More in the winter of 1497-8, when (being born in February) he was probably nineteen or twenty. The "viginti tribus" must in any case be an error.

5. John More, jun., marked "19" in the sketch, would be "more or less than thirteen," as reported by Erasmus in 1521. (*Epist. dcx.*)

6. More's epigram, which speaks of "quinque lustra" (i. e. twenty-five years), having passed since he was "quater quatuor" (sixteen), and this makes him forty-one when he wrote it, would (if he was born in 1478) give 1519 as the date of the epigram; and this corresponds with the fact that the Basle edition of 1518 did not contain it, while it was inserted in the second edition of 1520.

7. There is a passage in More's *History of Richard III.*, in which the writer speaks of having himself overheard a conversation which took place in 1483.

Mr. Gairdner, in his *Letters, &c. of Richard III. and Henry VII.* (preface, p. xxi.), rightly points out that if born in 1480, More, being then only three years old, could not have remembered over-hearing a conversation. But if born in Feb. 1478, he would be in his sixth year, and could easily do so.

On the whole, therefore, the newly-discovered date dispels all the apparent difficulties with which the received date is beset, if only it may be assumed that the true date of the Basle sketch was 1527, and not (as inscribed upon Mechel's engraving and upon the English pictures of the family of Sir Thomas More) 1530.

Since I published my *Oxford Reformers* I have obtained a photograph of the Basle sketch itself, which dispels this difficulty also, as it bears upon it *no date at all!*

The date, 1530, on the pictures appears to rest upon no good authority. Holbein, in fact, had left England the year before. I therefore have little doubt that the remarkable document discovered by MR. WRIGHT is perfectly genuine.



Should the arms quartered with those of More upon the Chancellor's tomb at Chelsea prove to be the arms of "Graunger," the evidence would indeed be complete. FREDERIC SEEBOHM.

Hitchin.

MR. WRIGHT will find the lineage of Sir Thomas More and his father discussed at some length in my *Judges of England*, vol. v. pp. 190-206; and I have very little doubt that the John More whose marriage is recorded in the first entry was the person who afterwards became a Judge (not Chief Justice, as MR. WRIGHT by mistake calls him), and that Thomas More, whose birth is recorded in the third entry, was the illustrious Lord Chancellor. The only difficulty arises from John More's wife being named "Agnes daughter of Thomas Graunger"; but this difficulty is easily discarded, since Cresacre More, who wrote between eighty and ninety years after the Chancellor's death, is the only author who gives another name, and his other biographer, who wrote immediately after his death, gives the lady no name at all.

John More married three times; and he must have been a very young man on his first marriage with Agnes Graunger (supposing that to be the name of his first wife), by whom only he had children.

I have stated in my account that there were two John Mores who were contemporaries at a period considerably earlier, one of Lincoln's Inn, and the other of the Middle Temple. Of the lineage of the latter there is no account; but of the former I have stated my conviction that he was the father of the John More whose marriage is here recorded, and consequently the grandfather of Sir Thomas More; and thus, as both the John Mores had originally filled dependent employment in Lincoln's Inn, the modest description of his origin given by Sir Thomas in his epitaph, "familiâ non celebri, seu honestâ natus," is at once accounted for. EDWARD FOSS.

Permit me to set your correspondent right in a minor particular, which he looks to as confirming his theory, though I trust he may be able to substantiate it otherwise. MR. WRIGHT says—"Milk Street, Cheapside . . . is in the parish of St. Giles, Cripplegate": it is not so, as several parishes intervene; Milk Street is *within* the walls, whereas St. Giles is *without*. MR. WRIGHT might have seen this by the wording of his first quotation:—"in parochia Egidij extra Crepylgate"; the word "extra" implies beyond the walls. Milk Street is in the *ward* of Cripplegate Within, not in the *parish* of St. Giles Without, Cripplegate—a distinction not obvious to strangers.

A great part of the district now called Cripplegate

gate *Without* was originally moor or fen: we have a Moorfields, now fields no more; and a "More" or Moor Lane. I cannot suppose the latter to have been named after the author of *Utopia*; but as he really emanated from this locality, possibly his family was named from the neighbouring moor. The Chancellor bore for his crest "a Moor's head affrontée sable." I would not wish to affront his memory by adding more, but your readers will find something on this subject *ante* 3rd S. xii. 199, 238. A. H.

#### THE DUNTHORNES.

(4th S. i. 494.)

The exceedingly valuable communication concerning these artists made by the HERMIT of N., and pointing to the existence of artistic Dunthornes at Colchester, in Essex, as well as at East Bergholt, in Suffolk, is certainly confirmed by the dates given by Leslie in his interesting *Life of John Constable*, from the third and fourth pages of which the following extract is taken. It alludes to Constable's earliest practice when between sixteen and seventeen years of age, by which time he "had become devotedly fond of painting." Therefore, this is a picture of art-life at East Bergholt in 1792 or 1793:—

"But his painting-room was not under his father's roof. He had formed a close alliance with the only person in the village who had any love for art, or any pretensions to the character of an artist, John Dunthorne, a plumber and glazier, who lived in a little cottage close to the gate of Golding Constable's house. Mr. Dunthorne possessed more intelligence than is often found in the class of life to which he belonged; at that time he devoted all the leisure his business allowed him to painting landscapes from nature, and Constable became the constant companion of his studies. Golding Constable did not frown on this intimacy, although he was unwilling that his son should become a professional artist; and Constable's attempts were made either in the open air, in the small house of his friend, or in a hired room in the village."

When the J. Dunthornes (senior and junior) were from Colchester, exhibiting at the Royal Academy, John Constable was but eight years old; and it was in a letter written to Miss Bicknell, in February, 1814, that Leslie says "the first mention of young Dunthorne, the son of Constable's early friend, occurs." To young "Johnny" it seems Constable was very much attached, and says of him that he was "naturally very clever; but were he not," continues Constable, "I should love him for his father's sake."

As Constable was but eight years old when the two Dunthornes were exhibiting from Colchester in 1784, may it be just possible that the younger Dunthorne, of Colchester, might afterwards have settled at East Bergholt, and so have become the *elder* of John Constable's two Dunthornes? This

is, of course, the merest guess-work, for Leslie only speaks of Constable's friend Dunthorne as "painting landscapes from nature"; but if the HERMIT OF N. can procure any further information concerning the Colchester Dunthornes, he will confer a great favour upon all antiquarian artists. It is certainly curious that there should have been J. Dunthornes, father and son, both at Colchester and East Bergholt, within such a little time of each other. I find that, in 1783, the younger Dunthorne of Colchester exhibited two works: one a "Private Card Party," and the other "Death preaching—'Verbis, silet, re loquitur.'" In 1784 he again exhibited subject pieces, but his father appears only as painting the "Portrait of a Gentleman."

EDWIN ROFFE.

Somers Town.

#### THE EARL OF ORRERY (OSSORY) AND THE HON. CAPEL MOORE.

(4th S. ii. 315.)

The interesting letter which T. G. communicated to "N. & Q." was not the production of an Earl of Ossory. At its date there was no personage who filled or claimed that title. From its address and other internal evidence it was, no doubt, written by the Right Hon. John (Boyle) fifth Earl of Orrery, of whom the following account is given by Lodge (Archdall's edition, i. 196):—

"John, the fifth Earl of Orrery, was born 2 January, 1706, and received his education in Christ Church, Oxford, where he improved his great natural parts with a solid foundation and a large stock of acquired literature; so that he was justly accounted a very learned nobleman; though when his Lordship was in his 22<sup>nd</sup> year he appeared in so contrary a light to his father that, by will dated 6 November, 1728, he left his valuable library to Christ Church College. But that great collector of anecdotes, Dr. Johnson, amply defends the Earl of Orrery, by assigning the following reason for his father's extraordinary will:—'He would not allow his (newly married) wife to keep company with his father's mistress.' (Boswell's *Journal*.)

"He married to his first wife, 9 May, 1728, the lady Henrietta Hamilton, youngest daughter of George Earl of Orkney, and by her, who died at Cork 22 August, 1782, and was interred at Taplow Church in Bucks, had two sons and one daughter." [The eldest of these sons was Charles Lord Broghill ("cousin Brogh") of the letter in question.]

"His lordship married, secondly, 30 June, 1738, Margaret, daughter and heir to John Hamilton, of Caledon, in the county of Tyrone, Esq., and dying 16 November, 1762, was interred with his said lady (who died in London 14 October, 1758) in the church of Frome, county of Wilts, having had issue by her a son Edmund, who succeeded to the honours, and two daughters, Lady Catherine-Agnes, born at Caledon 31 October, 1740 [to whose anticipated birth allusion is made in the letter], died 31 October, 1741; and Lady Lucy, born at Marston 27 May, 1744, who, 10 July, 1765, married George Viscount Torrington."

Lord Orrery was the friend of Swift in his declining days, and after the death of the celebrated

Dean of St. Patrick's he published *Remarks upon the Life and Writings of Dr. Jonathan Swift*, in a series of letters to the Hon. Hamilton Boyle"—a work which excited considerable curiosity in its day, but has since been variously condemned by the best critics and biographers of Swift, Sheridan characterising it as "a medley of impertinence eked out from his [Lord O.'s] commonplace-book to show his learning."

"P—y" in the letter transcribed by T. G. was probably intended for Pulteney—William Pulteney—who in 1742 was created Earl of Bath,—a title which expired with his death, *s. p.* in 1764.

The character of Lord Scarborough (whose extraordinary death is recorded in the letter) is thus drawn by a masterly pen in a pamphlet written on the occasion, entitled *The Court Secret; a Melancholy Truth*:—

"There was yet about the *Sultan* one man of the race of Ali-Ebn-Azra, who scorned the *Vizier* as much as he loved his Sovereign; who seemed to be left as an example to the *Great* of all the virtues they ought to imitate; fond of fame, but more of virtue; loyal, but not for reward; free in the delivery of truth, but gentle in the manner; modest in defending himself, resolute in the defence of others; incapable of flattery, though to oblige the woman he loved, or temporise with the Prince he revered; of such exemplary honour that no consideration, though of life itself, was of any weight in the scale against it. In a word, he was in all things the reverse of the *Vizier*; and therefore until he was undone the *Vizier* never thought himself safe."

#### "HIS EPITAPH.

"With the best virtues of a private state,  
With the best talents of the truly great,  
In Courts he liv'd without one slavish fear,  
Nor lost the *Briton* in the *British* Peer.  
Honour'd and lov'd by all the world beside,  
One man accus'd him, and the base one lied."

Charles Echlin, of whom T. G. inquires, was probably the nephew of Sir Henry Echlin, Baron of the Exchequer in Ireland (created a baronet in 1721), and one of the twenty children of John Echlin of Arduin, in the county of Down, Esq., by Hester, daughter of William Godfrey, of Coleraine, Esq. This Charles Echlin married in 1709 Anne, daughter of Thomas Knox of Dungannon, Esq., but appears to have left no issue. The decadence of this baronetcy to the almost indigency in the person of its latest holder forms a painful chapter in the *Vicissitudes of Families* by Sir Bernard Burke.

I furnish the foregoing particulars in the hope that T. G. may be induced to transcribe and publish the whole of the series of letters to which he alludes. Recording the gossip of the age in which they were written, and containing contemporary references to Swift, they would doubtless interest and amuse the majority of readers at the present day.

ROBERT MALCOMSON.  
Carlou.



**BATTERSEA ENAMELS** (4th S. i. 341, 375).—If your correspondents S. H. H. and G. H. will refer to Chaffer's *Pottery and Porcelain*, 2nd ed. p. 367, and Binn's *Century of Pottery in Worcester*, p. 58, they will find interesting accounts of the manufacture of enamels at York House, Battersea, established about 1750, by Stephen Theodore Janssen, Esq. These works were noticed by Horace Walpole in a letter to his friend Richard Bentley, dated Strawberry Hill, September 18, 1755, in which he says: "I shall send you a trifling snuff-box, only as a sample of the new manufacture at Battersea, which is done with copper plates"—alluding to the process of transfer printing, which there is reason to believe was practised at these works prior to its use for the ornamentation of pottery and porcelain at Liverpool and Worcester. In the National Exhibition of Works of Art at Leeds, some interesting specimens of these enamels were exhibited, amongst others some wine labels exquisitely decorated with children in colours (No. 2332), and an oval medallion portrait of George II. in transfer printing (No. 2334), the latter similar to one of the three specimens of Battersea enamels in the Strawberry Hill collection.

JOHN J. BAGSHAW.

Sheffield.

**CRAYEN, CRAY, ETC.** (4th S. ii. 253).—That the local name Cray may in some cases be the British "craig," and in others the French "crête," I do not dispute. But it also in very many cases is the French "craie," chalk. Whoever walks from London for ten miles to the south, over gravel and clay, and then suddenly comes upon the first out-break of chalk, cannot doubt how Craydon got its name of Chalk-hill; and accordingly Mr. Isaac Taylor so explains it. But it is remarkable that he says nothing about a vast number of Crays and Grays scattered wherever the chalk shows itself. To the east of Craydon, Bromley and Chislehurst, mark the sandy and gravelly localities, but the moment the chalk sets in, we find amongst others,—St. Mary's Cray, St. Paul's Cray, North Cray, Foot's Cray, &c. Nay, the river which runs through these four parishes is called the Cray, which must be quite a distinct word from the river Cree in Scotland. In fact, whoever will study the Ordnance Map of England, geologically coloured, will find that the chalk districts are crowded with these names. Now, nothing can be less like a "crête" (crista) than a rounded chalk-down. I submit therefore, that in these instances the name is derived from "craie," chalk.

J. C. M.

I have in my possession a deed dated 27th May, 1637, which has reference to an estate at Cray, which at that date passed from the Earl of Cumberland and Lord Clifford to my ancestor, but

neither in that deed nor in any others relating to my estate at Cray do I find the village described as "*The Cray*," which your correspondent Mr. J. H. DIXON states to be the correct name. Among my notes relating to Cray I find the following statement:—"Cray, derived from the Saxon word *Crecca*, a brook." On my property there is a brook and a waterfall.

R. D. DAWSON-DUFFIELD, LL.D.

**SPADE GUINEAS** (4th S. ii. 372).—These are considered of greater value than other guineas only by those who know nothing about them; for they are the commonest of all, being those struck latest (except those of 1813 [?], which are comparatively scarce). When the fashion came in to wear coins on the watch-chain, spade guineas, being cheap and easily procured, and having a specific name, became greatly in favour—not from their artistic merit however, because they are certainly the ugliest coins in the British series. At Colonel Durrant's sale (1847), a guinea and its half (spade, 1787) together were sold for 1*l.* 4*s.*, whilst Anne's guinea of 1714 fetched 1*l.* 6*s.*, and George II.'s guinea and its half (1739) together, 2*l.*

NEPHRITE.

**VOLCANOES IN AUVERGNE** (4th S. ii. 325).—Daubeny, on the volcanos of France, divides the volcanic rocks of Auvergne into two classes—postdiluvial and antediluvial; and he observes, that the "most modern" of the Auvergne volcanos are of "high antiquity." Sidonius Apollinaris, Bishop of Arveni (Clermont) A.D. 473, addressed a letter, still extant, to the Bishop of Vienne, in which he informs him, that in fear of an attack from the Goths, he is going to enjoin public prayers similar to those which the bishop had established when earthquakes demolished the walls of Vienne, and the mountains opened and vomited forth inflamed materials.

F. F.

Oxon.

**RAYMONDINES** (4th S. ii. 346).—Edward II. is not known to have struck any gold coin, and with the exception of Henry III.'s gold penny or ryal, first issued in 1257 A.D., of which only three specimens are known, there was no English gold coinage before the seventeenth year of Edward III. (1344 A.D.) It was the gold of his nobles that was popularly supposed to have been produced by the skill of the alchemist Raymond Lully, in the Tower of London, (v. Camden's *Remains*, art. "Money").

They were sometimes called Nobles of the Rose from the tressure on the reverse, which resembles the outline of a conventional rose: but the real Rose-noble was that of Edward IV., so called from the rose on the side of the ship and the "*Rutilans rosa*" in the centre of the reverse. Edward III.'s nobles are far from being rare, and may be bought of any coin dealer for about 30*s.*, though some

varieties, such as that with L (LONDON), in the place of the ordinary E on the reverse, are much more valuable. J. H. M.

"WHO WAS THE DUKE OF ORLEANS IN THE REIGN OF LOUIS XII.?" (3rd S. ii. 126.)—Surely there was none? The Duchess of Orleans who "stood behind the Queen's chair" must have been the ill-favoured Princess *Jeanne*, the neglected wife of Loys d'Orleans, (well known to all the readers of *Quentin Durward*), the daughter of the wily Louis XI., the sister of Anne Dame de Beaujeu and of Charles VIII., whose widow, Anne of Brittany, the Duke of Orleans married, 1499. The letters to Mary Tudor, daughter of Henry VII., whom he married after his second wife's death, 1514, if signed *Loys d'Orleans*, must have been addressed to her before he became *King*, and consequently before she was *Queen of France*; this she was but a very short time, marrying the Duke of Suffolk. P. A. L.

"BARBARIC PEARL AND GOLD" (4th S. ii. 293.) Your correspondent J. C. M. is surely not very happy in denouncing the above quotation from Milton. What the primary meaning of *barbaric* was seems quite immaterial. Milton's use of it in connection with "pearl and gold" comes no doubt directly from Virgil's

"Barbarico postes auro spoliisque superbi."

*Æn.* ii. 504,

which Tasso has likewise followed. Accordingly Newton, Thyer, Todd, Sir E. Brydges, and all the best commentators on Milton have applied *barbaric* not to "kings" but to "pearl and gold." In the Latin translation of *Paradise Lost* by T[homas]. P[ower] in my possession, the first book of which only has been printed, he renders the words by "*barbarico auro*," and his is undoubtedly the most respectable of the early translations of Milton (1691).

I ought perhaps in fairness to state that Hogg and Paterson have taken a different view, and have read the term "*barbaric*" in connection with "kings"; but the gross errors of the first in his Latin translation, which a very good judge has styled "a vile one," and the absence of all critical skill and taste in the commentary of the second, which is a mere *omnium gatherum* from P. Hume and others, render them as interpreters of Milton of little authority. JAS. CROSSLEY.

I have read J. C. M.'s note on the above phrase with considerable surprise, and with all deference to him I must differ from him *in toto* in his explanation of it. It would of course be presumptuous in me to speak positively on such a matter, but I feel very little doubt in my own mind, notwithstanding J. C. M.'s ingenious conjecture, that Milton applied the term *barbaric* to the "pearl and gold" and not to the "kings." On referring

to Sir Egerton Brydges' edition of Milton's *Poems* (ed. 1862, p. 35), I find that the editor quotes a parallel passage from Virgil's *Æneid* (bk. ii. l. 504),

"Barbarico postes auro spoliisque superbi;"

this at once upsets J. C. M.'s theory that the epithet *barbaric*, with the Greeks and Romans, *always* meant "speaking unintelligibly," "savage," or "cruel." Milton and Virgil only used an allowable poetic license in this application of the epithet; and if J. C. M. will consider the matter over again, I am sure he will alter his present opinion that those who speak of "*barbaric pearl and gold*" are in error. JONATHAN BOUCHIER.

I never doubted for a moment that Milton meant that "the gorgeous East showered pearl and gold on her barbaric kings"; still I cannot but think J. C. M. a thought too severe. It seems to me that "*barbaric pearl and gold*" is an excellent description of those ornaments wrought by Asiatic and African goldsmiths—rich masses of gems and gold—whose workmanship, however elaborate, not being "classical" in its design, may fairly be termed "*barbaric*" by a writer who uses Milton's words indeed, but possibly never intended to quote him.

W. J. BERNHARD SMITH.

Temple.

WEDDING RINGS (4th S. i. 592; ii. 333.)—As an illustration of this subject, the following extract from the "Sarum Office of Holy Matrimony," which is of greater antiquity than the work of Durandus, may be interesting. The Sarum book was probably known to the Bishop of Mende. It may be that to which he refers in his "as some say":—

"... Tunc statim postquam vir posuerit anulum super librum, accipiens sacerdos anulum tradat ipsum viro: quem vir accipiat manu sua dextera cum tribus principalioribus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat:

"With this ryng I the wed, and this gold and silver I the give, and with my body I the worshipec, and with all my worldly catel I the endowe.

"Et tunc inerat sponsus anulum pollicis sponsæ dicens: In nomine Patris: deinde secundo digito dicens: et Filii: deinde tertio digito dicens: et Spiritus Sancti, deinde quarto digito dicens: Amen.

"Ibique dimittat anulum: quia in medico est quedam vena procedens usque ad cor: et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens," &c. &c.

JOHN MACLEAN.

Hammersmith.

THE HOLY GHOST (4th S. ii. 323.)—I think it may be safely asserted that the Holy Ghost was *never* represented as a woman. He was, in the middle ages, often portrayed as a youth with little or no beard, and dressed in the flowing robe then commonly worn and represented in art, might be mistaken for a female by those not familiar with the subject. St. Dunstan's manuscript gives an



illustration of this kind. From the tenth century the Holy Ghost was represented in the human form, varying in age from infancy to extreme old age. But from the superior dignity of the sex the Holy Ghost, as well as the other Divine Persons, were always represented as male. See Didron's *Christian Iconography*. P. E. MASEY.

CHAUCER'S CANTERBURY TALES (4th S. ii. 149.) Perhaps MR. FURNIVALL is aware that there is a fine old copy in quarto on vellum, with interesting illuminations, in the library of Lichfield cathedral, over the chapter-house. The volume is not in the open bookshelves, but is kept locked up, together with some other literary treasures, in the case that stands in the middle of the floor. It is to be hoped that the casement windows of this library fit better and closer, and are kept more shut than they have sometimes been, even in damp weather. Considering that the furnace which heats the cathedral is so near the chapter-house, perhaps it is to be regretted, for the sake of the books and MSS., that a portion of the warmth and dryness is not conveyed into the library. P. HUTCHINSON.

CURIOUS INSCRIPTION (4th S. ii. 321.)—This inscription is evidently partly in Latin, and partly in Italian, with an intermediate portion open to some question. The first and third sections are clear, and run as follows in modern Latin and Italian respectively. *Latin*—"Salus mea Christus. Virtus omnia vincit"—"Christ is my salvation. Virtue (or valour) conquers all things." *Italian*—"Perfetto bene non si ha senza fatica"—"Perfect good is not to be had without fatigue." This is followed by the letters "P. R.," which I cannot meddle with: possibly, however, the R. may be the initial of a surname, and may be related to "Rostaino" above. As the third section of the inscription is in Italian, it seems as likely as not, in the abstract, that the second section, to which I now turn, may be in the same language. It stands written "BENE. DIVI. ROSTAINO." If this is quite correct, I must give it up; but it strikes me as possible that the word *divi* ought to be *vivi*. If so, *bene vivi* is very plain Italian, meaning "live well"; which might be applied either in the sense of "live virtuously," or in that of "live in health and prosperity." Either of these senses, and especially the first, would harmonise well enough with the rest of the inscription. The word *rostaio* still remains. This looks like an Italian-formed word. *Rosta*, in Italian, is a spray of leafage, or a flapper; *rostaio* is a flapper-seller, or fan-dealer; and *rostaio* would be a correctly-formed diminutive of *rostaio*. In this inscription, however, I should suppose *Rostaino* to be more probably the surname of the donor or recipient than anything else.

W. M. ROSSETTI.

56, Euston Square, N.W.

TWAT (4th S. ii. 346.)—Twat is good Somersetshire dialect for toad=twoad=twat. U. O. N. Westminster Club.

NATURAL INHERITANCE (4th S. ii. 343.)—Several years ago I was struck with the strong likeness of a workman at the Great Western Railway works at Swindon to the engraved portrait of Hogarth, in no way lessened by the peculiar cap he wore, which was of the exact type of that in the picture. I asked him his name, and was surprised to find that he bore the name of Hogarth, and claimed to be descended from the great painter. He was a fine well-built man, and proud of a likeness which had been frequently before observed; the pattern of his cap is thus accounted for. U. O. N.

Westminster Club.

NORTHUMBERLAND SHILLING (4th S. ii. 300.)—I am very much obliged for the information you have so kindly given, more particularly as it has enabled me to connect the coinage in question with an event in the annals of the parishes of Booterstown and Donnybrook. The following paragraphs from an old Dublin newspaper, taken in connection with what has appeared in "N. & Q." on the subject, will no doubt be found to possess some interest, and accordingly I have transcribed them:—

"Thursday morning [the 22nd], about eight o'clock, the Dorset yacht, conveyed by one of his Majesty's ships of war, arrived in the Bay [of Dublin], having on board the ['municipic'] Earl [soon after the first Duke] of Northumberland, Lord-Lieutenant of this kingdom, his Countess, Lord Warkworth [afterwards second Duke], and the Hon. Algernon Percy, Esq. [afterwards Earl of Beverley]. They landed amidst the acclamations of the people at Ringsend, and spent some time at the Surveyor's house; whence his Excellency, with his sons, proceeded in the Lord Primate's coach, and the Countess in the Speaker's coach, with the usual solemnity, escorted by a squadron of horse, and accompanied by several of the nobility and gentry to the Castle, where his Excellency was sworn into the government of this kingdom." *Sleater's Public Gazetteer*, September 24, 1763.

"His Excellency the Lord Lieutenant has been graciously pleased to order the sum of ten pounds to be distributed amongst the poor of Ringsend [in the parish of Donnybrook]."—*Ib.* October 18 following.

ABHBA.

BONDMAN (4th S. ii. 370.)—MR. F. J. FURNIVALL informs you that he has applied to me in reference to this subject; and I have therefore no doubt that, so far as *he* is concerned, he believes that he has done so. It is not surprising, however, that his application has been in vain, seeing that I have known of no such application from him or any other person on the matter, until the moment of reading his communication to you a few minutes since.

I feel that I have a right to add, that MR. FURNIVALL ought to be very sure of his case before he goes so far as impliedly to censure another

in print, for what would be considered an act of discourtesy in the estimation of most persons.

HENRY T. RILEY.

October 26, 1868.

**SOCKE; SOCKING; TILT** (4th S. ii. 324).—The extracts from Cowden, co. Kent, do not seem to me difficult of explanation:—

"1643. To Margaret Botting in time of her sickness, 2s. 8d.; item, paid for a sheet to *socke* her in, 2s. 8d.; and for laying her forth and *socking* of her, 2s. 2d."

I read this as the winding-sheet when she died, and the laying her out in her coffin wound up. Vide "Socce," *Anglo-Saxon Dictionary*, a woollen wrapper. Woollen shrouds were used in England in 1666. To bury in woollen was commanded by Act of Parliament. In Ireland woollen shrouds were used in 1733.

"1671. For carrying William Stamford to Tullys, and vittleing him, and *tilt*, 2s. 0d."

Was this for the trouble and expense in the journey by the parish officer sent with this pauper? The Ang.-Sax. *tille* may be the root of this term.

QUEEN'S GARDENS.

"**SEA DREAMS**": **SEA FURBELOW** (*LAMINARIA BULBOSA*) (4th S. ii. 324).—

"This is the largest British species of the *Laminaria*, its frond in some instances forming, when spread out on the ground, a circle twelve feet in diameter. Its common name is *Furbe lows*, and its aspect must be familiar to most visitors of the sea-shore."—Harvey's *Phycologia Britannica*, vol. iii.

This common sea-plant is of course the "Sea Furbelow" of the poet.

W. J. BERNHARD SMITH.

Temple.

**THE DIALECTS OF NORTH AFRICA** (4th S. i. 123, 256, &c.).—I do not see that your correspondent has been referred to—

(1.) "Essai de Grammaire Kabyle, par A. Hanoteau, Capitaine de Génie . . . (Alger et) Paris. Challamel éditeur commiss. et Benj. Duprat."

(2.) "Essai de Grammaire de la langue Tamachek . . . parlé par les Imouchar ou Touareg, par A. Hanoteau . . . Paris. Imprimerie Impériale."

I procured my copies from Maisonneuve et Cie, 15 Quai Voltaire, Paris. The dates to the prefixes are 1853 and 1859.

Will any one in return inform me where I can procure a copy of Newman *On the Berber Language*? When last in England I was unsuccessful.

BRINSLEY NICHOLSON.

West Australia.

**GALX-HALFENYS** (4th S. ii. 344).—

"**GALLI-HALPENS**—a coin forbidden by Hen. 5."—Coles' *English Dictionary*.

In the *Statutes at Large* your correspondent may see the Act, "anno tercio Henrici quinti, for banishing of *gallie halfepense*, *suskins*, and *dotkins*."

I may as well state, on Coles' authority, that "suskins is a coin prohibited by Hen. 5—Dotkins the 8 part of a sol or French penny." S. L.

**HOGARTH FAMILY** (4th S. ii. 254).—If F. M. S. possesses copies of the inscriptions on the large group of tombstones in Gordon churchyard, would it not be as well to preserve them in the pages of "N. & Q."? If the Editor approves of this suggestion by printing it, I hope F. M. S. will act on it. The parish registers of Scotland are now safe from farther damage, but our monumental inscriptions are fast fading.

Edinburgh.

**ENGLISH COINAGE** (3rd S. ii. 307, 338, 378, 518; iii. 58).—To the first query on this subject (p. 307).—"When did the custom of turning the effigy of succeeding sovereigns to the right and left alternately begin?" and "has it any heraldic significance?"—and to the assertion, "Henry VII. was the first English sovereign represented in profile upon the coin" (p. 378)—I should say decidedly not, judging from a series before me, even long before the Conquest (HENRY MATTHEWS, p. 518); but with MR. JOSEPH RIX (3rd S. iii. 58) I know no such coin as the groat of Henry VI. in profile. Of the earlier period, kings of Mercia, I have a fine Offa, head to the right, with "OFFA REX," and Burgred; of the sole monarchs, Æthelred II., one to the left, another to the right; Cnut (Harold I.), to the left; Harthacnut (very fine and rare), to the right; Edward the Confessor, one to the right, one to the left, a third in full-face; William I. (the Conqueror), one to the left, and others in full-face; Henry I., three-quarter face; Stephen, full-face and profile. (Anglo-Gallic coins: Edward the Black Prince, full-face and profile to the right, with bust.) Henry VII. and VIII., both full-face and profile; after which all the other sovereigns of England, to the present day, in profile.

P. A. L.

**SOCIETY OF BIBLIOGRAPHERS** (4th S. i. 26, 305). I hope the suggestion of W. E. A. A. as to the desirability of such a society will not be allowed to drop, though I greatly fear the small encouragement bibliographical labours meet with in England, compared with France or Germany, would prove a serious obstacle to its organisation. But the objects of such a society are, I think, in some degree carried out by the "Société Bibliographique," which was established in Paris in the early part of the present year. The chief aim of the "société" at present consists in the publication of a *Revue Bibliographique Universelle*, the first number of which was noticed in "N. & Q." 4th S. i. 284. The title of the "société" also would doubtless meet the objections of MR. OLFHAR HAMST, as any one might call himself a member of the Bibliographical Society without the presumption incurred in the use of the term *biblio-*



*graph*. I would also mention that this magazine in some measure supplies a want which has lately been expressed in "N. & Q."—that of an index to current periodical literature, each number containing a list of the principal magazines and reviews, English as well as foreign. ONALED.

"SONGS OF SHEPHERDS," ETC. (4th S. ii. 203, 261.)—The song inquired for can surely be none other than that printed in the edition of Bishop Percy's folio manuscript, iii. 303. Mr. Hales, one of the editors, states in his introduction that the song had appeared in print in *Westminster Drollery* (Part II. 1672, p. 64), under the title of "The Hunting of the Gods," and that there were other copies in *Wit and Drollery* (1682), *Pills to Purge Melancholy* (1707), and Dryden's *Miscellany Poems*. This, of course, puts aside all idea of the song being the production of either Porson or George Alexander Stevens. It may possibly have been used by the latter in some of his entertainments, and perhaps have undergone some alteration at his hands, as the Percy copy, although not altogether faultless in respect of its rhymes, cannot be called "a farrago" of bad ones; there is certainly nothing in it approaching the badness of the rhymes mentioned by the correspondent, whose reply appears on p. 261 of your present volume. W. H. HUSK.

THE FAIRFORD WINDOWS (4th S. ii. 265, 313, 330.)—The eminent archaeologist Mr. J. G. Waller has recently visited Fairford Church, and states in *The Builder* (October 17) his reasons for thinking the fine specimens of glass there are *not* the work of Albrecht Dürer. He took with him a number of the wood engravings known as the "small Passion," works executed in the purest manner of the master; but on comparing them with the windows, he could find scarcely any of the characteristics of Dürer in the latter. Dürer rarely used the nimbus in his compositions, and often disregards conventional treatment. "In the details of costume, the angular drapery, the faulty drawing of the nude, and the observance of ecclesiastical tradition, we recognise the early Flemish school, and had those works been assigned to any follower of the school of Van Eyck, the disproof would be exceedingly difficult." As regards the monogram, Mr. Waller examined it carefully, and pronounces it no A. T., but "simple modest unpretending letter A." He thinks it probable that it was a final letter, part of an inscription, the colour having gone beneath it. Swords being often inscribed, it may be the final letter of an appropriate legend, as "IRA" or "LUXURIA." Much more investigation will be needed before this interesting question is settled.

JOHN PIGGOT, JUN., F.S.A.

NAPOLEON AND SYDNEY SMITH (3rd S. iii. 230.) As regards the traps laid by Napoleon for Sir

Sydney, I think I recollect an English caricature (by Gilray, if I mistake not) representing the two British admirals, Nelson and Smith, with outstretched legs, allowing Bonaparte to pass underneath, and reaching Egypt unmolested.

P. A. L.

BREECHES BIBLE (4th S. ii. 322, 359.)—I have understood the form "ye" for "the" to be thus accounted for. For some time after the establishment of the English language the Anglo-Saxon letter representing "th" continued in usage; in appearance it resembled "y," and its use in latter days may have been possibly confined to the particle in question. This Anglo-Saxon letter was not included in the first moveable types for printing, and in MSS. had passed into the *y* so greatly resembled. The printers copied the *y*, and it has continued, as LORD LYTTLTON observes, up to the present time in occasional use.

THOMAS E. WINNINGTON.

In the edition of 1576-7 the word "the," in the verse quoted, is printed in full; and, consequently, the peculiar abbreviation in the edition of 1610 must have arisen from circumstances unconnected with the original translation.

S. H. H.

COMMONERS' SUPPORTERS (4th S. i. 73.)—To this list may be added the King family of Barra, Aberdeenshire, N.B., who formerly bore as supporters, "two wild men crowned and girt about the loins with leaves." The baronetical family of Corrad, county Fermanagh, descended from the above stock, are probably entitled to bear the same supporters, though they have never been assumed since the family's settlement in Ulster, during the reign of King Charles I. C. S. K.

"FATHER" MATHEW (4th S. i. 258.)—With reference to the supposed illegitimacy of this gentleman (which your correspondent GUALTEMORE reasserts), Sir B. Burke writes, in his *Corrigenda to the Landed Gentry* for 1858: "Father Mathew was *not*, we are informed, descended illegitimately, as stated, from the Mathew family." C. S. K.

HOGG (4th S. i. 124.)—A Scottish surname in Ireland. This surname is also to be found in the North of Ireland, where the family is now represented by Sir James Weir Hogg, Bart. C. S. K.

BURNS QUERIES (4th S. i. 553; ii. 283, 355.)—I hardly like to publish Dr. Thomson's description of the state of Burns' mind at the near approach of death; but I may at least say that it is very, very different from the accounts given by the poet's biographers. The gentleman in whose MSS. I find it was a clergyman, for whose strict and undeviating truthfulness I can personally vouch. He states that having met Dr. Thomson when on a voyage to London by sea, and having long resided in the neighbourhood of many of the scenes

immortalised by Burns, he had asked Thomson "particularly, with a view to have impartial testimony as to the state of Burns' mind at the near approach of death." Thomson, he says, "solemnly affirmed" the truth of his statement. From DR. RAMAGE'S obliging note, it appears that although Dr. Thomson was not Burns's medical attendant, he was at least one who must have known the circumstances well. F. M. S.

KATHERINE'S DAY (4th S. ii. 201, 233, 333, 377.) Having already given my opinion that the above feast is in honour of St. Catherine (p. 233), I have but little to add on the subject. It is, however, by no means improbable that the feast began from the beneficent patronage of lace-makers by Queen Catherine of Arragon, related by A. A., and was fixed for St. Catherine's day in correspondence with that queen's name, and patron saint. Thus both theories would be very naturally combined in the festival. That St. Catherine was considered to have been a spinster, is illustrated in a wall painting in the church at Limpenhoe in Norfolk, where she is represented as seated at home *spinning*, when a messenger arrives on horseback, holding up a ring, to indicate proposals from the emperor to her to marry his son.

In answer to the inquiry of MR. SALA, I have to observe that "*coiffer Sainte Cathérine*" means to keep her festival, to honour and show devotion to the saint. Accordingly a *bisque* soup is to be prepared for the feast. F. C. H.

"*Coiffer Sainte Cathérine*" is a familiar French phrase expressing the fact of a woman becoming an old maid, even as "*Quedar para vestir imagenes*" is used in Spanish to denote the same thing. Saint Agnes may be in some sort the protectress of single women; but St. Katharine (whose mystical espousals have formed the model of those conventual vows by which the dedicated virgin is "*wedded to our Lord*") has, in France at least, been ever regarded as the especial patroness of the sisterhood devoted by our fathers to the task of "*leading apes in hell*." The speech of the child, therefore, who says of her mother—"*qu'elle va coiffer Sainte Cathérine*," is of course a blunder of the Malaprop genus, invented for the drollery with which it contradicts itself.

NOELL RADECLIFFE.

LEGEND OF ROBIN HOOD AT LUDLOW (4th S. ii. 341.)—The last time I was at Ludlow was in July, 1865. The iron arrow was then on the gable of "The Fletcher's chancel," and I have no doubt it there still. W. J. BERNHARD SMITH.

A YEAR AND A DAY (4th S. ii. 322, 379.)—

"If a marriage shall subsist for a year and *part only* of the day next ensuing the year, all deeds granted in contemplation of the marriage subsist (Feb' 25, 1680, *Waddell*), which arises not so much from the favour of marriage, the only reason assigned in that decision, as from the legal meaning of the expression *year and day*;

for where any right is to be completed or act to be performed within a year, of which many instances are to be met with in our land, a day is generally adjoined to the year (1661, ch. lxiii.; 1694, ch. xxiv.) in *majorum evidetiam*, that it may appear with the greater certainty that the year itself is completed; and, therefore, the running of *any part of the day next after the year* hath the same effect as if the whole day had elapsed.—*Erskine's Institute of the Law of Scotland*, Book i. title vi. § 42.

GEORGE VERE IRVING.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Letters and the Life of Francis Bacon, including all his occasional Works, namely, Letters, Speeches, Tracts, State Papers, Memorials, Devices, and all authentic Writings not already printed among his Philosophical, Literary, or Professional Works. Newly collected and set forth in Chronological Order, with a Commentary Biographical and Historical.* By James Spedding. Vols. III. and IV. (Longmans.)

The present publishing season is heralded in by two works of great historical importance, both relating to the period of Elizabeth and James I. We last week noticed one of them, which dealt with the daring adventures and the miserable fate of Raleigh: we have now to direct attention to the other, which has for its subject many imperishable thoughts of Bacon, and some years of the brilliant but struggling portion of his career.

Throughout the range of English literature we scarcely know a work which, in the circumstances of its composition, is of greater interest than this. The editor, a man of high and varied attainment, has for many years past devoted his life to the elucidation of the works and acts of Bacon. He prosecutes his task with a perseverance that knows no pause; with an amount of knowledge of his subject, and of all the minutest incidents connected with it, which is quite unparalleled; and with a devoted patient zeal, which omits no labour that is requisite for untying the many knots which come continually across his path. Fortunately for us, Mr. Spedding's is no barren task. Some of the results are before us in these the third and fourth volumes of a work which is at once a model and an authority. Every step of Bacon's progress, every event in his career, every word that he is known to have spoken, every sentence he ever wrote that has come down to us, is here brought to the light and scrutinised. His whole life is thus, as it were, played over again before the readers of this work, and they are left to draw their own conclusions as to the results.

The present volumes carry on Mr. Spedding's labours from 1601 to 1613. It was a period of great importance. We cannot follow out the narrative which is here presented to us. It will be sufficient to remind our readers that it comprises the death of Elizabeth; the accession of James I.; the publication of Bacon's *Advancement of Learning*, his *Instauratio Magna*, his book on the *Wisdom of the Ancients*, and many others; his marriage; his appointment, first as Solicitor and afterwards as Attorney-General; the death of Prince Henry; the marriage of the Princess Elizabeth, and of Somerset and the Countess of Essex; and, most important of all in reference to Bacon, the death of the Earl of Salisbury. Through these and many collateral occurrences Bacon's course is minutely traced in the way which we have described.

Prefixed to the third volume is an engraving of a portrait of Bacon, from a miniature in the great collection of the Duke of Buccleugh, which was brought to notice by the Portrait Exhibition of 1865, and seems to have claims to be considered the most real likeness of the



great philosopher now known to be in existence. It is similar in general outline to the well-known portrait by Van Somer at Gorbamby. The question is, which is the original? Upon that point Sir Charles Eastlake remarked to Mr. Spedding, that "in those times it was the common practice, when a portrait was wanted, to have in the first instance a careful drawing done in miniature, from which various copies would afterwards be made in any size and style that might be wished; and, therefore," he added, "when you meet with two portraits of that period, a miniature and a life-size painting—of which there is reason to believe that one has been copied from the other—the presumption always is, that the miniature was the one taken from the life." The observation is valuable, especially in reference to the importance of preserving miniatures; and in this particular case the miniature is certainly singularly characteristic, and in many respects dissimilar in expression to any other likeness.

*The Plays of Philip Massinger, from the Text of William Gifford, with the addition of the Tragedy of "Believe as You List." Edited by Lieut.-Colonel F. Cunningham. (Crocker.)*

We can understand the possibility of a Shilling Shakespeare proving a successful mercantile speculation. We believe in the existence of thousands of readers to whom so low priced a treasure would be welcome; but Massinger, beautifully printed, carefully edited, and with an able introductory notice by Colonel Cunningham, to be published for five shillings, seems to us a marvel of cheapness even in these days of cheap publications. Colonel Cunningham has obviously taken great pains with his share of the work, which deserves the patronage of all admirers of the Elizabethan Drama.

*He knew he was right, by Anthony Trollope. Parts I. and II. (Vertue.)*

We thought on reading Part I. of this new serial that it promised to be equal to any of Mr. Trollope's admirable pictures of everyday life, and now that we have read Part II. "we know we are right."

MR. MURRAY'S announcements of books for the coming season, including the final volume of Lord Campbell's "Lives of the Chancellors," containing the Lives of Lord Lyndhurst and Lord Brougham:—Dean Milman's "Annals of St. Paul's Cathedral"; Earl Stanhope's "Reign of Queen Anne"; Mr. Rassam's "Narrative of the British Expedition to Abyssinia"; Col. Yule's new version of "The Travels of Marco Polo"; Dr. Percy's "Metallurgy of Lead, Silver, and Gold"; Dr. Smith's "Dictionary of Christian Antiquities" &c.; Mr. Somerville's, "On Molecular and Microscopic Science"; a new edition of Murray's "History of Pottery," and a companion volume by Mr. Drake "On Venetian Ceramics"; Sir Francis Head, "Royal Engineers"; a new series of "Contributions to the Literature of Art," by Sir C. Eastlake, &c.

MESSRS. LONGMAN announce, in addition to the 3rd and 4th vols. of Mr. Spedding's "Life of Bacon" (noticed above), "Realities of Irish Life: being the Experiences of W. Stenart Trench, Land Agent in Ireland to the Marquess of Lansdowne, the Marquess of Bath, and Lord Digby"; "The Polar World; a Popular Account of Nature and of Man in the Arctic and Antarctic Regions," by Dr. George Hartwig; "Waterloo Lectures: a Study of the Campaign of 1815," by Col. Charles C. Chesney; "Narrative of the Euphrates Expedition of 1835-7," by General Chesney; "Reminiscences of Felix Mendelssohn-Bartholdy," by Elise Polko; translated from the German by Lady Wallace; "The Life of Franz Schubert, translated from the German of Kreissle von Helbhorn," by A. D. Coleridge; "Lives of the Tudor Princesses," by

Agnes Strickland; "Fairy Land: a Series of Scenes and Adventures in the Kingdom of the Little People," by Richard Doyle; "The Northern Heights of London; comprising Hampstead, Highgate, Muswell Hill, and Islington," by William Howitt; the second volume of "Materials for a History of Oil Painting," by Sir C. L. Eastlake; "Italian Sculptors," by Charles C. Perkins, with thirty Etchings by the Author; "Hints on Household Taste," by Charles L. Eastlake; "Singers and Songs of the Church," by Josiah Miller; and "Word-Gossip," by Rev. W. L. Blackley.

ARCHEOLOGICAL INSTITUTION.—The Session of 1868-9 commences on Friday next, Nov. 6: when, among other papers to be read, will be one on "Albert Dürer and the Fairford Windows," by Rev. J. Fuller Russell.

## NOTICE.

UNITED GENERAL INDEX to "NOTES AND QUERIES," 1849-1867.—*The expediency of amalgamating the three General Indexes of "Notes and Queries," and the great benefit which would accrue to all who are engaged in literary pursuits, by having the Eighty Thousand references they contain arranged in one Alphabet, has been strongly urged by many well authorised to speak upon such a subject. Useful as such an Index would be found, it is feared that it would not meet with sufficient purchasers to cover the cost. But to meet this wish as far as possible, arrangements have been made for the issue of a few copies of the Three Indexes so arranged, and bound in one volume, as to supply, in a great measure, the place of such consolidated Index.*

Gentlemen desirous of securing this UNITED GENERAL INDEX, 1849-1867 (of which only a limited number of copies can be supplied at the price of Fifteen Shillings), are requested to communicate at once with the Publisher, MR. W. G. SMITH, 43, WELLINGTON STREET, STRAND, W.C.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

A CATALOGUE OF THE GRADUATES OF THE UNIVERSITY OF CAMBRIDGE. SIR THOMAS PHILLIPS' DESCRIPTIVE CATALOGUE OF ORIGINAL CHARTERS, &c., of Battle Abbey. Also Papers relating to, and the whole of, the Evidence of the Webster Family. London, 1835. SIR S. PHILLIPS' INDEX OF LEASES OF MANORS GRANTED SINCE THE REFORMATION.

Wanted by Major Fishwick, Carr Hill, Rochdale.

TRACKERAY'S ESMOND. Original Edition. 3 Vols.

THE ANGLER'S MANUAL, illustrated, by Howitt.

Wanted by Messrs. E. Clouton & Son, 36, Victoria Street, Derby.

FIVE YEARS AT AN ENGLISH UNIVERSITY, by Charles Astor Bristed. GRANDY, by T. H. Lister. Colburn's Modern Novelists. 1 Vol. SORCUM CORDA, by Rev. Francis E. Paget, Rector of Eilford. PERCY'S LETTERS TO PATON. Edinburgh, 1830.

Wanted by Rev. John Pickford, M.A., Bolton-Percy, near Tadcaster, Yorkshire.

RAWLINSON'S ANCIENT MONARCHIES. 4 Vols. 8vo. Or Vols. I. and II. only.

Wanted by Messrs. Blackie & Son, 44, Paternoster Row, E.C. :

PALMOROMICA. 8vo. Murray, 1822.

PHILLIPS'S WORLD OF WORDS.

WARE'S LATIN AND ENGLISH DICTIONARY. 1669.

COLE'S ENGLISH AND LATIN DICTIONARY. 1677.

COCKER'S ENGLISH DICTIONARY. 1704.

SECOLE'S DUTCH AND ENGLISH DICTIONARY. 1691.

Wanted by Mr. Henry Sugg, 32, Henrietta Street, Covent Garden.

JOHNROCK'S JARNS AND JOLITIES

FRAMLEY PARANORGE.

MORANT'S HISTORY OF ESSEX. 2 Vols.

ADVENTURES OF QUTUH IN HINDOSTAN.

ADDERBY'S HISTORY OF SURREY. 5 Vols. Large paper.

ADDISON'S BIRDS OF AMERICA.

MIDDLETON'S WORKS, by Dyce. Large paper.

Wanted by Mr. Thomas Beet, Bookeller, 15, Conduit Street, Bond Street, London, W.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

Owing to the number of short Replies in type, we are compelled to postpone until next week—

MSS. of Piers Plowman, by Mr. Skeat.  
Under-Secretary Fraser's Autobiography.  
Sir T. Overbury's Wife, by Mr. Haslett.  
Hannibal's Passage, &c.

H. T. should apply to Sir Bernard Burke, Ulster King-of-Arms, Dublin.

A SUBSCRIBER is referred to pp. 36, 63, and 159 of the present volume for information respecting the portrait of Sir Thomas Lee.

FULLER'S WORTHIES' LIBRARY. W. H. will no doubt receive full information on applying to Rev. A. E. Grosart, 15, St. Alban's Place, Blackburn, Lancashire.

W. J. W. There is no charge at present.

T. B. R. who asks the meaning of unkind is referred to our 1st S. viii. 221, 363, 604.

W. Ireland will find nine articles on The Crescent in our 1st S. vii. x. and xi.

"AN AUSTRIAN ARMY," &c., which has already formed the subject of many communications in our columns, is printed at length in our 3rd S. iv. 81; see also same vol. p. 315.

A. GOODWIN. Tennyson is supposed to refer to Shelley. See our 1st S. iii. 227.

INQUIRIES. The first recorded sale of books by auction is that of the library of Dr. Lazarus Seaman, who was ejected by the Act of Uniformity in 1662 from Allhallows, Bread Street, and died in September, 1675. The sale yielded 700*l.* See "N. & Q." 2nd S. xi. 463.

J. A. G. (Carisbrooke.) The Rev. William Scott, the Imitator of Martial's Epigrams, has already been gibbeted in "N. & Q." 3rd S. xii. 124, 216.

W. J. WESTBROOK. The Maiden name of Mrs. Felicia Dorothea Hemans was Broene. Vide "N. & Q." 3rd S. iv. 323, 431, 432.

Voss. For some account of Richard Heber, the famous bibliophile, see the Gentleman's Magazine for Jan. 1834. p. 105, and Apr. 1836, p. 41, and of Dr. Samuel Parr, the Memoirs of him by the Rev. Wm. Field. Lond. 1823, 8vo, 2 vols. with portrait.

M. E. B. is referred to some second-hand bookseller.

ERRATA.—4th S. ii. p. 200, col. ii. line 12 from bottom, for "Gwnt" read "Gwent"; p. 368, col. i. line 25 from bottom, for "slich" read "sleith"; p. 369, col. i. line 2 from bottom, for "Fushvrge" read "Tushvrge"; col. ii. line 23 from bottom, for "24" read "28."

"NOTES & QUERIES" is registered for transmission abroad.

This day, 2 Vols. 8vo, 32s.

## THE LIFE of SIR WALTER RALEGH. Together with his LETTERS, now first collected. Based on Contemporary Documents. By EDWARD EDWARDS. With Portrait.

This day, 3 Vols. 8vo, 42s.

## THE LIFE and ADMINISTRATION of the SECOND EARL of LIVERPOOL. Compiled from Original Documents. By PROFESSOR YONGE. With Portrait.

MACMILLAN & CO. LONDON.

In royal 4to, with 40 plates, supposed to have been executed by Albert Dürer, half-bound, 2*l.* 2s.

"**BIBLIA PAUPERUM**," one of the earliest and most curious of the Block Books, reproduced in facsimile from a copy in the British Museum, by J. PH. BÉREAU, with an historical and literary Introduction.

London: J. RUSSELL SMITH, 36, Soho Square.

In a few days, fcap. 8vo, limp cloth, 2s.

### THE SURE RESTING PLACE.

Being Selected Sayings of Our Lord Jesus Christ, arranged as a Manual of Faith and Practice.

By the Compiler of "The Divine Teacher."

Fourth thousand, fcap. 8vo, limp cloth, red edges, 2s. 6d.

### THE DIVINE TEACHER.

Being the Recorded Sayings of Our Lord Jesus Christ, during His Ministry on Earth.—With Index.

London: SMITH, ELDER & CO.

**RARE BOOKS.**—THOMAS BEET'S NEW CATALOGUE, now ready, including the First Folio of Shakespeare, 1623; Fox's Acts and Monuments, 1623; Rare County History, &c. This interesting Catalogue of Forty-two Pages sent by post on receipt of three stamps.

THOMAS BEET, 15, Conduit Street, Bond Street, London, W.  
LIBRARIES PURCHASED.

**NEARLY a 1000 SECOND-HAND BOOKS and 1600 PRINTS** relating to Essex, Gloucester, Hants, Hereford, Herts, and Hunts, priced separately from 2*d.* upwards in J. RUSSELL SMITH'S CATALOGUE for NOVEMBER, which will be forwarded on receipt of a postage label.—36, Soho Square, London.

**TO BOOKBUYERS, LIBRARIANS, ETC.**—Send for JAMES RIMMEL'S CATALOGUE of SECOND-HAND BOOKS on the Fine Arts, Topography, &c.: chiefly illustrated, including many large and valuable Works. Gratis and post free. 400, Oxford Street, London, W.

**AMERICAN BOOKS.**—SAMPSON LOW & Co.'s MONTHLY BULLETIN of AMERICAN PUBLICATIONS and LITERARY INTELLIGENCE sent post free for one year on receipt of 12 postage stamps.

London: SAMPSON LOW, SON, & MARSTON, 168, Fleet Street.

**CHUBB'S NEW PATENT SAFES,** steel-plated with diagonal bolts, to resist wedges, drills, and fire. Lists of Prices, with 130 Illustrations, of all sizes and qualities, of Chubb's Safes, Strong-room Doors, and Locks, sent free by CHUBB & SON, 57, St. Paul's Churchyard, London.

**THE PRETTIEST GIFT for a LADY** is one of JONES'S GOLD LEVERS, at 1*l.* 1*l.* 6*d.* For a GENTLEMAN, one at 1*l.* 10*s.* Rewarded at the International Exhibition for "Cheapness of Production."

Manufactory, 338, Strand, opposite Somerset House.

**RARE and UNIQUE BOOKS.**—A NEW DESCRIPTIVE CATALOGUE of Valuable and Interesting BOOKS: all remarkable, either for rarity or special features, rendering them unique. Sent for two stamps.

HENRY SUGG, 42, Henrietta Street, Covent Garden.

### PAINLESS DENTISTRY.

**MESSRS. GABRIEL.**

(ESTABLISHED 1815.)

**NEW PAMPHLET, Price 3*d.***

Free by Post Four Stamps.

"Messrs. Gabriel are particularly successful in their system of Artificial Teeth, which they fix firmly in the mouth by means of an Elastic Gum without springs, painlessly, and without any operation."—*Herald*.

"Invaluable to clergymen, public orators, and invalids."

Court Journal.

Charges: Teeth from 5*s.*; Set from 4 to 20 guineas.

London: 56, Harley Street, W.

London: 64, Ludgate Hill, E.C.

Liverpool: 134, Duke Street.

Brighton: 38, North Street.

ATTENDANCE DAILY.



LONDON, SATURDAY, NOVEMBER 7, 1868.

## CONTENTS.—No 45.

NOTES:—MSS. of Langland's "Piers Plowman," 433—Sir Thomas Overbury's "Wife": Collation of an Early MSS., 434—Archbishop Parker's Consecration as recorded in Machyn's Diary, 435—William Fraser, &c., 436—"Euphues and his Ephœbus"—Old Book Announcements—"Nine Tailors make a Man": Norfolk Howard—Ancient Songs, &c.: a Hint—Dowling Money, 437.

QUERIES:—Anonymous—James Barry—Mr. Buckle's MSS.—"Crom a Boo"—Anecdote of the French Revolution—John Galt—Godfrey Family—Ann Lady Halkett, 1622-1699—Harris 'Chandra—Jordan's "Provincial History of Enstone"—Latin MS. Autobiography of Dr. King, Archbishop of Dublin—Early Post Stamps—Quotations wanted—"King Saul"—"Shakespeare Illustrated"—Smiting the Thighs—Augustine Wade: Albert Smith—York House, 438.

QUERIES WITH ANSWERS:—Sir Andrew Chadwick—William Beale—Beyle, otherwise Stendal—German Encyclopædias—Map of Norway—Old Song: Mermaid—Inversker—"Vitæ Sanctorum Patrum"—"Caleb Quotem," 440.

REPLIES:—Hannibal's Passage of the Alps, 443—Dolly Pentreath, 445—Mayura Varma and Asoca, *ib.*—Cross-Legged Effigies and the Crusades, 446—The "Block-Books," 447—The "St. Christopher" called "of 1423"—First Print executed on Steel—Goldsmith's Epitaph—"La Revue Bibliographique Universelle"—Date of Sir Thomas More's Birth—Captain Thomas Ashe—Hurst Castle—Les Echelles—Mother of Anthony Grey—English Records in the Patent Rolls—Scottish Local Histories—Æschines on Demosthenes—The "Myroure of our Lady"—Deadly—Jingo-ring—Shoe-throwing at Weddings—St. Woolos, &c., 448.

Notes on Books, &c.

## Notes.

## MSS. OF LANGLAND'S "PIERS PLOWMAN."

As some account has lately been given of the MSS. of Chaucer in the pages of "N. & Q.," perhaps it may be useful to give a fuller and better enumeration of the numerous MSS. of *Piers Plowman* than has hitherto appeared in print.

The MSS. are of three classes (which I call A, B, and C), exhibiting three distinct versions of the poem, all executed, as the internal evidence shows, by the same author, whose Christian name was certainly *William*, and whose surname, according to a tradition which there is nothing to contradict, was *Langland*.

The A version was written about A.D. 1362; the B version about A.D. 1376; and the C version somewhat later, probably about A.D. 1380. To assign the date 1362 (as is often done) to any of the versions indiscriminately, is to introduce much unnecessary confusion.

*The MSS. of the A class are the following:—*

1. The Vernon MS. in the Bodleian Library. From this, Text A of my edition was printed. It contains the prologue, ten complete passus, and part of the eleventh; being imperfect at the end.

2. MS. Harl. 875 (B. M.). One leaf is lost, and it is imperfect at the end. It terminates at l. 144 of the eighth passus. It has been collated throughout.

3. MS. Trin. Coll. Cam. R. 3. 14. This exhibits a mixture of the *earliest* and the *latest* versions; it contains the prologue and eleven passus of Text A, supplemented by a portion of Text C. The early portion has been collated. It supplied the part of the eleventh Passus which was missing in the Vernon MS.

4. MS. No. 45 in University College, Oxford. It contains the prologue, the first eleven passus, and eighteen lines of a twelfth. Some of the contents is misplaced, and a portion is missing. Collated.

5. MS. Harl. 6041 (B. M.). This is, practically, an inferior duplicate of No. 2, exhibiting a like mixture of the A and C versions.

6. MS. Douce 323 (Oxford). Contains the prologue and first eleven passus. Partly collated.

7. MS. Ashmole 1468 (Oxford). Imperfect; but contains the prologue and first eleven passus, with omissions.

8. MS. in the Library of Lincoln's Inn. It contains the prologue, seven passus, and the greater part of the eighth, but is imperfect at the end.

9. MS. Harl. 3954. This exhibits a mixture of the A and B versions, beginning like the latter, but ending like the former. It contains the prologue and eleven passus.

10. MS. Digby 145 (Oxford). Resembles MSS. 3 and 5.

11. MS. Rawl. Poet. 137 (Oxford). Of great importance, as it is the only *complete* copy of the early version. It contains the prologue and all the twelve passus. The first eighteen lines of this twelfth passus resemble those in No. 4. The remaining eighty-two lines are not known (by me at least) to exist elsewhere. The twelfth passus has been copied out and printed, but is not yet published.

*The MSS. of the B class are the following:—*

1. Laud 581 (Oxford). Perfect. From this, Text B of my edition is being printed.

2. Trin. Coll. Cam. B. 15. 17. An excellent MS., and the one printed at length by Mr. Wright.

3. Camb. Univ. Lib. Dd. 1. 17. This resembles No. 1 very closely indeed, but exhibits many traces of a more northern dialect. It is being collated.

4. Lansdowne 398 (B. M.); and Rawl. Poet. 38 (Oxford). The latter is a very good MS., but has lost about eight leaves at the beginning. Four of these leaves are still preserved in MS. Lansdowne 398. It is now being collated.

5. Oriel No. 79, Oxford. Nearly perfect, and exhibiting a good text. Collated throughout.

6. Camb. Univ. Lib. Ll. 4. 14. Nearly perfect, and followed by the unique copy of the alliterative poem on the deposition of Richard II. Practically, it is an inferior duplicate of No. 5.

7. One in the possession of Lord Ashburnham, and numbered 129. Said to be of the B type.

8. A second one in the possession of Lord

Ashburnham, and numbered 130. Of less value. Said to be of the B type. Formerly No. 129 in the collection of Dr. Adam Clarke.

9. One in the possession of H. Yates Thompson, Esq., of Liverpool.

10. One in Trinity College, Dublin. (D. 4. 12.) A late copy.

11. Bodley 814 (Oxford). An early copy, but (like the two following) exhibiting a mixture of texts. The prologue, passus 1, and part of passus 2, stand the same as in MSS. of the C type: the rest (with a few variations) is of the B type, and in many long passages follows MS. Laud 581 very closely. The latter portion is now being collated.

12. MS. Additional 10574 (B. M.), formerly No. 102 in the collection of Dr. Adam Clarke. The last leaf is missing, but the lost lines are supplied in Dr. Clarke's handwriting. This agrees so closely with No. 11 in date, handwriting, and spelling, that it can hardly be doubted that the one is a duplicate of the other, written by the same scribe at nearly the same time.

13. Cotton; Caligula A. xi. (B. M.) A later copy than the two preceding, but agreeing with them so minutely that it would seem to have been copied from one or other of them.

14. Corpus Christi College, Oxford, No. 201. This exhibits so many variations from the rest that it would seem to have been written out from memory, and it can hardly be supposed to represent the genuine work of the author.

15. A copy (numbered 8252) in the possession of Sir Thos. Phillipps. This formerly belonged successively to Sir H. Spelman, Dr. Taylor, Mr. Gough, and Heber. Formerly called Heber 1088. A specimen from it is printed at p. xxxiv. of Whitaker's preface to his edition of *Piers Plowman*, which sufficiently proves it to consist of a mixture of B and C texts, and to be of inferior value.

16. Camb. Univ. Lib. Gg. 4. 31. A faulty copy and of late date.

17. Caius College, Cambridge; No. 201. A transcript of Owen Rogers' edition of 1561.

The text printed by Crowley in 1550 agrees most nearly with No. 2.

*The MSS. of the C class are the following:—*

1. Cotton; Vespasian, B. xvi. (B. M.) Numerous extracts from this are given in the notes to Mr. Wright's edition of *Piers Plowman*.

2. A copy formerly called Heber 973, which belonged, before it came into Heber's possession, to Sir R. Smyth. It is now MS. Phillipps 2831. It was printed by Whitaker in A.D. 1813. If he printed it as incorrectly (which is probable) as he has done his extract from the Oriel MS., the number of serious errors in his edition can hardly be less than two or three thousand. Every page abounds with obvious mistakes.

3. Camb. Univ. Lib. Dd. 3. 13. Imperfect.

4. Harl. 2376 (B. M.).

5. Laud 656 (Oxford).

6. Digby 102 (Oxford).

7. Trin. Coll. Dublin, D. 4. 1.

8. Digby 171 (Oxford).

9. Camb. Univ. Lib. Ff. 5. 35.

10. Corpus Christi College, Cambridge; No. 293.

11. Douce 104 (Oxford).

12. Bibl. Reg. 18 B. xvii. (B. M.) This also contains a copy of *Pierce the Ploughman's Crede*.

To these should be added MSS. Trin. Coll. Cam. R. 3. 14, Harl. 6041, and Digby 145, already mentioned as containing a portion of the A text. See Nos. 3, 5, and 10, of the set first mentioned.

To the above forty I must add a forty-first, of the contents of which I know nothing. It was formerly called Heber 974, afterwards Thorpe 1003, and at present is MS. Phillipps 9056. I have lately heard a rumour of another one, and I am far from feeling sure that this catalogue is exhaustive. To any one who can add to the list I shall be very grateful. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

#### SIR THOMAS OVERBURY'S "WIFE":

##### COLLATION OF AN EARLY MS.

MR. COLLIER (*Bibl. Cat.* ii. 66 *et seqq.*) drew attention some time ago to the corrupt state of the text of Overbury's *Wife* in the printed copies, and to the existence of MSS. of the poem capable of restoring the true readings. I have one now before me, and propose to exhibit the result of a careful comparison between it and the printed copy of 1616 (ninth impression augmented). It is to be regretted that the MS. begins imperfectly. Stanzas 1-10 are missing. The readings of the MS. are in brackets.

St. 14, 1. 1. But Phisicke [Not phisicke].

— 1. 3. But onely Shells [The Shelles].

St. 15, 1. 4. Tis but twixt Dust, and Dust, life's middle way:

&c. The worth of it is nothing that is seen,  
But only that it holds a Soule within.  
['Tis but 'twixt dust & dust the middle way;

The worke it selfe is nothinge that is seene,  
But onely y<sup>t</sup> it holds a soule w<sup>thin</sup>].

St. 19, 1. 5. Rather in her aliuie [Rather alive in hir].

St. 20, 1. 6. that title, or that name

[y<sup>e</sup> title or the name].

St. 23, 1. 3. That's not still one, &c.

[That still hir owne, not put on w<sup>th</sup> the light].

— 1. 4. Nor glasse [Not glass].

— 1. 5. desire [desires].

St. 25, 1. 2. aliuie—his [w<sup>th</sup>out—hir].

— 1. 3. cold [coole].

— 1. 6. That's watcht by her owne conscience

[That's watched by hir conscience].

St. 30, 1. 2. not Learned by much Art

[not learned much by art].

St. 32-3 These two stanzas are transposed.



- St. 37, l. 6. else [do].  
 St. 38, l. 6. Feele [try].  
 St. 40, l. 1. Colours [Couller].  
 St. 42, l. 3. Nay e're gets [Nay't even gets].  
 — 1. 5. When Nature had fixt Beauty, perfect  
     made,  
     [When naturs Fire hath beuty perfect  
     made].

- St. 45, l. 1. 2. they make a Perfect Wife  
     [y<sup>t</sup> makes a perfect wife].  
 St. 46, l. 1. 5. (if not Her) [if nought els].  
 St. 47, l. 1. 2. That is, To will [Els tis to will].

I have strictly confined myself to the MS. before me. Many other emendations could be suggested; other MSS. are, doubtless, to be found, which would supply an authoritative key to some of the remaining obscurities in this interesting and unique composition; and, it ought to be added, the punctuation of the old copies is often disastrously corrupt. A thorough collation of Mr. COLLIER'S MS. seems desirable, from the specimens which he has afforded of its superior text. I do not find fault with DR. RIMBAULT; that gentleman was, I presume, merely called upon to superintend a collective edition of the poet from the common sources. He has used one of the two editions which appeared in 1616. I think *The Wife* would be found to be worth another essay in paper and print, if not the rest of the works; but the new edition ought to be conducted on somewhat different principles. W. CAREW HAZLITT.

#### ARCHBISHOP PARKER'S CONSECRATION AS RECORDED IN MACHYN'S DIARY.

My attention has been directed by a friend to an article entitled "Anglican Sacerdotalism" published in the Roman Catholic periodical called *The Month* for September, 1868. The object of the writer is to show how utterly vain, in his opinion, are the claims of "the Anglicans" to be legitimate priests of the Christian church; and the great point in view is to break the chain of episcopal succession at the period of the English Reformation. The writer endeavours, at considerable length, to suggest fresh doubts in favour of the scandalous story known as the Nag's Head Consecration; whilst, on the other hand, he is not unprepared even to discredit the official record of Archbishop Parker's consecration, which stands on the leaves of the archiepiscopal register at Lambeth. Dr. Lingard, it seems, determined the question too impartially, "judging as an historical critic" (p. 261), and not as a polemical partisan. But it is necessary, it is argued, that even a record of such grave importance should be corroborated by other contemporary evidence; and such, it is added, is either deficient or doubtful. The writer remarks that—

"Stowe, the chronicler, was the friend and protégé of Parker. He records the consecration of Cardinal Pole, he mentions Parker's death, and dwells upon his memory:

but he says not a word about his ever having been consecrated. It is common with Anglicans to write as if the story of the Nag's Head had given rise to the popular and universal belief in the defect in the consecration of Parker and his colleagues. This is entirely untrue. The story of the Nag's Head, if it arose from anything but a true tradition, arose out of the common belief, and witnessed to it: and it was only put forward a few years before the production of the Lambeth register, which has every appearance of having been opportunely discovered—if not invented—in order to meet it. There are certain cases in which the silence of contemporaries is very significant, and this surely is such a case. We do not mean to say that it disproves the alleged fact, but we do not see how any man, endowed with common sense, can deny that it makes that fact very doubtful."

To this exceedingly characteristic course of argument, the following equally characteristic admission is appended as a foot-note:—

"Machyn's *Diary*, we believe, certainly mentions the ceremony in question, but we understand that some doubts exist as to the state of the manuscript."

Now, without entering further into the thankless and fruitless attempt to convince those who

"Being convinced against their will,  
 Are of the same opinion still,"

it is merely to the last disingenuous and jesuitical insinuation that I wish to give a direct contradiction. The state of the original manuscript of Machyn's *Diary* is perfectly well known; and may be every day examined in the library of the British Museum. It was one of those volumes which were seriously injured in the fire from which the Cottonian Collection suffered, but it was carefully repaired, and again rendered accessible, by Sir Frederic Madden in the year 1829. In 1848 its contents were printed *verbatim et literatim* by the Camden Society, showing all the imperfections resulting from the fire, but at the same time supplying in brackets such of the lost portions as had been formerly extracted by our industrious and conscientious ecclesiastical historian, John Strype.

The passages which relate to Archbishop Parker in the month of December, 1559, are altogether three. The first, which perhaps mentioned his election, is partly gone; but the second, which records his consecration, is perfect excepting the single word Canterbury, and it distinctly states that the ceremony took place "at Lambeth." The three stand as follows:—

Park[er] electyd byshope of Canturbere.

The xvij day of Desember was the nuw byshope of [Canterbury] doctur Parker was mad(e) ther at Lambeth.

The xx day of Desember a-for non, was sant Thomas evryn, my lord of Canturbere went to Bow chyrche and ther were v nuw byshopes mad(e).

Machyn's record of Parker's consecration is therefore still perfect in preservation as well as distinction in assertion: and his date of the 17th

of December coincides with the process recorded in the register of the archiepiscopate.

In regard to the original purport of Machyn's preceding paragraph, which is of less importance, there may be some doubt; for Machyn had actually recorded the election, or destination, of the new bishops, including Parker, six months before:—

"The xxiiij day of June [1559] was elected vj new byshopes, com from beyond the see, master Parker byshope of Cantuarbe, master Gryndale byshope of London, doctur Score byshope of Harford, Barlow (of) Chechastur, doctur Bylle of Salysbere, doctur Cokes (of) Norwyche."

Where the name of Bylle is a mistake for Jewell.

I shall not attempt to pursue the controversy further, except by making the two following remarks. First, as to Stowe, if "he records the consecration of Cardinal Pole," he records it as an event of extraordinary historical importance. The ordinary consecrations of bishops will scarcely be found elsewhere in his pages. Secondly, as to Machyn, I will merely retort upon the writer in *The Month*, by again quoting one of his sentences, with the alteration of a single word: "There are certain cases in which the *testimony* of contemporaries is very significant, and this surely is such a case." THE EDITOR OF MACHYN'S DIARY.

[The foolish and absurd story known as the Nag's Head fable was first told in 1604, forty years after Abp. Parker's consecration. In addition to the testimony to its validity given in the register of the see of Canterbury, as well as by Machyn, there is an Account of the Rites and Ceremonies which took place at his Consecration, carefully preserved among the manuscripts in the library of Corpus Christi College, Cambridge, and called "Historiola." It was written by the archbishop's direction about the year 1569, and has here and there the archbishop's own directions. In 1841 it was printed by the Cambridge Antiquarian Society, with an Introductory Preface and Notes. As to the official Register, Archbishop Abbot, in the year 1614 invited Colleton, the arch-priest, with two or three other Roman Catholic missionaries, to Lambeth, and submitted the Register to their inspection, in presence of six of his own episcopal colleagues. (Dodd, ii. 277; Godwin, p. 219.) It was also examined by so acute an historical critic as Dr. Lingard, who was convinced of its authenticity, and pronounced that "the several objections against it are founded on misconception or ignorance: that the register agrees in every particular with what we know of the history of the times; and that there exists not the semblance of a reason for pronouncing it a forgery." *Vide* three letters on Protestant Ordinations by Dr. Lingard, inserted in *The Catholic Magazine and Review* of 1834, vol. v. pp. 499, 704, 774, which as historical papers well merit republication in a separate form.—ED.]

# WILLIAM FRASER.

UNDER-SECRETARY OF STATE, 1759-1789: AN AUTOBIOGRAPHICAL FRAGMENT.

"1751, May 3<sup>rd</sup>.—Set out from the Hague with Lord Holderness.

— June 18<sup>th</sup>.—His Lordship received the seals of the Southern Department. Came into office with his Lordship as one of the Clerks, and attended him as private Secretary until

1759, May . . . ., when on the resignation of Mr Wallace I was appointed one of the joint undersecretaries, in which situation I continued, till the

1761, 25<sup>th</sup> March, when Lord Holderness resigned the seals and Lord Bute received them. In the month of May following an offer was made through Lord Holderness of a Commission of Commissary with the Allied Army, which I accepted, and served at the headquarters of his late Serene Highness, the Duke Ferdinand of Brunswick, during the campaign of that year. In the year following I was appointed Commissary-General to the Army under the command of the Hereditary Prince, now reigning Duke, and continued with that Army till the cessation of hostilities; and after being employed at Munster (?) as Commissary till the middle of March, 1763, returned to England at the close of the month.

1763, March 31<sup>st</sup>.—On my arrival, Lord Holderness informed me that the Earl of Northumberland, who was appointed Lord-Lieutenant of Ireland, wished me to accompany him as private secretary, which I did in the month of September; remained in Ireland till May following, and continued with the Earl of Northumberland as private secretary. His Lordship being Lord-Lieutenant till the Duke of Grafton was appointed Secretary of State for the Northern Department on the 12<sup>th</sup> of July, 1765, made me an offer through my friend Mr—

1765, July 26<sup>th</sup>.—*Stonehewer* (?) then one of the undersecretaries, to return to the office. The late Mr Lovel Stanhope was then the other under-secretary, but he resigned the week following.

1766, May 23<sup>rd</sup>.—General Conway succeeded the Duke of Grafton in the Northern Department, in which I continued.

1768, January . . . —Lord Weymouth succeeded General Conway in the Northern Department.

— October 21<sup>st</sup>.—Went to the Southern Department with Lord Weymouth.

1770, Dec<sup>r</sup> 19<sup>th</sup>.—Lord Weymouth resigned and was succeeded by Lord Rochford. Went to the Northern Department, to which Lord Sandwich was appointed.

1771, January 22<sup>nd</sup>.—Lord Halifax appointed to the Northern Department.

— June 12<sup>th</sup>.—On the death of Lord Halifax, Lord Suffolk was appointed to the Northern Department.

1779, March 5<sup>th</sup>.—Lord Suffolk died. Lord Weymouth, then in the Southern Department, took the seals of both, and I as sole under-secretary till the appointment of Lord Stormont on the 27<sup>th</sup> October following.

1782, March 27<sup>th</sup>.—Mr Fox was appointed Secretary of State for the Foreign Department, the third Department being abolished as unnecessary.

1782, July 17<sup>th</sup>.—Lord Grantham received the seals of the Foreign Department.

1783, April 2<sup>nd</sup>.—Mr Fox again received the seals.

— December 19<sup>th</sup>.—Carried the seals to the King at 12 o'clock at night (having been called out of my bed for the purpose), when His Majesty was pleased to make several remarks on the various troublesome and disagreeable scenes to which I had for so many years been witness, and ended the most gracious approbation of my conduct with this expression—that it had always afforded him great satisfaction during the various changes, that



he had been able to preserve one honest man. Earl Temple received the seals, and resigned them on the 23<sup>rd</sup>. 1783, Decr 23<sup>rd</sup>.—The Marquis of Carmarthen then received the seals. From this time till

1787, June 17<sup>th</sup>, I remained as sole under-secretary, when I was seized with a violent fever, attended with circumstances that disabled me after 34 years of unremitting labour in the most confidential situations, and nearly completing my 60<sup>th</sup> year, from continuing any longer in office.\*

F. M. S.

"EUPHUES AND HIS EPHÆBUS."—Professor Edward Dowden, of Trinity College, Dublin, informs me, under date October 16, 1868, that his friend, Professor Rushton of Queen's College, Cork, had pointed out to him that *Euphues* and *his Ephæbus* is almost entirely a literal translation from Plutarch on "Education." Mr. Dowden adds:—

"I did not compare Lyly with the Greek, but with Philemon Holland's *The Philosophie*, commonly called '*The Morals written by the learned Philosopher Plutarch of Charonea*' [London, 1603, fol.], pp. 2 and onwards. Lyly and Holland read as different translations of the same original, Lyly omitting passages here and there, and making a few additions."

I have added the above note in the re-impression of *Euphues* now printing.

EDWARD ARBER.

Civil Service Club, Oct. 21, 1868.

OLD BOOK ANNOUNCEMENTS.—Is the following worth a corner in your paper? Its quaintness is certainly very amusing. I extract it from an old work entitled *The Practice of Quietness*.† Who was the author of this work?—

"These Books Printed for John Saywell, are to be sold at his shop at the signe of the Greyhound in little Britain without Aldersgate; and at the Pile of Bibles in the Stocks Fishmarket, looking into Lumbard-street, over against the Post-house, London.

"That informing piece and Catechisticall Foundation entituled, viz. Wollebius, his Abridgement of Christian Divinity; Englished, cleared and enlarged, by Alexander Ross, Author of that Curious piece, entituled, viz. ΠΑΝΣΕΒΕΙΑ or a View of all Religions, and Church-Governments in the world, with a discovery of Heresies in all Ages and Places, &c. whereunto is also adjoynted, Apocalypsis, or the revelation of certain notorious advancers of Heresie; with an account of their lives, actions and ends.

"That Practicall piece, entituled, viz. The Returning Backslider (and the Saint's Priviledge), &c. or a Commentary on the whole 14th chapt. of Hosea the third time reprinted, being one of the legitimate pieces of that truly pious author Dr Richard Sibbs.

"For the use of pious Families, there is lately reprinted Mr Henry Smith's Sermons, with God's arrow against Atheists, &c. To which are now added the Life of Mr Henry Smith by Tho. Fuller, B.D., and Alphabetically

\* Some of Mr. Fraser's letters will be found in the correspondence of Sir A. Mitchell now in the British Museum. Any information respecting him will be welcome.

[† By George Webbe, Bishop of Limerick, ob. 1641.]

Tables very advantageous to the Reader; which additions aforesaid, contain three sheets at the beginning of the Book, and five sheets at the end of the Book, viz. eight in all, and distinguisheth them from all other surreptitious and imperfect copies.

"The History of the World, the second part, being a continuation of the famous History of Sir Walter Raleigh, Kt. beginning where he left, and continued to the year 1640. With a large Chronologie of those times by Alexander Ross, once Chaplain in Ordinary to his late Majesty King Charls the first. The true Copy whereof (by the Authour's appointment and approbation) is distinguished by the Greyhound in the Front-spiece from any other, however coloured by a pretended (though abusive) representation of the Reverend Authour in the Title page, or the delusive Vision of Birds, &c. of the pretender thereto.

"A new Primer, entituled, Mr Hoole's Primer; more easie and delightsome for the learner than any yet extant, having 24 severall representations of Persons, Beasts, Birds, &c. answering the severall letters of the Alphabet, in a copperplate, laying also the surest foundation for true spelling; the defect whereof (in the ordinary teaching) is very much complained of.

"Mr Hool's Rudiments of Latine Grammar usually taught in all schools; delivered in a very plain method for young beginners. By help whereof (in want of an able School-master) Gentlemen may teach their children themselves with much ease and delight.

"At his shop also Gentlemen, Country booksellers, and Chapmen may be furnished or provided with all sorts of English and Latin Books, and of other forraign languages as they please."

W. H. B.

"NINE TAILORS MAKE A MAN": NORFOLK HOWARD.—In a series of interesting, but withal rather fanciful, papers entitled "Word Gossip," contributed by the Rev. W. S. Blackley, M.A., to the third volume of the *Churchman's Shilling Magazine*, the saying "Nine tailors make a man" is traced from a source before unsuspected by me, and, I venture to think, by many others of your readers also. After stating that "to toll a bell is an inaccurate way of saying to tell a knell on a bell," the writer goes on to speak of the manner in which the sex of a deceased person was (and in some places is) made known by the number of strokes sounded after the execution of the knell proper—

"generally three for a child, six for a woman, and nine for a man. These strokes of course were counted, and had an arithmetical idea connected with them; and thus the knell at its conclusion was said to be *told* or counted. By degrees this idea became confused or lost, and the participle *told* was referred to a supposed infinitive to *toll*, instead of its natural infinitive to *tell* or count . . . By carrying the history of this error a little further we may arrive at the elucidation of an otherwise most obscure proverb. The strokes *told* or counted at the end of a knell were called, from their office, *tellers*; this term again was corrupted into *tailors* from their sounding at the end or *tail* of the knell, and nine of these being given to announce the death of an adult male gave rise to the common saying 'Nine tailors make a man'—a formula otherwise expressed by the very vulgar fraction,  $\text{tailor} = \frac{\text{man}}{9}$ ,—'a tailor is the ninth part of a man.'—

pp. 246, 247.

"N. & Q." has published several papers on the much-disputed point, whether a Mr. Joshua Bugg did change his name to Norfolk Howard, or whether that eagerly-received story was a myth. This is what Mr. Blackley has to tell us on the subject:—

"A few years ago a Welsh gentleman altered his name; the lieutenant of his county denying his right to do so, refused to address him by his new style in official correspondence. Considerable debate arose on the subject, and the question being brought before a court of law, it was held that there was nothing illegal in the change of name effected. The decision was given the day before the Derby day. *The Times*, on the day after the Derby day, inserted a leading article on the right of changing names; the writer of that article went to the Derby, and doubtless knowing what the subject of his night's writing was to be, had it frequently present in his mind. In Epsom he noticed an innkeeper's name posted up as Joshua Bugg—truly an ominous epithet for one of his calling—and *The Times'* writer in his article cited this extraordinary patronymic as an example both of a name needing change and of its owner's right to change it. The article declared that, as far as legality was concerned, 'Mr. Joshua Bugg might take the name of Norfolk Howard to-morrow.' Mr. Joshua Bugg was a reader of *The Times*, and 'followed the leader' implicitly. Not only did he announce in the next day's *Times* his change of name, but actually adopted the writer's chance suggestion, and took the style of 'Norfolk Howard' from that time."—p. 36.

ST. SWITHIN.

ANCIENT SONGS, ETC.—A HINT!—Allow me to make an observation:—The circulation of "N. & Q." is, I know, very great; but I question if it goes amongst a class that could frequently give the *best* replies to queries after lost or rare songs and ballads. I allude to old peasant yeomen, farmers' men, and venerable village dames and nurses. When a country ditty is wanted, I would advise country squires and clergymen who love such lore to make inquiry amongst the tenantry and folk of their neighbourhoods. By so doing, they will frequently obtain what is wanted, and often other equally valuable and curious relics that have not been asked for.

V. S. G.

Of Gottenburg, Sweden (now at Vevey, Switzerland).

DOWLING MONEY.—In the Huntingdonshire village from whence I write, the poor who are in the receipt of parochial relief call it "the Dowling Money." This I take to be the equivalent of "dole-ing money," the *o* and *a* being pronounced very broadly in this county. Thus, "the pony went through the gate" is pronounced "the powny went through the gaht."

CUTHBERT BEDE.

### Queries.

ANONYMOUS.—1. Who was the author of a poem called "The Karamanian Exile," and where is it to be found?

2. An anonymous writer in Saunderson's *Monthly*

*Magazine* (Delbi) some years ago published "Incidents in the Life of a Dreamer." The diction is careless, but there is considerable interest in the psychological or preterphysical fact that these "incidents," although purely original and the experience of veritable normal sleep, closely resemble those produced, according to De Quincey, by the poppy juice, and to Bayard Taylor by *hasheesh*, the product of hemp—a plant of quite a distinct family. There are certain peculiarities common to the three authors, and on the most curious points not the least do the natural dreams resemble those produced by the drugs in question. The incidents are equally vivid. The author at the time had not read *The Confessions of an Opium Eater*, and B. Taylor's book was of subsequent date.

JAMES BARRY.—At the back of a portrait of James Barry in my collection is the following note by Charles Warren the engraver, which may possibly be of interest to some of your readers:—

"This portrait of Barry the painter I purchased at the sale of his effects, which took place shortly after his death. It was a favorite candle-light study of his, but never intended to be made public, as it was his intention that no portrait of him should be seen by the world past the meridian of life. He drew this a few years before his death with pen-and-ink, and in his usual painting-dress. From my long acquaintance with him, I can answer for its being a strong characteristic likeness of that eminent artist and most singular man."

Signed "CHAS. WARREN."

Can you refer me to any other portrait of and by Barry representing him in the later years of his life?

Sheffield.

JOHN J. BAGSHAWE.

MR. BUCKLE'S MSS.—Mr. Glennie, in his letter to *The Times*, June 13, 1862, stated that "great parts of the special history of civilisation in England were in MS. in a fit state for publication, and that there existed outlines of essays" on various interesting subjects. What has become of these MSS.? and why have they not been published?

TEWARS.

"CROM A BOO."—The motto of the house of Leinster is "Crom a Boo," which signifies "the father's vineyards," and alludes to a most learned work of that title, of which only two copies are in existence. Can you give me any information about this?

OSPHAL.

ANECDOTE OF THE FRENCH REVOLUTION.—I have read somewhere, as an instance of the effect of trifles ("What great events from little causes spring!"), that, during one of the French revolutions, a statesman, engaged on an errand of great moment to the revolution, was arrested in his progress by the sight of a lady's foot, and that the delay occasioned thereby exercised a remarkable influence on the revolution. Can you or any of your readers furnish me with or inform



me where I can find an account of the incident referred to? T. M. W.

JOHN GALT.—In completing a bibliogram on this most prolific of writers, I am unable to find any reliable information upon the following works mentioned by him in his *Literary Life*:—

1. Andrew of Padua, 1814?
  2. The Bachelor's Wife.
  3. The Crusade; a poem in three cantos, 1817?
  4. Efforts of an Invalid.
  5. Glenfell, 1817?
  6. The Conquest of France; a dramatic poem.
  7. Historical Pictures of England and Scotland (?), 2 vols.
  8. Gog and Magog.
  9. The Rocking Horse.
  - [These last two are children's books.]
  10. Cursory Remarks on the West India Trade (?).
  11. The Speech not Spoken.
- [These two were published anonymously, as, indeed, were all the above, I believe.]

Was he the author of the following?—

"A Description of Mr. West's Picture of 'Death on the Pale Horse,'" 1818.

Galt's mention of his marriage is, I should think, unique. He says he was married on Tuesday, nothing more. I should imagine from this that, in his married life, he was not very happy. Moir, in his memoir, is silent on this point.

I should feel obliged for any indication of any of Galt's numerous contributions to periodical literature, besides those mentioned in his *Life*.

RALPH THOMAS.

1, Powis Place, W.C.

GODFREY FAMILY.—Will any readers of "N. & Q." inform me of anything which may be known of the Godfrey family of St. James', Westminster, and of Risby in Suffolk? Who were Francis Godfrey, one of the grooms of the bed-chamber to Prince George of Denmark in 1707 and 1708; Edward Godfrey, who was first clerk to Thomas Earl of Scarborough, and treasurer to Frederick Prince of Wales in 1741 and 1743; Charles Godfrey, M.P. for Chipping Wycomb, and master of the Jewel House in 1707; Henry Godfrey, gentleman usher, 1707; Edward Godfrey of St. James', Westminster, who died 1764, and married (1) Charlotte Hardcastle and (2) Lucy Miles? Any information relative to the above and their ancestry will be thankfully acknowledged by H. A. BAINBRIDGE.

24, Russell Road, Kensington.

ANN LADY HALKETT, 1622-1699.—Being engaged in editing for the Camden Society an incomplete Autobiography of this lady, I should be very much obliged to any of your readers who could give me information respecting any MSS. of hers, especially if they were Memoirs or Diaries. The present head of the family of Halkett has kindly communicated with me respecting Lady

Halkett's MSS. in his possession, but there probably exists in some public or private collection a complete copy of the Autobiography to which I have alluded, or some others of her numerous MSS. I observe that, in Bohn's Lowndes, there is mention made of a copy of Lady Halkett's *Life* (Edinb. 1701, 4to), "with her portrait drawn on vellum," which was sold in Bindley's sale, and again in Heber's. The present owner of this copy would confer a favour upon me by permitting me to see it. I also wish to learn who "S. C." was, who wrote her *Life* shortly after her decease, and prefixed it to that selection of her writings which was published in 1701.

JOHN GOUGH NICHOLS.

HARIS 'CHANDRA.—There is the city Hurchundy on the Brahmaputra, 115 miles east by north from Râj Mahal,\* and a stone vault, called Horischondro Pat, at Dimla on the Tista.† Is this city and tomb where the Pat, or chief, Horischondro is said to have been buried, recognised by Hindus generally as relicts belonging to Haris 'Chandra, son of Satya-Kata, styled Tri-Sanku, Suraj-vanri from Oude; and which are the chief families in the district who pretend to claim descent from him? R. R. W. ELLIS.

Starcross, near Exeter.

JORDAN'S "PAROCHIAL HISTORY OF ENSTONE." I shall feel greatly obliged to any of your readers who will refer me to any critical notice or review of this work, which was published in 1857. In it the author gives copies of several interesting documents, but seems to have little acquaintance with the language in which they are written. At p. 82 we have the following:—

"Item. De Willo Yongh de Leya, xijd. Bearing in mind the quaint and imperfect nature of the Latin of these documents, this entry is to be interpreted, rather than construed, and will then be understood to mean William Ley the younger!"

At p. 218 we have this:—

"[Johannes Sclatler] predicto Willielmo cultivare sibi annuatim unam dimidiam acruentem de terra sua propria videlicet unam apud Cudinston et aliam in parte australi de le Grene Waye:—

which is thus translated:—

"Also he hath agreed with the aforesaid William to collect for him one half of his yearly receipts accruing from his own land, viz. one at Kidington, and another in the southern part of the Greenway!"

Are the originals of this and the other deeds to be found in any other work? From a circumstance mentioned with reference to one of them—a deed of manumission dated 13 Edw. III.—it is to be hoped that some one either has or soon will give them correctly.

"When discovered here some years since, while seeking information respecting our Church estate, it was deemed

\* Rennell's *Bengal Atlas*, Maps 5, 9, and 18.

† Buchanan's *Survey of Eastern India*, vol. iii. p. 451.

of such little importance that I parted with it to Mr. Charles Faulkner, of Deddington, to deposit in his museum there, and with him it remains at the present time."—P. 213.

I wonder whether or not the attention of the parochial authorities was called to this little transaction with reference to the parish property.  
CPL.

**LATIN MS. AUTOBIOGRAPHY OF DR. KING, ARCHBISHOP OF DUBLIN.**—Dr. King wrote a Latin memoir of his life, commencing with the sentence—"Ipse natus ex familiâ insigni de Barra in Scotiâ"—which has never, I believe, been published. It was given by Dean King of Kildare to Mr. Rigby, Chief Secretary for Ireland, during the Vice-royalty of one of the Dukes of Bedford. I write this in the hope that, if any correspondent of "N. & Q." has seen or heard of such a MS. being still in existence, he will kindly mention the fact in its columns.

As there were two Dukes of Bedford Lords-Lieutenant of Ireland (John, fourth Duke, Lord-Lieut. Sept. 25, 1757—Oct. 6, 1761; and John, sixth Duke, Lord-Lieut. March 18, 1806—April 19, 1807) I would be glad to know during the Vice-royalty of which of them was Mr. Rigby Chief Secretary?  
C. S. K.

**EARLY POST STAMPS.**—What is the earliest instance of a postage stamp on a letter? I have seen one letter from the West of England marked with the letters "A P," and the figure 3 underneath, surrounded by a circle, the date of which was 1696. I should like also to know when gold-edged paper was first used. I have seen some foolscap gilt-edged of the date 1685. I think it was Italian paper.  
W. BARRETT DAVIS.

#### QUOTATIONS WANTED—

"Stared with great eyes, and laughed with alien lips."  
Also,

"Visits ancient sins on modern times,  
And punishes the Pope for Cæsar's crimes."

H.

"The chapter of accidents is the Bible of the fool."  
To whom is this expression attributed?

J. MANUEL.

"**KING SAUL.**"—Can you tell me who is author of *King Saul*, a tragedy written by a deceased person of honour, 4to, 1703: dedicated by H. Playford, the publisher, to the Countess of Burlington, who is said to be related to the author of the play? The authorship was ascribed to Dr. Trapp; but he was at that date only twenty-four years of age, and was certainly not deceased. Is it likely that the play was a posthumous drama of Roger Boyle, Earl of Orrery, who wrote two dramas which (like *Saul*) related to Jewish history? The Earl of Orrery was also, I presume, related to the Countess of Burlington, the dedi-

catee, being of the same noble family of Boyles as the Earls of Burlington.  
R. I.

"**SHAKESPEARE ILLUSTRATED**" (S. and E. Harding, 1793, 2 vols. small fol.)—Can any reader of "N. & Q." oblige me with the collation of these volumes? Any communication will be thankfully received.  
CHARLES WYLIE.

8, Earles Terrace, Kensington, W.

**SMITING THE THIGHS** (4th S. ii. 261.)—Whence come the lines—

"The abbot in fear struck both his thighs;  
The abbey clock struck one?"

HENRY H. GIBBS.

St. Dunstan's.

\* **AUGUSTINE WADE: ALBERT SMITH.**—Augustine Wade, the author of the words and music of the once celebrated drawing-room song "Meet me by moonlight," the joint editor with Doctor Crotch of a historical and critical work on English vocal music, and a contributor to *Bentley's Miscellany* in the palmy days of that periodical, disappeared from London life more than twenty years ago. I should be glad to be informed as to what part of Ireland he was born, and about what year; the where and when also of his death, and if any one knows anything of the life and career of this once sweet song-writer and musician worthy of being recorded amongst the *res geste* of literary Irishmen?

I should feel obliged also if any intimate friend of the late Albert Smith would afford me similar information respecting him.

JOHN SHEEHAN,

Editor of the forthcoming new edition of the *Bentley Ballads*.

**YORK HOUSE.**—In the fourth volume of the *Vitruvius Britannicus* there are plates of the Duke of York's house, in Pall Mall. Whereabouts was it situated, and is it still standing? Also, are there any published plans of York House, now known as Stafford House? Was there not an open court where the hall and staircase now is? and on which side of the mansion are the picture gallery and dining hall?  
J. B. WHITTLE.

#### Queries with Answers.

**SIR ANDREW CHADWICK.**—Can any reader of "N. & Q." inform me, first, where I can meet with a book called "*A Genealogical Account of the Families of Chadwick of Chadwick, &c.*" by Jos. Howard, of Ardwick, Manchester? I have tried the British Museum, the Bodleian library, and the Chetham library at Manchester, but cannot find it. Second, Where I can learn anything concerning the pedigree of Sir Andrew Chadwick,



Knight? He was the son of Ellis Chadwick of Haslingden, Lancashire, and died in 1768.

C. J. S.

[The work inquired after by our correspondent we take to be only a portion of Corry's *History of Lancashire*, 2 vols. 1825, 4to, bound in a separate volume. The second volume of Corry's work contains "A Genealogical Account of the two families of Chadwick of Chadwick, and Chadwick of Healey, Ridware, New Hall, Callow, Leventhorpe, &c., with their various connections, in the counties of Lancaster, Stafford, Warwick, Derby, York, &c.,"

Sir Andrew Chadwick, Knt., the oldest of the band of gentlemen pensioners, died on March 15, 1768, in Poland Street. His wife, Lady Chadwick, died on June 8, 1783, in Broad Street, St. James's. In a codicil to the will of this eccentric knight he cancels a former gift to the notorious John Wilkes, Esq., in behalf of another patriot of equal zeal and public spirit, honest Alexander Scott. No little round abuse and keen hatred is poured on the heads of the Foxes and the clique at Holland House. As to "St. Stephen's Chapel," he adds, "it is grown so very dirty, I wish it could be brushed a little; and I hope that one day or other a dose will be given to it which will push out the plug, and thoroughly purge it from its venality and corruption. Alas! the struggles for liberty of one poor Cato in our age is like the wren pissing in the sea."

Leaving political affairs, this Quixotic knight, in a subsequent part of his curious codicil, reverts to more domestic matters. He says, "My horses to be taken care of; my estate not exposed to public sale; and that the future good of my wife, and her happiness, is the sole motive for my restricting her from Mrs. Caroline Glover's company. I have no enmity to Mrs. Glover nor anybody. God bless her and every body, say I, and send her soon a good husband, a thing she has more need of than he has of her. My estate is my own, and all my own getting; and I will dispose of it as I please." This memorable codicil was written by himself on two bits of chandler's shop wrapper-paper, a few days before his death.

Sir Andrew Chadwick's estate was estimated at about 7000*l.* per annum, and 14,000*l.* in the stocks, which in 1771 was possessed, except the cash, by James Taylor, Esq. of Carter Place in Lancashire, who married Miss Lowes, second cousin to Sir Andrew. (*Annual Register*, xiv. 143.) It appears, however, from a cutting in our Note-book from some local paper of the year 1836, that a most singular fatality has attended, for a series of years, all the persons who have laid claim to the estates of this renowned knight:—

"The property has been estimated to be in value little less than one million and a half. On referring to a number of works published during the reign of Queen Anne, it has been ascertained that the subject of this article was first noticed at court, and received the honour of knighthood in consequence of his having, at very considerable personal risk, saved Queen Anne from being

thrown from her horse.\* Sir Andrew appears to have been like Jerrold's Matthew Clear, he 'saw his way,' and by his judicious conduct became a great favourite with her Majesty. Among the estates which he purchased during this period was one of considerable extent and importance in Oxford Street, of which the Pantheon formed a part. Among the claimants to this extensive property was an old man who resided in Lancashire, and had in his possession valuable papers relating to it. In the hopes of establishing his claim, he determined to come to London; on his way he was stopped by footpads, and robbed of his money and all the papers connected with the Chadwick estate. Another claimant, a butcher, who was carrying on a respectable business at Islington, suddenly disappeared from the neighbourhood, and even to this day he has not since been heard of. At the time a report was circulated that he had been murdered and buried in his own garden. An aged man, with his wife and son, also laying claim to the Chadwick estate, died four or five years since in St. James's workhouse. A man named Molyneux, a shoemaker, was a claimant, in right of his wife, for the same property. In this case a most awful instance of the Almighty power occurred. One morning Molyneux, on coming down to breakfast—his wife was, as usual, sitting by the fire-side—after drinking a cup of tea, he began to speak to his wife; she did not answer; he looked at her; to his horror he perceived her eyes fixed in a frightful lurid stare—she was dead! It will be remembered by some of our readers, that a poor old woman named Suter, upwards of seventy years of age, died of starvation about a month since, in Whitechapel. She also was a claimant to the same property. To complete the history of this 'ill-omen'd' estate, it may be worth mentioning that in 1777 two men were executed at Tyburn for forging an instrument purporting to be the genuine will of Sir Andrew Chadwick.† The above are sufficiently illustrative of the remarkable fatality attending the claimants to the property."]

WILLIAM BEALE.—In Bennett and Marshall's *Collection of Chants*, there is a double chant by W. Beale. I presume the composer was William Beale, who wrote some excellent madrigals, glees, and songs. All that I can ascertain about him is from the *Biographical and Historical Dictionary*

\* We doubt the accuracy of this statement; for it was given in evidence, in a trial at Lancaster Assizes, Hilary Term, 1769, between Law and Taylor, plaintiffs, and Duckworth and Wilkinson, defendants, respecting the heirs-at-law of Sir Andrew Chadwick, and their claim to his estates, that "Ellis Chadwick married in Ireland a lady of fashion, who had some connection with her late majesty Queen Anne, and had issue by her the late Sir Andrew Chadwick. Ellis, the father, dying in his son's infancy, about the year 1693, his widow brought her son Andrew over to England, where he was early introduced at Court, and being contemporary with the young Duke of Gloucester, became a great favourite with him, was knighted, and had divers preferments."

† For the trials of Edmund Burch and Matthew Martin on Sept. 17, 1771, at the Old Bailey, see *The Gazetteer and New Daily Advertiser* of Sept. 20, 1771.

of *Musicians*, where it is stated that he was brought up as a chorister at Westminster Abbey. I wish further biographical data. Wm. Plumridge Beale died at Manchester Nov. 8, 1836. He was another member of the family, I believe.

B. ST. J. B. JOULE.

Southampton.

[William Beale, the celebrated composer of glees and madrigals, was born at Landrake in Cornwall on Jan. 1, 1784. In 1787, Robert Beale, his father, having received an appointment in the Custom House, removed to London, and in 1792 W. Beale was created a singing boy in Westminster Abbey, where he received his first musical instructions under Dr. Ben. Cooke, and at the death of Dr. Cooke became a pupil of Dr. Arnold. On leaving the Abbey in 1799 he went to sea as a midshipman on board the *Revolutionnaire*; but finding the sea not suitable to his constitution, on his return in 1801 he was appointed a letter-sorter in the General Post-Office, through the influence of his friend Lord Charles Spencer, but resigned his situation shortly afterwards, and adopted music as his profession. In the year 1813 he gained the prize cup awarded by the Madrigal Society, to the composer of "Awake, sweet Muse," and was appointed gentleman of his Majesty's Chapel Royal in 1816. In 1820 he was elected organist of Trinity and St. John's Colleges, Cambridge, which office he retained till 1822, when in consequence (to quote his own words) "of ill-treatment I received I resigned my appointment, and returned to London very much disgusted." On his return to London he was elected organist of St. Ann's, and afterwards of the parish church, Wandsworth, which appointments he held over eighteen years, and left in 1842, on being offered the organist's situation of St. John's, Clapham Rise, which office he held until 1851. In the year 1840 he gained the prize of ten guineas for the best setting of harmony (written by Professor Taylor), given by the Adelphi Glee Club; and departed this life May 3, 1854, having been for two years a claimant on the Royal Society of Musicians, of which society he had been a member since 1812. Mr. W. Beale was married in 1802 to Charlotte Elkins, by whom he had ten children, all of whom (with the exception of the eldest) died in their childhood. In 1826 he contracted a second marriage with Georgiana Grove, by whom he had four sons, two of whom are still living. Mr. W. Beale's compositions are published by Messrs. Lonsdale, Old Bond Street, who are also in possession of several of his unpublished MSS.]

BEYLE, OTHERWISE STENDAL. — In the third volume of the *Nouveaux Lundis* of Sainte-Beuve, in the last of the two articles on M. Etienne-Jean Deléclure, Stendal is mentioned as an habitual attendant at the Sunday meetings of men of letters in the apartment of Deléclure; Sainte-Beuve says: —

"Il [that is, Stendal] s'était chargé d'envoyer à je ne sais quelle Revue anglaise des nouvelles de notre littérature, et il venait s'approvisionner le dimanche dans le salon de M. Deléclure, profitant de toutes les idées qu'il

levait ou voyait lever devant lui, et en faisant son gibier."

My question is, what was the English Review to which Stendal contributed? By whom were his articles (written, I assume, in French) translated into English? How are the articles to be distinguished? J. H. C.

[R. Colomb thus concludes his notice of the Life and Works of Henri Beyle, prefixed to *La Chartreuse de Parme*, par Stendhal (Paris, 1846, 12mo): "Pour ne rien omettre dans la nomenclature des compositions littéraires de Beyle qui ont été imprimées, je dois ajouter que, pendant les années 1827, 1828, 1829, il donna un assez grand nombre d'articles au *New Monthly Magazine*, revues publiées à Londres: c'étaient des appréciations littéraires des nouveautés françaises." These articles seem to have appeared anonymously.]

GERMAN ENCYCLOPÆDIAS.—Would the Editor, or some of the readers of "N. & Q.," be kind enough to give some critical account and estimate of the two works mentioned below? I wish to know how they fairly stand in comparison with others of similar character, and in reference to the present state of scholarship. Any shorter or more detailed reviews? All information welcome.

"Real Encyklopädie für Protestantische Theologie und Kirche, h. von Dr. Hertzog. Erlangen." 23 vols. roy. 8vo.

"Allgemeine Encyklopädie (Wissenschaften und Kunst), h. von Ersch und Gruber." 143 vols. 8vo. 1818 seq.

W.

[Hertzog's *Encyclopædia* is, as its title indicates, confined to biblical and ecclesiastical subjects, though it is by no means very stringent in its confines. The publication began about ten years ago, and is just finished. Among its contributors are nearly all the best and most recent writers on the subjects it treats of, and it is thoroughly well done.

Ersch & Gruber's *Encyclopædia* is a work more like our own *Encyclopædia Britannica* in scope, though much more diffuse and exhaustive in character, and including, as it does, History, Biography, and Archæology, it is not merely an *Encyclopædia of Science*. But then it began fifty years ago, and is not yet finished, though 120 vols. 4to, are published; consequently many of the earlier articles are quite out of date. Some of the first writers of the last half-century contributed much of their best work to this *Encyclopædia*.]

MAP OF NORWAY.—What is the best mountaineer's and yachtman's map of Norway—not a mere road-map? PER MARE PER TERRAM.

[The recent edition of Professor P. H. Munch's (of Christiania) Map of Norway is no doubt such a map as our correspondent requires. It is issued in two sheets, which may be procured in one case for 12s. 6d. of Mr. Edward Stanford, the well-known mapseller at Charing Cross.]



OLD SONG: MERMAID.—I remember hearing, as a child, a song connected with the superstition respecting mermaids, commencing:—

"One Friday morning when we set sail,  
Not very far from land,  
We there did espy a fair pretty maid,  
With a comb and a glass in her hand."

The air was particularly plaintive and sweet. Can any of your correspondents refer me to the original of the words or the air, or both?

G. K.

[The words and the air of this old sea-song are given in Chappell's *Popular Music of the Olden Time*, ii. 742.]

INVERESK.—I observe in the *New Statistical Account of Scotland*, that the Rev. Adam Colt's account of this parish was published "among the Maitland Club books." I can find no mention of it in the list of the Club books in the British Museum Library Catalogue. Perhaps some one will kindly inform me if the account of Colt was a separate publication, or if it only appeared in one of the Club miscellanies? F. M. S.

[Adam Colt's account of the parish of Inveresk is printed in No. 34 of the Maitland Club books, entitled *Reports on the State of Certain Parishes in Scotland*, made to his Majesty's Commissioners for Plantation of Kirks, &c., pp. 75-81. Edinb. 1835.]

"VITE SANCTORUM PATRUM."—Can you inform me of the date of a folio volume beginning "Incipit prologus in Vitas Sanctorum Patrum," and ending "Explicit liber quintus de vitis sanctorum patrum. Deo gratias"? At the commencement of the third book it reads: "Incipit prologus Palladii epi in librū tertiū de vitis patrū." It is lettered *Vite Sanctorum Patrum*, 1470.

LOYD P. SMITH, Librarian.

Library Company of Philadelphia.

[There are three editions of this work in the British Museum with the following conjectured names of the printers as well as dates. Editions of 1470 and 1475 by Ulrich Zell, Cologne. Edit. 1472 by Conrad de Homborch, Cologne.]

"CALEB QUOTEM."—I have a facetious squib entitled—

"Caleb Quotem having decamped from Windsor, to the irreparable loss of that salubrious spot, takes life in London, in his way to a temporary residence in the city of Bristol, where he hopes to be honored with the Commands of the Nobility, Gentry, &c. in the following Avocations. Bennett, Printer, Bristol." No date.

Can you tell me the author of the above, and to whom it refers? D. R. FORREST.

[The allusion in this squib is doubtless to Henry Lee the stage manager, and author of *Caleb Quotem and his Wife*; or, *Paint, Poetry, and Putty*! To which is added a Postscript, including the scene always played in *The Review*, or *Ways of Windsor*, but omitted in the edition lately published by G. Colman, Esq. Lond. 1809, 8vo. For a literary account of this opera, see Geneste's *Account of the Stage*, vii. 387-390.]

## Replies.

### HANNIBAL'S PASSAGE OF THE ALPS.

(4th S. ii. 289, 350.)

I suppose that nobody at the present day will accept literally Livy's story of Hannibal and the vinegar, which, for the sake of clearness, I transcribe:—

"Inde ad rupem muniendam, per quam unam via esse poterat, milites ducti, quum cædendum esset saxum, arboribus circa immensibus jectis detrunctisque, struem ingentem lignorum faciunt: eamque (quum et vis venti apta faciendo igni coorta esset), succedunt, ardentiaque saxa infuso aceto putrefaciunt."—Lib. xxi. 87.

Certainly, it may be supposed that rocks heated with fire and moistened with vinegar would be disposed to split, though not on so large a scale as is here represented to have been the case. And how, amidst frost and snow, during the fifteen days of the passage (xxi. 38), could Hannibal have collected wood and vinegar enough for the purpose? Merely heating a rock by large fires would not make it penetrable by an axe, except in a very slight degree; and the Carthaginians, speaking, as they did, the Hebrew tongue, or a dialect of it (see Plauti *Pœnulus*), would hardly go out of their way to adopt the term foreign to them of *acheto* or *acetta*. For these reasons I cannot adopt the conjecture of SIR T. TANCRED's travelling companion, or the strong opinion of your correspondent M. H. R. that it has "common sense and probability in its favour"; and if a road was really made by the pickaxe, should expect some traces of it to appear on the face of the rocks at this day. But no traveller seems to have observed anything of the kind. Yet, if the inscriptions of the Wady Mokatteb still remain, why not the marks of the pickaxe on the rocks of the Alps?

Unless we are content to treat the whole story as a fable, I cannot see how Hannibal can have forced his way over the Alps by fire and vinegar, unless we suppose him to have applied them, not to the rocks, but to his men, and in this manner. It appears the descent was made in the winter, and therefore amongst these elevated regions of perpetual snow and frost, fires would be absolutely necessary for the comfort and safety of both men and animals; in fact they must have perished without them. So far as to the first of Hannibal's allies, viz. fire. With regard to the second, vinegar, whose operation is not so evident, it appears to have been generally in use with the natives of warm climates, as it certainly was afterwards in the Roman army, and that as a restorative and for the purpose of refreshment after fatigue. Thus, as early as the time of Ruth we read of it:—"And Boaz said to her, At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." (Ruth, ii. 14.) The

Greeks had their *δέσβαφον* (Athenæus, xi. 67), the Latins their *acetabulum*, as a standing part of the apparatus of their tables; and lastly, the poet alludes in distinct terms to its restorative powers,

"Perfer et obdura; dolor hic tibi proderit olim :  
Sæpe tulit lassus succus amarus open."

Ovid, *Amores*, III. xi. 7.

Vinegar, or some thin wine mixed with water, was the common drink of the Roman soldiers; and in offering to our Blessed Lord, when on the cross, vinegar mingled with gall (Matt. xxvii. 34), and wine mingled with myrrh (Mark, xv. 23), the intention was to present to him, by way of mockery, the most refreshing, joined to the most unpalatable things possible. But St. John states (ix. 29) that "there was set a vessel full of vinegar" (*σκευὸς οὖν ἐκεῖτο δέξους μεστὴν*), which words may be translated, with equal propriety, there *happened* to be set, &c. But *how* did it happen to be set there? It must have belonged to the quaternion of soldiers who superintended and performed the crucifixion; and either they, or some other persons, in compassion, put a sponge moistened with it, upon hyssop, and applied it to our Blessed Lord's mouth; thereby fulfilling the last particular of prophecy. This probably was the act of the soldiers themselves: for mere spectators would hardly have been allowed to interfere with their criminal.

These remarks on the common use and restorative properties of vinegar have gone to a greater length than was intended; but the general inference proposed to be drawn from them is, that Hannibal's army were enabled by it to support the toil and fatigues of their dangerous march; simple means often producing extraordinary effects; and that in one sense, though not in that of Livy's narrative, fire and vinegar really brought them into Lombardy. We may imagine them, when asked by the astonished natives how they could possibly have managed to pass the mountains, to have replied that it was these supplied the means; and that which was in its origin a mere military jest, to have been retained as something wonderful and miraculous, and adding to the *prestige* of the Carthaginian army.

I will only add, that if any one is still disposed to accept Livy's narrative *au pied de la lettre*, I hope that in these days of inquiry he will be so good as to try the experiment himself. I stipulate only that it shall be on a sufficiently large scale; will allow him any number of faggots and quantity of vinegar he pleases, and an indefinite number of *achetos* into the bargain, and trust that he will let us know the result. X.

P.S. Upon looking over the above observations, I see it is not remarked, as it should have been, that if *aceto* be supposed to signify an axe, or pickaxe, the engineers would, according to Livy's

account, have had no means of forcing a passage for Hannibal's army beyond the use of fire and a pickaxe. Surely that would be insufficient, even if the rock were not granite.

The statement in Livy referred to by your correspondent is too *circumstantial* to admit of the construction suggested, "*succedunt* (sc. *arbores*) *ardentiaque saxa infuso aceto putrefaciunt*." Polybius, from whom Livy is known to have largely borrowed, does not, I believe, mention the circumstance. Pliny, who borrowed from everybody, and therefore perhaps from Livy, holds (lib. iii.) "*acetum infusum saxa rumpere, quæ non rupere ignis antecedens*." On the other hand, Dio Cass. (lib. xxxvi.), *sub init.*, speaking of an entirely different event, tells us that the town of Eleuthere was taken owing to its walls having been softened by vinegar treacherously applied during the night, without the ceremony of fire, which seems absurd, but was once credible. Add to this the general reception of the tale by later writers, such as Juvenal, *Sat. x.* line 153, "*montem rumpit aceto*" (where the last word looks like a hatchet, in Livy's time called *ascia*, "*unde hache, hachette*," but is no such thing), Plutarch, Seneca, Florus, and others mentioned in the note to Juvenal *ubi sup.* (Casaubon's edition, 1695), and the mystic influence of vinegar over pearls, and in debate generally, and I think we had better come quietly to the conclusion—firstly, that Livy's account is not true; and secondly, that the thing itself was a mere chance sapping and mining experiment in lime-burning, quite in a small way, magnified by *gobemoucherie* into a general softening and scouring of the whole passage, just as books are now said to be written with paste and scissors, though in fact it is only a few saving clauses here and there that are so written.

R. H. S.

J. C. M. is quite right in saying that "Livy's description is too minute to allow of the supposition that he meant anything else by *aceto* but vinegar."

The fact is that I had not a copy of Livy at hand when I wrote my last paper, and, from rather a hazy recollection of how the word *aceto* occurred, I thought I could give the historian the benefit of a doubt as to his really meaning anything so absurd. On consulting the original, however, it is too plain that he must have been grossly imposed upon, and have confounded the word used for a *pickaxe* with that which signifies *vinegar*.

M. H. R. kindly cites in confirmation of my theory the modern Italian names of the varieties of this implement, pronounced *atchetta* and *atchetone*, words which a Cockney at any rate could not utter without reminding one of a hatchet. May I express a hope that some of the etymological scholars who are contributors to "N. & Q." will



inform us from what ancient speech these words, so widely diffused amongst the hewers of wood and stone throughout Europe, are derived?

THOMAS TANCRED.

Rose Wood, Pangbourne, Reading.

#### DOLLY PENTREATH.

(4th S. ii. 133, 187, 259.)

Peter Pindar, in one of his lyric effusions (Ode xxi. "To Myself"), makes allusion to this Cornish worthy:—

"Hail, Mousehole! birth-place of old Doll Pentreath,  
The last who jabbered Cornish—so says Daines,  
Who, bat-like, haunted ruins, lane, and heath,  
With Will-o'-wisp, to brighten up his brains.

"Daines, who a thousand miles unwearied trots  
For bones, brass-farthings, ashes, and old pots;  
To prove that folks of old, like us, were made  
With heads, eyes, hands, and toes, to drive a trade."

Adding a note:—

"A very old woman of Mousehole, supposed (falsely, however) to have been the last who spoke the Cornish language. The honourable antiquarian, Daines Barrington, Esq., journeyed, some years since, from London to the Land's End, to converse with this wrinkled, yet delicious *morceau*. He entered Mousehole in a kind of triumph, and, peeping into her hut, exclaimed, with all the fire of an enraptured lover, in the language of the famous Greek philosopher—'Eureka!' The couple kissed—Doll soon after gabbled—Daines listened with admiration: committed her speeches to paper, not venturing to trust his memory with so much *treasure*. The transaction was announced to the Society. The journals were enriched with their dialogues. The old lady's picture was ordered to be taken by the most eminent artist, and the honourable member to be publicly thanked for his discovery!"

A portrait of our heroine will be found in:—

"Specimens of Cornish Provincial Dialect, collected and arranged by Uncle Jan Treenoodle; with some introductory Remarks, and a Glossary, by an Antiquarian Friend: also, a Selection of Songs and other Pieces connected with Cornwall." Post 8vo, 1846.

The following may also be mentioned, as, like the preceding, they are not included in Mr. J. Russell Smith's *Bibliographical List of Works on Provincial Dialects* (8vo, 1839):—

"Recreations in Rhyme, by a Cornubian; with a Portrait of Dorothy Pentreath, of Mousehall, in Cornwall—the last person who could converse in the Cornish language." Post 8vo, 1834.

"The Creation of the World; an ancient Play or Mystery, with Noah's Flood. Written in the Cornish Language by William Jordan, with an English Translation by John Keigwin. Also Genesis, Lord's Prayer, Commandments, in Cornish, with a Collection of Cornish Proverbs. Edited by Davies Gilbert." 8vo, 1827.

Besides these, there are cited by Mr. Smith:—

"A Cornish-English Vocabulary: a Vocabulary of Local Names, chiefly Saxon, and a Provincial Glossary. By the Rev. R. Polwhele." Pp. 98, 4to. Truro, 1808.

"A Guide to Mount's Bay and the Land's End. 2nd ed. By a Physician (J. A. Paris, M.D.)." 12mo. London,

1824. [Pp. 266-269, "A Dialogue in Cornish between Grace Penwear and Mary Treviskey," with a glossary of difficult words at foot of page.]

WILLIAM BATES.

Birmingham.

#### MAYURA VARMA AND ASOCA.

(4th S. ii. 209, 311.)

I am not aware of any undoubted representatives of the Maurya race, or of any descendant of the Buddhist (not Jaina) sovereign Asoca, required by COL. ELLIS.

It is not uncommon for upstart families in India, as in England, to assume a fabulous descent from older distinguished names. Some of the meanest tribes even (*e. g.* Brinjaris) have adopted such family names as Chohan, Pramara, Seesodia, Rahtór,\* &c. In this way it is not improbable that the Maurya name may have been usurped by some family of local pretension.

Of the Maurya or Mori dynasty of Mayur Khind, I have no knowledge. The inscription† referred to in support of it, records the gift of a village near Nasik to a Bramin in A.D. 808 by Govinda Raja Chalukya (probably a relative or collateral of that great family), and throws no light on the subject. Goomda Raja is described as residing at the village of Mayur Khindi, the site of which is not mentioned, but the name is of frequent occurrence in many parts of India.

The Maurya race of history is derived from Asoca's grandfather, Chandragupta, the illegitimate son of a woman of low caste named Mura, whence he obtained the designation of Maurya.‡ The dynasty founded by him lasted only one hundred and thirty-seven years,§ and owed its celebrity to the ability and successes of the founder and his immediate successors, after which it disappears from the page of history.

The Mayura Varma of inscriptions is invariably described as of the Kadamba Kula. This race is no doubt of considerable antiquity. The name occurs in the grants of some of the earlier Chalukya Kings of Kalyon, one of whom, Kuta (Kirtti) Varma, reigning early in the sixth century, is described as having destroyed the Kadambas;|| and, a tradition of a Mayura Varma of this race having introduced the Haiga Bramins (still numerous in Upper Canara) from Hai Kshetram or Ahi-Kshetra about the eighth or ninth century, is generally received on the Malabar coast.¶

\* *Bombay Lit. Trans.* i. 163.

† *Jour. R. As. Soc.* v. 352.

‡ Cunningham, *Bhilsa Topes*, 87.

§ Wilson, *Vishnu puran.* 470.

¶ *Jour. R. As. Soc.* vols. ii. iv. v.

|| Taylor's "Report on the McKenzie MSS." in *Madras Jour.* xi. 114. Ahi-Kshetra is said by some to be Chikacole in Ganjam.—Wilson, *Cat. McKenzie Coll.* i. 281. See also p. 97.

The inscriptions left by the Kadamba family have been collected in considerable numbers by Col. Mackenzie and Mr. Elliott.\* They occur in the N.W. of Mysore, the S.W. of Dharwar and Canara. None were found north of the Kistna. The earliest date met with was s.s. 956=A.D. 1034. In these Mayura Varma acknowledges himself to be the subject of the Chalukya, King of Kalyan, and his title is simply that of Maha-mandaleswar, or provincial governor. His genealogy, which is given at length, is deduced from another Mayura Varma, through fifteen descents, which at the rate of thirty years to a generation (a liberal estimate), will carry back the commencement to A.D. 584, or eight centuries subsequent to the era of Asoca and the Maurya race. The circumstance of this true Mayura Varma tracing his line to another chief of the same name has in itself something suspicious. I have little doubt that the Mayura Varma of the eleventh century was the architect of his own fortunes, and took credit for a more distinguished ancestry. His grandson, Taila or Tailapa Deva [A.D. 1077-1108], greatly enlarged the power and possessions of the family, after which they again dwindled into insignificance. The latest grant of land made by any of them that has hitherto been discovered bears the date of A.D. 1251. W. E.

#### CROSS-LEGGED EFFIGIES AND THE CRUSADES.

(3rd S. viii. 312; 4th S. ii. 392.)

As the author of the first of these articles, I may point out to *ANGLO-SCOTUS* that the *dictum* to which he refers could not at that time be called *novel*, as it had been brought forward a dozen, if not fifteen, years previously.

The first time a doubt was started as to the truth of the previously entertained notion that this attitude marked the tomb of a person who had been in the Holy Land, was at the Rochester Congress of the Archaeological Association in 1853, when it was remarked, in reference to the fine military brass of Sir Robert Septvans, 1306, on the floor of Chatham church, Kent, that—"Although cross-legged, Sir Robert is not known to have joined the Crusades."—*Journal of the Association*, vol. ix. p. 401.

In 1857 the Association visited Wells Cathedral, and Mr. Planché, our greatest authority on costume, more especially as represented on monuments, wrote a more elaborate paper on Mr. Cockrell's explanation of the great series of figures on the western front, from which I quote the following:—

"One word on the attitude of the statue, which is familiar to all who have been in the habit of inspecting

the sculptures or illuminations of the thirteenth and fourteenth centuries. It was remarked at one of our meetings [probably that at Rochester above referred to—G. V. I.], and I exceedingly regret that I cannot recollect the name of the gentleman who threw out the valuable hint, that this attitude was almost invariably given by artists of that time to persons who possessed the right to sit, not merely in council but in judgment; and my observation, awakened by this remark, has found much to corroborate the authenticity of it. It has therefore occurred to me, that it may account for the cross-legged effigies of nobles and knights which make their appearance just about the same period. The idea that such a disposition of the limbs indicated a Crusader has for some time been abandoned, the effigies of females having been found with their legs crossed; but if we consider it to indicate the possession of feudal rights, by which they were privileged to sit in judgment, an Isabella de Fortibus might be so distinguished with as much propriety as a William de Vernon or a Baldwin de Redvers. Whether the conjecture is well founded or not, so ungraceful an attitude could scarcely be merely conventional with the artists. It must have been a well-known practice, custom, or fashion of the time amongst exalted individuals, as inferior persons are never so represented. (*Ibid.* vol. xiii. p. 26.)

At the Congress of 1859, which was held, I think, at Salisbury, Mr. Planché again adverted to the subject in reference to a monument in that cathedral, and remarked:—

"The circumstance of his [I regret I have not made a note of the name] legs being crossed has strengthened the opinion he was a famous Crusader. But the opinion is fast gaining ground that the attitude does not necessarily refer to the taking of the cross, and that it is a mere fashion in monumental sculpture which prevailed during the latter half of the thirteenth and beginning of the fourteenth century, and indicates that the deceased possessed judicial authority, as kings, judges, noblemen, and ladies, of sufficient rank to possess such privileges, are generally found so represented in painting as well as statuary, during that period."—*Ibid.* vol. xv. p. 125.

In 1864 *The History of the Upper Ward of Lanarkshire* was published, of which I wrote the archaeological section. In reference to the monument of the good Sir James in St. Bride's church, Douglas, I therein made the following remarks:

"The idea that this position (the cross-legged) has any reference to the Crusades is now entirely exploded. Many examples are found where persons who have had no connection with the holy wars are found represented in this attitude. It appears to indicate that the deceased held high judicial office, which Sir James certainly did, as in several of the Melrose charters he is described as 'Justiciarius Landonie.' (*Lib. de Melros, passim.*)"

*ANGLO-SCOTUS* is well aware that Sir James never got nearer the Holy Land than Spain, where he was killed. GEORGE VERE IRVING.

I cut the following from *The Athenæum*, but neglected to mark its date:—

"This effigy of the knight of Rushton is one of those cross-legged figures which were at one time supposed, because of that attitude, to represent Crusaders, whereas now this notion is exploded by better knowledge, one item of which was early gained by the observation of

\* Wilson, *Cat., Jour. R. As. Soc.* iv. "Hindu Inscriptions."



cross-legged ladies' effigies. In such interesting memorials the county of Northampton abounds."

I would ask where such effigies of cross-legged ladies are to be seen? CUTHBERT BEDE.

### THE "BLOCK-BOOKS."

(4th S. ii. 313, 361, 385, 421.)

An accident having prevented my receiving the last number of "N. & Q." in due course, it was not until late on Saturday evening I became aware that (to quote the words from a friend's note) "a desperate onslaught had been made upon me by Mr. J. PH. BERJEAU." The intelligence was most welcome, inasmuch as I at once recognised in that gentleman an able and redoubtable champion, whom, notwithstanding the wild notions, inconclusive reasonings, and numerous fallacies which abound in his works, I had always regarded as incomparably superior to every other writer on the "Block-Books" in the present century. I therefore awaited the arrival of Monday morning with an impatience altogether unusual to me, and before ten o'clock had obtained the coveted number, and turned to p. 421, in the full anticipation of there finding a sensible, well-founded argument which should make me tremble for my "novel system." A careful perusal of it, however, at once undeceived me, and satisfied me that I had nothing to dread, and that the estimate I had formed of the advocate of Laurence Coster, Van Eyck, & Co., had been sadly overrated.

MR. BERJEAU must excuse me for stating that his mere declaration that my arguments are flimsy does not make them so. He had better carry out his avowed original intention, and "take the trouble to go to the sources and give dates." He may feel assured that the readers of "N. & Q." will be more satisfied by his doing so, than by his assuming an air of authority it may turn out he is wholly disentitled to. To my mind, the course he has adopted indicates an inability to maintain his ground; and unless he attempts to do so *secundum artem*, I shall conclude he is worsted in the argument.

The subject is far too serious to be disposed of in the jaunty off-hand manner MR. BERJEAU has adopted; and before we part company in "N. & Q." he may find that his task of upholding the existing systems is attended with far greater difficulty than he at present imagines. Personally, nothing will satisfy me but victory or defeat. I care not which, so that the truth is elicited, and the mystery cleared up.

MR. BERJEAU affects to style my letters "preparatory." By whatever name he may call them, the first destroyed the "St. Christopher of 1423"; and although I appealed to MR. BERJEAU, by name, to set Humpty Dumpty up again on the wall, if he could, he has not yet done so. My

second, I submit, made good my proposition that printing preceded engraving. My third attacked and—as many believe—destroyed the priority of "Block Books" to "printing with moveable types." My fourth assigned to "Block Books" that which I ventured to declare to be their proper position.

Here then are four substantive points, each of them deserving the best attention MR. BERJEAU can give them; not one of which, however, has he yet attempted to answer, much less disprove.

In the controversy raised by me, MR. BERJEAU must clearly understand that the affirmative of the issue *lies wholly upon him* and those who think with him. I have denied their premises, and denounced them as false; it is for MR. BERJEAU and his allies to *prove them to be true, and I challenge them to do so.*

I have carefully noted MR. BERJEAU's remarks and queries, which in due time shall have my attention. In the meanwhile, may I ask him to multiply his questions? and, however numerous they may be, I will undertake to give a specific reply to each, or frankly admit my inability to do so. In like manner I cordially invite the readers of "N. & Q." to favour me with the expression of their views on the points raised, at their earliest convenience—my request being founded on the fact that, the "long vacation" being over, my leisure moments are now so few and far between, that it will be an advantage to me if I can be afforded the opportunity, as far as practicable, to make a general reply to all inquiries or commentaries.

MR. BERJEAU may safely leave the honour of Albrecht Dürer in my hands. He will find I shall not be likely to trifle with it, nor to lower his "status" in art, as I will show MR. BERJEAU has done. With a charming inconsistency (which, however, is in strict conformity with the numerous inaccuracies in his works), whilst MR. BERJEAU stigmatises my "saddling upon poor Albrecht Dürer the drawings of the *Biblia Pauperum*"—which MR. BERJEAU declares "are scarcely worthy the pencil of a glass-stainer of the twelfth or thirteenth century"—as "too bad;" he nevertheless, in the same number of "N. & Q.," invokes the name of the great artist as the leading inducement to purchasers to buy his book—his advertisement running in these terms: "In royal 4to, with 40 plates, *supposed to have been executed by Albert Dürer, the Biblia Pauperum, &c. by J. Ph. Berjeau.*"

Before concluding, I am bound to notice MR. BERJEAU's imaginary death-blow to my theory—I allude to the "stubborn fact" (?) mentioned by him, viz. Veldener's so-called publication of the *Speculum* in 1483.

Did MR. BERJEAU imagine for a single instant that I had overlooked the old and oft-told story, or

that I was ignorant of it when I declared that Albert Dürer was the engraver of the *Speculum*? If so, let me undeceive him. Not only was I perfectly aware of everything which had been published about it, but when I wrote to "N. & Q." I had a copy of MR. BERJEAU's work upon the *Speculum* before me, wherein, at p. lxiv. of his Introduction, he enters fully upon the subject: and yet, despite his learned dissertation, I ventured to declare Albert Dürer as the artist—and by that declaration I mean to abide.

In the concluding paragraph of the third part of my observations on Early Printing and Engraving, I pledged myself to state the grounds upon which I claim the production of the *Biblia*, the *Speculum*, and the *Canticum*, as the work of Albrecht Dürer. That promise I intend to fulfil as soon as my engagements will permit; and MR. BERJEAU will then, I trust, find that his "stubborn fact" (?) will melt into thin air, and share the fate of the "St. Christopher" called "of 1423."

Will MR. BERJEAU refer me to the authority upon which he founds his allegation that "thousands of images of saints were printed before the invention of typography, and distributed for cash at the doors of the convents?" Such details—if true—will go far to settle the question. The sooner, therefore, MR. BERJEAU gives the readers of "N. & Q." the benefit of his researches on the point the better.

HENRY F. HOLT.

6, King's Road, Clapham Park.

THE "ST. CHRISTOPHER" CALLED "OF 1423" (4th S. ii. 265, 313, 330, 375.)—An illiterate person somewhat posed an objector to his orthography by asking "If A s h a don't spell Asia, what does it spell?" MR. HOLT asserts that 1423 does not mean the date on which St. Christopher was engraved, but what it does mean he omits to tell. Before he can satisfactorily destroy the theory of the great authorities on this subject who have differed from him, should he not establish a better one? Again, in proof that the print was not so early, he has affirmed, 1st, that the figures of the date had been tampered with; and 2nd, that it is the work of Albert Dürer. After seeing St. Christopher, he confesses his error on the first point; and with regard to the second, so many good judges have declared against the work being from the hand of Albert Dürer, that I am satisfied a jury of experts would find him wrong again.

CAVENDISH BOYLE.

Althorp.

FIRST PRINT EXECUTED ON STEEL (4th S. ii. 394.)—Iron or steel plates were used by Albert Dürer and other German masters. One by Hans Burgmaier, in good preservation, is to be found in the print room of the British Museum. It is the *Venus* and *Mercury* described by Bartsch in

vol. vii. of his *Peintre-Graveur*, as "gravée à l'eau-forte sur une planche de fer." Dr. Percy declares that the precise nature of the metal could readily be determined by an experienced metallurgist.

The only authority that I can quote on the subject of the revival of iron or steel plates is the late William Say, who, in a note on a small three-quarter length portrait of Queen Caroline, asserts that—"This attempt to engrave on steel was made in 1820." Under this note is another by his son: "The first attempt ever made.—F. R. S." There are seven states of this plate: the words, "7th 1200 impressions," being inscribed on the last by the engraver's own hand, to indicate the durability of the material, and the much greater number of impressions that it was capable of executing.

A perfect set of the works of William Say, engraved from 1795 to 1834, was presented by his son, F. R. Say, to the British Museum in 1852. It should be noticed that Say worked in mezzotint, whilst Charles Warren engraved in line.

GEORGE WILLIAM REID.

Some early prints by Albert Dürer, *circa* 1515, are supposed to have been engraved on steel. But however this may be, Mr. J. T. Smith executed a plate in 1805. No more appear to have been used until 1818, when Mr. C. Warren exhibited an impression from a soft steel plate to the Society of Arts. JOHN PIGGOT, JUN., F.S.A.

GOLDSMITH'S EPITAPH (4th S. ii. 34, 419.)—I regret that I cannot undertake the examination of MR. BATES's able paper on this subject. My knowledge on such matters, like that of most of my contemporaries of Eton and Cambridge, is of the empirical kind, and I can only give my impressions *valeant quantum* or *quantulum*. Nor could I give time to such an investigation; but I by no means mean to assert that MR. BATES is wrong.

LYTTELTON.

Hagley, Stourbridge.

"LA REVUE BIBLIOGRAPHIQUE UNIVERSELLE" (4th S. ii. 413.)—Dans le dernier N° de votre excellent recueil, M. MACRAY exprime le regret que l'*Intermédiaire des Chercheurs* ait cessé de paraître et parle du *Bulletin du Bouquiniste* comme pouvant parfois suppléer à cette lacune. Permettez-moi de signaler à votre correspondant la *Revue bibliographique universelle*, publiée par la Société que j'ai l'honneur de présider, et qui, dans une partie spéciale, donne sous le titre de *Correspondance*, des indications bibliographiques qui rendent déjà et rendront de plus en plus dans l'avenir des services réels aux travailleurs. La *Revue* a déjà publié des indications relatives à l'Eglise officielle d'Irlande, à Bernard Palissy, à la polémique sur l'authenticité des lettres de Marie-Antoinette, à Edmund Burke, à J. Séb. Bach, etc. Nous es-



pérons bien que cette partie de la *Revue* prendra des développements assez considérables pour combler, dans la spécialité du recueil, la fâcheuse lacune occasionnée par la disparition de l'*Intermédiaire*.

Veuillez agréer, Monsieur, l'assurance de ma haute considération.

Le président de la Société Bibliographique,  
G. DE BEAUCOURT.

Je saisis cette occasion d'exprimer, au nom de la *Revue*, à la rédaction de *Notes and Queries*, nos remerciemens pour l'obligeante mention de la p. 428.

[It was an omission on our part not to have added a note to this effect to MR. MACRAY's article. *La Revue bibliographique universelle*, to which we had the pleasure of calling attention (see 4th S. i. 428) is a periodical full of curious literary and bibliographical information.—Ed. "N. & Q."]

DATE OF SIR THOMAS MORE'S BIRTH (4th S. ii. 365, 422).—I am indebted to your correspondents MR. FOSS and A. H. for their corrections of two inaccuracies in my paper on Sir Thomas More. Fortunately, neither of these affects the strength of my case. It is sufficient that Milk Street and the church of St. Giles' Cripplegate are so near as to render it probable that a resident in the one might be married at the other. If, therefore, for "the same parish" I substitute "the same ward," my case remains substantially as strong as before. My mistake arose from not observing that the map in Strype's edition of Stow's *Survey*, which I consulted, was a map of Cripplegate Ward, and not of the parish of St. Giles'.

Before writing to you, I had, of course, consulted Mr. Foss's *Judges of England*, but found nothing there bearing upon the point on which I wanted assistance, viz. the name and arms of Sir Thomas More's mother.

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

CAPTAIN THOMAS ASHE (4th S. ii. 340).—He resided in York under the name of Philip Francis Sidney, from 1820 to 1822 or thereabouts. He was editor of the *Yorkshire Gazette* for little more than a year, and then published a small sheet called the *Yorkshire Observer*, which lived a few weeks, and contained a series of letters from "The Hermit in York." It had for its heading a most sharp-looking lynx. E.

LAVATER died not in 1810, but in 1801 (Jan. 2), in consequence of a gun-shot wound received at the taking of Zurich, by Massena, on Sept. 26, 1799. Lavater was engaged at the time in carrying relief to the wounded. J. MACRAY.

HURST CASTLE (4th S. ii. 372).—I differ with my friend MR. KING on this subject: we speak of

the *race* of Portland; it only applies to the water that *rushes* round the Bill of Portland. Again, the *roost* of Sumburgh: I infer that it refers to the water that *racess* round Sumburgh Head; in neither case does it give a name to the land. So I think the analogy fails when he seeks to make a race out of the word *hurst*: MR. KING's own locality of Lymington borders on that great Norman hunting ground known as the New Forest; and the word *hurst*, in its local application of wood or forest, is preserved in Lyndhurst, Brockenhurst, Ashurst, &c. It is indifferent whether the Hurst ever extended quite down to the shingle or not; it is sufficient for our purpose to speak of Hurst Castle as named from the neighbouring forest, and constructed as an outwork to defend the Solent. A. H.

LES ÉCHELLES (4th S. i. 315, 371, 472, 567, 595).—"La Grotte des Échelles," see Töpfer, *Nouveaux Voyages en Zig-zag*, p. 26. The term "les échelles," applied to the first passes in Savoy, is also used to designate Mont Cenis. (Bell's *Observations on Italy*.) S.

MOTHER OF ANTHONY GREY (4th S. i. 341).—I had an opportunity the other day of consulting a MS. genealogy with reference to the communication of your correspondent E. H. A. in "N. & Q." of April. I enclose the extracts I have made:—

Margaret, daughter of Gerrard Salyain of Croxdale, in the bishopric of Durham, Esq. The match is proved by the will of her husband George Grey, wherein he calls Jerrard Salveyn and Robert Rookey his bretheren-in-law, and makes them supervisors thereof. (See the will among the proofs of this pedigree). Besides Anthony she had six daughters.

Anthony Grey of Littleburne in Brancepath, grandfather of Anthony, ninth earl. First wife, Margaret, daughter of . . . Newport of . . . , in Yorkshire, sister of Sir Thomas Newport, Knight of Rhodes, and relict of Thomas Lindley of . . . in Cleveland, in Yorkshire. She died without issue by Anthony. Second wife, Bridget, daughter of . . . Holland of . . . , in Lancashire, second wife. She is mentioned in her husband's will to have been buried in the chancel of the church of Brancepath aforesaid. Others make the issue to have been by his third wife Margaret, daughter of . . . Band, of Somerby in Lincolnshire—in another pedigree *juxta* Grantham. JOHN EDWARD MCELIN.

Library, Inner Temple.

ENGLISH RECORDS IN THE PATENT ROLLS (4th S. ii. 344).—I have read every patent roll extant (excepting some of Edward II.) down to 14. 9, and I have met with no entries in English before 1397. There are, however, entries in *Saxon*, copies of grants of Saxon kings and nobles, confirmed by later monarchs; and there is now and then a

name in English, as "Walter atte More," "John atte Milu," "Thomas with the Gold," "Philip Alaynservant-frank" (*i. e.* Philip, servant of Alan Frank), "John Shapacape," &c.; but these are all. Beside this, there is no patent roll in the Record Office for the 43rd year of Henry III. If Mr. Smyth meant *letters* patent, not rolls, his statement may perhaps be true; but the English of 1397 and earlier (*e. g.* Wycliffe's Bible) is so perfectly intelligible, and the spelling so much more exact and consistent than that of a century later, that until I see it, I beg leave to doubt the incomprehensibility of the language in the reign of Henry III. HERMENTRUDE.

SCOTTISH LOCAL HISTORIES (4th S. i. 30).—Cordiner's *Antiquities of Aberdeenshire*, 1794; Cordiner's *Antiquities of Banffshire*, 1789; Wilson's *Historical Account and Delineation of Aberdeen*, Aberdeen, 1822; Bruce's (James) *Lives of Eminent Men of Aberdeen*, Aberdeen, 1841; *Collection for a History of Shires of Aberdeen and Banff*, Spalding Club, Aberdeen, 1843; *Extracts from the Court Register of the Burgh of Aberdeen*, ib. 1848; Gordon's *Description of Aberdeen*, with a *Selection of the Charters of the Burgh*, ib. 1848. For histories of families, &c., Anderson's *Scottish Nation*. C. S. K.

ÆSCHINES ON DEMOSTHENES (4th S. ii. 249).—The epithet which FITZTHOPKINS cannot find in the reports of the well-known story, as delivered by Cicero, Quinctilian, the elder Pliny, Philostratus, and Plutarch, I have within the last few days met with in the *Epistles* of the younger Pliny. In a letter to his nephew (lib. ii. ep. 3) whom he urges to seize an opportunity of seeing and hearing the orator Isæus, and not to be satisfied with merely reading the orations of eloquent orators, he thus quotes and applies the story in question:—

"Nam licet aciora sint quæ legas, altius tamen in animo sedent quæ pronuntiatio, vultus, habitus, gestus etiam dicentis adigit: nisi vero falsum putamus illud Æschinis, qui cum legisset Rhodii orationem Demosthenis admirantibus cunctis adiecisse 'feritur, τί δέ, εἰ αὐτοῦ τοῦ θηρίου ἡκούσας;'"

W. D. MACRAY.

THE "MYROURE OF OUR LADY" (4th S. ii. 228).—The Cambridge University Library contains a copy of this work, which commences thus: "Here begynneth the prologue of thys present boke folowynge which is called oure Laydyes myroure." The signature at the foot of the page is "A. ii." so that the leaf containing the title is wanting. In every other respect this copy is perfect, and in excellent condition, with a spacious margin. Maitland (*Early printed Books in the Lambeth Library*, p. 191), points out a mistake in Herbert's description of the third part (which has been copied by Dibdin), and says that his

(Herbert's) copy must have wanted a whole sheet. E. V.

DEADLY (4th S. ii. 294).—I have frequently heard this word used in South Northamptonshire as a superlative. I remember, now many years ago, in the village of Desborough, inquiring as to the health of a person I met, and the answer was "Thank you, I am not deadly well." In the same neighbourhood, "upright" is used to express independent means. I have asked "What trade is Mr. —?" and have been answered, "He is no trade, he lives upright." ELLCEE.  
Craven.

JINGO-RING (4th S. ii. 324).—E. M.'s version of the last line cited I think I have seen or heard, in what appears to me a better form:—

"Here we go by jingo-ring,  
And round about Mary matins sing."

The rhyme and the sense are here both supplied. J. A. G.

Carisbrooke.

SHOE-THROWING AT WEDDINGS (4th S. ii. 343.) I should be very sorry to see this old custom abolished. As to the "storm of shoes," that I hold to be a heresy: one shoe is the right thing, and the older it be the better. At a bridal at which I once assisted in Leicestershire, where the subsequent festivities lasted nearly a week, the lucky missile was an old hobnailed boot, cast away by some tramp, and found in the road by one of the bride's brothers. It was said that the young lady who could retrieve it would be married next, and the brother threw it clear over the carriage into a large clump of rhododendrons on the lawn, and into this the bridesmaids plunged, in all their bridal gear, and then one emerged, holding the trophy in triumph above her head. The boot was afterwards suspended by a white satin ribbon from a beam in the hall. With regard to the handfuls of rice, it appears to me to be the revival of a very ancient custom in Spain, and probably in other countries:—

"Then comes the bride Ximena; the King he holds her hand;

And the Queen; and all in fur and pall, the nobles of the land.

All down the street the ears of wheat are round Ximena flying.

But the King lifts off her bosom sweet whatever there is lying."

"The Cid's Wedding," (Lockhart's *Ancient Spanish Ballads*.)

W. J. BERNHARD SMITH.

Temple.

ST. WOOLLOS (4th S. ii. 298, 378).—The tower of St. Woolos, Newport, stands at the west end of St. Mary's Chapel, and is said to date from Henry III.'s reign, but its appearance is of a later date. St. Mary's Chapel is, I believe, of Early English character, certainly much older than the



tower. I think the vestibule at Boxley is about the same date; but it is some time since I was there. I am obliged to MR. SHARPE for his interesting remarks on this subject.

THOMAS E. WINNINGTON.

SONGS (4th S. ii. 325, 380.)—It is as well to be accurate when you are at it. Sir Walter Scott's lines are—

"Their flag was furl'd and mute their drum,"—  
in grammatical accordance with what follows:

"Guests that come  
In guise of hospitality."

RUSTICUS.

Temple.

MR. FITZSTRATHERN (4th S. ii. 392.)—More than thirty years ago there was a clerk in the office of the Auditor of the Court of Session at Edinburgh who then bore the name of *William Strange Petrie*, and subsequently assumed that of *Fitzstrathern*. This, according to my recollection, was done after he had left the Auditor's Office, when he took to the employment of a genealogist or tracer of pedigrees. I presume he is now dead; at any rate he has long disappeared from Edinburgh. G.

Edinburgh.

About thirty-four years ago I knew a gentleman called, indifferently, William Fitzclarence or William Fitzstrathern. He lived in the village of Newhaven, near Edinburgh, and was supposed to be an illegitimate son of William IV. I have some dim and indistinct recollection of having heard of a Lady Hamilton in connection with him; but as I was very young at the time, I would not dogmatise on the subject. Perhaps this may furnish a clue to the inquiry of your correspondent. H. F.

FURROW (4th S. ii. 344.)—G.'s difficulty seems to originate with himself. In the line he quotes, Gray does not "substitute furrow for plough." A groove carried across a solid surface may surely be said to break it. If Gray had spoken of breaking a *clod*, he would indeed have used furrow and plough as synonymous. But we are first to regard the glebe—the unbroken field—in its entirety, and then figure to ourselves the breach which a furrow makes in its surface. J. DIXON.

I do not quite see this in G.'s light. Is not the glebe the green field which is broken by the furrows made in it? True, it is the plough which makes the furrows; but it is the furrows which break up the green glebe. P. P.

CONFEDERATE FLAG (4th S. ii. 344.)—The flag originally adopted by the Confederate States of America was, "Argent, three barbuets gules, on a canton azure a palm-tree of the first"; representing seven stripes for the states which first seceded, being (I speak from memory) South Caro-

lina, North Carolina, Georgia, Florida, Alabama, Louisiana, and Mississippi. The palm-tree is the device of South Carolina. I saw a flag thus differently displayed as a trophy at a war meeting in Union Square, New York. Subsequently the Southerners adopted, "Argent, a bar gules, on a canton azure seven stars, one in centre and six in circle of the first." The canton was sometimes charged only with one star; reference to this latter flag is made in the chorus to a popular song amongst the Confederate soldiers:—

"Hurrah! hurrah! for Southern rights, hurrah!

Hurrah for the bonny blue flag that bears the single star!"

I should mention that the *star* was invariably represented as a *mullet*, as it is in the arms of the United States. J. E. CUSSANS.

As far as I now recollect, the flag hoisted by the Confederates in the Southern States of North America consisted of three broad horizontal stripes, two red with a white one between them; and in the upper corner next the staff a square blue quarter, bearing one large white star of five or six points. If I am mistaken I hope I may be corrected. In principle this design much resembles the Federal flag, only more simple. Heraldically speaking (and most flags are coats of arms, or closely allied to them) it would be described thus:—Gules, a fess argent: on a canton (or quarter) azure, a star of five (or six) points, of the second. More correctly speaking, the blue descends to the lower red stripe, making it two-thirds rather than a quarter. When the Federals emblazon their flag on a shield it is commonly done quite wrong: that is to say, if they wish to give the world a true idea of their flag as it flies. Instead of barry of 13, gules and argent, to match the flag, it is usually pale of 13; and instead of a canton or quarter azure, charged with its stars, it is represented as a chief. This is contrary to analogy. P. HUTCHINSON.

PEERS' CHRISTIAN NAMES (4th S. ii. 252, 335.) Peers who assume an additional surname on inheriting rank or property occasionally get permission under the sign manual to use such name before their title of honour—as Scott Portland, Vane Londonderry, Noel Byron, or Vassall Holland. Lord Bayning, to whom MR. WALFORD refers, did this in an unusual mode. His Christian name was *Henry*, not William; but, being great-grandson of Lord William Powlett, he got permission to use not only Powlett but William as *surnames*, in lieu of his patronymic Townshend. Lord Rivers, who was a Beckford, and nephew of the famous alderman, assumed the names of Pitt Rivers in a similar manner.

As regards the query of W. M. M., I see by the "Collection of Lords Protests," that on the Restoration in 1660 sixteen peers out of twenty-six,

beginning with "Edw. Hyde C." and ending with "P. Wharton," used their Christian names or initials when signing a protest. Year by year the number so signing diminishes, until, in 1714, "T. Wharton" alone adheres to the unfashionable practice, which he probably gave up on being raised to a marquise in the following year.

But did not Lord Brougham delight in prefixing H. to his title? S. P. V.

**TUBB FAMILY** (4th S. ii. 253, 357).—In Moule's *Heraldry of Fish* (London, 1842, p. 104), it is stated:—

"In Cornwall the gurnard is known as the tub-fish." The arms of the Tubb family "are painted in one of the chambers of Court, a mansion at Lanreath, near Fowey, formerly the seat of the family of Grylls: they are also displayed amongst the benefactors of St. Neot's church, celebrated for the profusion and beauty of its stained glass."

Subjoined, Moule gives a representation of the arms. J. MANUEL.  
Newcastle-on-Tyne.

**TRANSLATORS OF A COUPLET OF TIBULLUS** (3rd S. xii. 266).—H. P. D. states that, in a note to Spence's *Anecdotes* (p. 439, ed. 1820), several translations are given of a famous couplet by Tibullus on Sulpicia's grace, and asks if the names of J. R., G. R., B., and S. D. are known. I would suggest that the last three initials stand for Glover, Ridley, Blacklock, and Stephen Duck, respectively. P. W. TREPOLLEN.

**DEFOE** (4th S. ii. 177, 232).—The well-known lines by Defoe are clearly, I think, a metrical version of an expression almost proverbial at that time. In Burton's *Anatomy of Melancholy* (vol. ii. p. 489, ed. 1837), I find the same sentiment:—

"For where God hath a temple, the divel will have a chappel."

P. W. TREPOLLEN.

**BELL-RINGING, ETC.** (4th S. ii. 326).—MR. MACCABE, in his highly interesting article on this subject, alludes thus to the curfew-bell:—"And last of all, there is here, what has so long been abolished in England—the curfew-bell." I would ask, is it abolished? I have no doubt but that its observance is rare, but knowing one instance of its being still practised, I am inclined to think that more may be adduced by others.\* The place I allude to is Newport, Isle of Wight; there St. Thomas's (a Becket) church regularly rings it out at eight o'clock, continuing about a quarter of an hour. And while mentioning this as a peculiarity, I will likewise refer to another, which has to do with sight not sound: at full moon, I think two days before and after, the street gas is never lighted; no exception is made for Luna's non-ap-

pearance in inauspicious weather; she is, I suppose, considered to be present, in a gas-light view of the question. J. A. G.

It may interest your learned correspondent who writes from Place St.-Sauveur, Dinan, France, to know that the bells of his "native parish," St. Audöen's, Dublin (not St. Audéon's), are still heard every Sunday morning inviting the congregation to divine service. One of the old peal of the parish bells was accidentally cracked many years ago, sadly affecting their general effect, and marring their harmony and power. A subscription, however, was set on foot by the present prebendary of the parish to replace the injured bell, and in a short time a magnificent sweetly-sounding substitute was swinging in the old grey belfry of St. Audöen's. I may add, that his Grace the present Archbishop of Dublin, Lord Kimberley, the Marquis of Kildare, and the Archdeacon of Dublin, were among the subscribers.

ALEXANDER LEEPER, D.D.

Prebendary of St. Audöen's, Dublin.

**"ONE IS ONE"** (4th S. ii. 324).—About fifteen years ago I heard this song sung by a very old labourer and his wife at a harvest-home supper at Wilsford, near Amesbury, Wilts. I tried in vain to obtain the whole, but well remember the "refrain" to have run thus:—

"Let, let your lilywhite boys  
Be clothed all in green, O;  
One is one, and all alone,  
And evermore shall be so."

W. J. BERNHARD SMITH.

Temple.

**ALLEGORIES AND PARABLES** (4th S. ii. 391).—I think we are tolerably rich, at least, in allegorical writing. If Mr. BOWER will look through Johnson's *Rambler*, for instance, he will find many able and ingenious allegories: particularly "Obidah, or the Journey of a Day," and "The Voyage of Life." In our other essayists—*The Adventurer*, *Guardian*, &c.—other allegories may be found. One of the best books of parables is that by F. Bonaventure Girardeau, which contains thirty-eight ingenious parables; conveying lessons so important, and given in a manner so attractive, that it cannot be too strongly recommended, particularly to young persons. F. C. H.

I think A. L. O. E. has published an allegorical work, but I cannot give the title. As Mr. BOWER descends, in point of size, to so small a composition as the "Vision of Mirza," he may wish to add Mrs. Charles' "Contracting Chamber" and "Expanding Palace," from *Winifred Bertram*. I gather from his list that he is already acquainted with "The King's Messengers," by the late Rev. W. Adams. HERMENTRUDE.

**COMMATICE** (2nd S. iii. 188; 4th S. ii. 392).—Though I have never met with the passage in-

\* See the General Index to our First Series for a list of places where the curfew-bell is still tolled.—Ed.]



quired for in the works of St. Jerom, I have no doubt about the meaning of the word *commaticæ*. It means, by detached fragments, without considering the context: "sed consideret priora, media, et sequentia." He has merely Latinised the Greek word *Κομματικῶς*, which means, by short bits, or detached pieces; probably from not finding a Latin word sufficiently expressive of what he wished to inculcate. F. C. H.

SUBJECT OF A PICTURE (4th S. ii. 394).—This may represent St. Benedict in his cave at Sublacum, or Subiaco, where a monk of a neighbouring monastery, whose name was Romanus, used to bring him provisions, and let them down to the saint in his cave by a cord. But I cannot satisfactorily account for the other two figures in the picture. F. C. H.

NOBLE OF EDWARD III. (4th S. ii. 403).—Edward I. was not "Lord of Aquitaine in right of his wife Eleanor," who was a Spanish princess. Henry II. acquired it with his wife, also named Eleanor. HERMENTRUDE.

NEWS OF NAPOLEON'S ESCAPE FROM ELBA (3rd S. ii. 129, 155, 180, 196, 215).—Is not your correspondent L. mistaken (p. 215) in replying to Q. Q.'s query (p. 180), when he says of Count Pozzo di Borgo's words—"Je ne manquai de présager les suites dans toute leur étendue. L'empereur en fut également convaincu dès le premier instant"—that "these words imply that, at the first instant, the emperor was *not* conscious of the gravity of the event"? I venture to think they imply quite the reverse; and Alexander was too sagacious to think it, even for a moment, "cosa da ridere." As regards the conversation of the Duke of Wellington in Rogers's *Recollections*, and the Czar's "burst of laughter," I am much inclined to think with M. H. D'AVENY, that it does not claim implicit confidence—poets have their licenses. Your correspondent L. himself (p. 129) gives an extract of the Duke of Wellington to Lord Castlereagh; in which, speaking of the potentates at the Congress, he says: "*I found among all one pervading sentiment of a determination to unite their efforts,*" &c. Lord Clancarty's letter expresses the same sentiment: "It was not difficult to perceive that fear was predominant in all the imperial and royal personages there assembled."

In fact, at that critical moment, and long before the news of Napoleon's escape "did fright the Congress from its propriety," the Holy Alliance was, as was said of another treaty, "boiteuse et mal assise," and in anything but a laughing mood, notwithstanding old Field-marshal Prince de Ligne's facetious saying: "Le Congrès ne marche pas, mais il danse."

I have it from a venerable diplomatist (a long time resident in Paris), who attended the Con-

gress in Vienna as *attaché* in March, 1814, that there was so little *entente cordiale* (the word had not yet been invented) between the great Powers, that they were about separating; and that the Grand Duke Constantine had already reached Warsaw, announcing war between them, when Napoleon's escape fell like a thunderbolt in the midst of them, and brought them to their senses again.

(P. 155) Prince Talleyrand, who was not an early riser, was probably not ill, though in bed, and his niece reading to him: at all events, he was not a man to remain in bed "under existing circumstances." P. A. L.

Lines written on a pane of glass (3rd S. ii. 164).—These loving lines remind me of the lovely ones on the loveable Mademoiselle Rachel's (the celebrated French tragedian) seal:—

"J'aime qu'on m'aime  
Comme j'aime quand j'aime."

P. A. L.

PAYMASTER IN THE PENINSULAR WAR (4th S. ii. 324).—

"The Pyliades had landed General Oswald and the money at nine o'clock at night."—*Larper's Journal*, September 13, 1812.

From the context it appears that, on that occasion, the money was entrusted to the captain of the Pyliades. J. WILKINS, B.C.L.

FIRST BOOK PRINTED IN NEWCASTLE (4th S. ii. 294).—Dr. Cotton, in the second series of his *Typographical Gazetteer*, states as follows:—

"The British Museum contains a copy of a rare and curious pamphlet, entitled *The Lamentation of Mr. Page's Wife, of Plymouth* (who was hanged at Barnstaple for his murder), printed at Newcastle in 1590." (Davidson.)

J. MACRAY.

Oxford.

BARBARA FITZROY (4th S. ii. 261).—I believe it is not generally known that Barbara Fitzroy, daughter of Charles II., bore, before becoming a nun, a natural son to James Earl of Arran, afterwards fourth Duke of Hamilton. This was Charles Hamilton, Esq., who died at Paris Aug. 13, 1754, aged sixty-four; having married, 1737, Antoinette Courtenai of Archambaud, by whom an only child Charles, born July 16, 1738, died at Holyrood House April 9, 1800; having married Johanna, widow of Walter Young, captain R.N., by whom an only child Charles, born Dec. 20, 1783, died unmarried in the East Indies Nov. 16, 1801.

CHARLES F. S. WARREN, B.A.

Over, St. Ives, Hunts.

MR. EDWARD WESTON (4th S. i. 124).—I can now answer my own question. Mr. Weston was "a very able good man, who had been under-secretary to Lords Townshend and Harrington when secretaries of state." ("C. Jenkinson to G. Grenville," *Grenville Correspondence*, vol. i. p. 360.)

These noblemen held office in 1727 and 1730, when Francis was not born. The Junian knowledge of Mr. Weston's official conduct at that time is in accordance with his assertion that he "remembered the Walpolean battles." This has been disbelieved (not because it is in itself improbable or impossible, indeed it coincides with his own account of his age and experience), but simply because it annihilates the claims of Francis, who was in Ireland until some years after the death of Sir Robert Walpole.

It so happens that the same letter which refers to the Walpolean battles contains an allusion equally tending to disprove Francis to be Junius ("Miscellaneous Letters," lvii.): "I look upon it as no better than those flourishes of the back-sword with which the great masters of my time in the amphitheatre entertained the spectators." I argue that these words imply previous attendance and personal knowledge of such sports. The Archbishop of Canterbury would not draw an allusion from the ways of the prize-ring, although the editor of *Bell's Life* might.

The great masters exhibited their performance at Broughton's Amphitheatre near Oxford Road, which was shut up in 1749 through the influence of the Duke of Cumberland, in consequence of Broughton having sold his fight with Slack, for which his royal highness found the money. Francis was then in Ireland. All amphitheatres were closed in 1753 in consequence of the passing of the Licensing Act. By that time Francis was only thirteen years old, and a schoolboy. Was it likely that he was so regular an attendant at that age at such places as to derive a simile therefrom sixteen years afterwards.

J. WILKINS, B.C.L.

PRIMROSE: ASH-TREE (4th S. ii. 372).—The parishes of Bibury and Sherborne, on the Cotswold Hills, are entirely without wild primroses: indeed, I have never found them truly wild on the Oolite, though where planted, as in the pleasure grounds of Bibury House, they thrive, but do not spread. From Sherborne, I believe I should have to go at least eight miles to find wild primroses. Its place is taken by the cowslip.

2, St. James's Place.

E. L. DUTTON.

I believe that, if your correspondent would take the trouble to examine, he would find several parishes in Lincolnshire where the primrose does not grow wild, and has never been known to. On Lincoln heath, and the low land lying to the west of it (the valley of the Witham and the Brant), I believe it is very rare. I am very well acquainted especially with the parish of Leadenham, and I never heard of a primrose being found wild anywhere in that neighbourhood, except one which was of a purple colour, and most likely escaped from some garden. The variety known

as the cowslip is very abundant; but I suppose your correspondent does not include that in the word *primrose*.  
C. R. N.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Recollections of Oxford.* By G. V. Cox, M.A., New College, late Esquire Bedel and Coroner in the University of Oxford. (Macmillan.)

The writer of these *Recollections* was unanimously elected in 1806 Esquire Bedel in Law, and continued to hold that office for the long period of sixty years. Great and important changes have occurred at Oxford during that time, and, without any pretence to a history of such changes, the work before us contains much curious illustration of them. This fact, and the writer's numerous reminiscences of distinguished Oxonians, old world University customs, and gossiping notices of matters of local interest, interspersed as they are with the squibs and *jeux d'esprit* which were from time to time called forth by the incidents which he relates, give a present value to Mr. Cox's volume as furnishing a few hours' pleasant reading to Oxford men; while it will be found not without value to future historians of the University.

*Studies of Early French Poetry.* By Walter Besant, M.A., Trinity College, Cambridge. (Macmillan.)

The appearance of the work before us, says much for the greater attention now paid in the places of learning to the study of modern languages. Mr. Besant recognises the fact that, notwithstanding French is professedly taught at every respectable school in England, the ignorance which prevails on the subject of French literature and literary history is great indeed. As a help to the removal of this state of things, he has prepared this useful and interesting little introduction to early French poetry, to show by what means, and through what various standards of taste, the language of poetry came down to Boileau; and he does this by reviewing the principal writers of French poetry, from Froissart—the first that can be considered as having written in modern French—down to Clément Marot, "who is the last of the old poets in thought, and the first of the new in language." The book will be found as interesting as it is instructive.

*Familiar Quotations: being an Attempt to trace to their Sources Passages and Phrases in Common Use.* By John Bartlett. Fifth Edition. (Boston, Little, Brown, & Co.)

This collection of Popular Quotations, which, it will be seen, has reached a fifth edition, appears to have been prepared with care and judgment; and a capital Index furnishes easy reference to the authors from which the Quotations are respectively derived.

*Chandos Library. The Percy Anecdotes. Collected and edited by Reuben and Sholto Percy. Verbatim Reprint of original Edition.* (Warne.)

This second volume completes Messrs. Warne's neat and compact reprint of what is certainly one of the best selected collections of Anecdotes ever published. The Indexes to the volumes give increased value to the present edition.

DE LA RUE'S INDELIBLE RED LETTER DIARIES FOR 1869.—These useful, and we may add, now to many, from long use, indispensable, *Year Books*, have just been issued for 1869, in every variety of size, shape, and binding—all agreeing, however, in the two points of elegance and accuracy. They contain an original engraving of the Nebula in the Sword-hilt of Orion, accompanied by a description, and the usual variety of useful information.



MR. W. CAREW HAZLITT announces, in addition to several new volumes of *The Roxburgh Library*, a new edition of Brand's *Popular Antiquities*, in 3 vols. 8vo, handsomely printed by Whittingham; and in one volume, uniform with that work, a collection of *English Proverbs and Proverbial Phrases*.

MESSRS. MACMILLAN & Co., in addition to "The Statesman's Year Book for 1869," by Frederick Martin, which will be issued very shortly, have in preparation a new edition of "Tom Brown's School Days," with illustrations by Arthur Hughes and S. P. Hall; a new work by Sir Samuel W. Baker, entitled "Cast Up by the Sea, or the Adventures of Ned Grey," with illustrations; "Realmah," by the author of "Friends in Council," 2 vols.; "The Chaplet of Pearls," by the author of "The Heir of Redclyffe," 2 vols.; and "Kidicula Rediviva," being Old Nursery Rhymes, with coloured illustrations by J. E. Rogers.

MESSRS. SMITH & ELDER will publish in the course of this month the illustrated edition of "Leaves from the Journal of Our Life in the Highlands," comprising illustrations from the private collection of Her Majesty. The same house are preparing to publish a new poem by Mr. Robert Browning, in four monthly volumes; "Passages from the American Note-Books of Nathaniel Hawthorne," in 2 vols.; and the "Sure Resting-Place," being selected sayings of Our Lord Jesus Christ, arranged as a Manual of Faith and Practice, by the compiler of the "Divine Teacher."

MESSRS. HURST & BLACKETT are preparing for publication "A Book of Studies," by W. Hepworth Dixon; "The Life of Lucrezia Borgia," including many rare and unpublished documents, by W. Gilbert, 2 vols. with portrait; "The Sunny South," an Autumn in Spain and Majorca, by Capt. J. W. Clayton, with illustrations; "Chaucer's England," by Matthew Browne, with illustrations; "Peasant Life in Sweden," by L. Lloyd, with illustrations; "Nature's Nobleman," a novel by the author of "Rachel's Secret," 3 vols.; and "The Crown of a Life," a novel by the author of "Agnes Tremore," &c. 3 vols.

BOOTH'S REPRINT OF THE SHAKESPEARE OF 1623.—MESSRS. ROUTLEDGE have purchased the remaining copies of this admirable substitute for the "First Folio," which will in future be published by them, and at a greatly reduced price.

MESSRS. FREDERICK WARNE & Co. announce the following New Books for the forthcoming season:—"The Nobility of Life, its Graces and Virtues," a splendidly illustrated volume; "Falconhurst, or Birthday Tales" (Rev. H. C. Adams); "A Microscope Book for Everybody" (Cooke); "One Year, or the Three Homes" (J. M. Peard); "Ralph Luttrell" (H. St. John Corbet); "Sea Fights and Land Battles, from Alfred to Victoria"; "St. George's Key," a book for boys (W. E. Coghlan); "Aunt Louisa's Birthday Gift Book"; "Two Years of School Life," by Madame De Pressensé; "On the Edge of the Storm," by the Author of "Mademoiselle Mori"; and a New Series of Aunt Louisa's Toy Books, entitled—"Alphabet of Fruits," "Frisky the Squirrel," "Country Pets," "Pussy's London Life," and "Hector the Dog."

#### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

THE IMPERIAL DICTIONARY OF UNIVERSAL BIOGRAPHY. 3 Vols.

Wanted by Rev. John Pickford, M.A., Bolton-Percy, near Tadcaster, Yorkshire.

#### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

HORACE P. BIDDLE (Indiana). We cannot find any English translation of D'Alembert's Elements of Music.  
Replies to other Correspondents in our next.

"NOTES & QUERIES" is registered for transmission abroad.

TO BOOKBUYERS, LIBRARIANS, ETC.—Send for JAMES RIMELL'S CATALOGUE OF SECOND-HAND BOOKS on the Fine Arts, Topography, &c.; chiefly illustrated, including many large and valuable Works. Gratis and post free. 409, Oxford Street, London, W.

#### TINSLEY BROTHERS' NEW BOOKS, At all Libraries.

This day is published, No. XVI. (for NOVEMBER) of

#### TINSLEY'S MAGAZINE: An Illustrated Monthly.

Price One Shilling.

CONDUCTED BY EDMUND YATES.

NOTICE—A NEW WORK OF TRAVELS by CAPTAIN BURTON.  
**EXPLORATIONS of the HIGHLANDS of the BRAZIL;** with a full Description of the Gold and Diamond Mines. Also, an Account of Canoeing down 1500 Miles of the Great River São Francisco, from Sabará to the sea. By CAPTAIN RICHARD F. BURTON, F.R.G.S., &c. &c.

A NEW WORK by "THE JOURNEYMAN ENGINEER."  
**THE GREAT UNWASHED.** In 1 vol., uniform with "Some Habits and Customs of the Working Classes."

**ESSAYS IN DEFENCE OF WOMEN.** In 1 vol., handsomely bound in bevelled boards.

#### TINSLEY BROTHERS' NEW NOVELS.

At all Libraries.

**ANNE HEREFORD.** By Mrs. Henry Wood, Author of "East Lynne," &c. 3 vols.

Ready this day.

A NEW AND REVISED EDITION OF "CLARISSA."  
**CLARISSA:** a Novel by Samuel Richardson. Edited by E. S. DALLAS, Author of "The Gay Science," 3 vols. "Not read 'Clarissa'! If you have once thoroughly entered on 'Clarissa,' and are infected by it, you can't leave it."  
*Wacassay to Thackeray.*

NOTICE—A NEW NOVEL BY THE AUTHOR OF "A LOST NAME," &c.

**HAUNTED LIVES.** By J. S. Le Fanu, Author of "Uncle Silas," "A Lost Name," &c. 3 vols. [This day.

**THE SEABOARD PARISH.** By George MACDONALD, LL.D., Author of "Robert Falconer," "Alec Forbes of Howglen," &c. 3 vols.

**NELLIE'S MEMORIES:** a Domestic Story. By ROSA NOUCHETTE CAREY. 3 vols.

**THE OCCUPATIONS of a RETIRED LIFE.** By EDWARD GARRETT. 3 vols.

"The author is worthy of a criticism which few critics have the good luck to be able to pronounce more than once or twice in a lifetime."  
*Athenæum.*

TINSLEY BROTHERS, 15, Catherine Street, Strand.

Imperial 16mo, cloth, red edges, 5s. 6d.

**DR. OGILVIE'S ENGLISH DICTIONARY**, for Schools and Families, and for General Reference. Contains Bible and Shakespearean Words not now used, Lists of Abbreviations and Prefixes, Abbreviations, and Latin, French, and Italian Phrases.

"The etymological part of the work is well done, the pronunciation is clearly and correctly indicated, and the explanations, though necessarily brief, are clear and precise."—*Atkinson*.

By the same Author.

**THE STUDENT'S ENGLISH DICTIONARY**;

Etymological, Pronouncing, and Explanatory. About 300 Engravings on Wood. Imperial 16mo, cloth, red edges, 10s. 6d.; half-morocco, 13s.

"This is the best etymological dictionary we have yet seen at all within moderate compass."—*Spectator*.

BLACKIE & SON, 44, Paternoster Row.

**ENGRAVING ON WOOD**.—Every description of

Pictorial Work for Publishers, Printers, and Advertisers supplied at moderate charges by V. SHEPHERD, Artist and Engraver on Wood, 2, Garrick Street, Covent Garden (N. W.C.)—Estimates, Specimen-Book, and Scale of Prices sent free by post.

PRIVATELY-PRINTED CLUB BOOKS.

**AN EXTRAORDINARY COLLECTION** of the **ABBOTSFORD, BANNATYNE, MATLAND, and SPALDING CLUB PUBLICATIONS** are now ON SALE at the "Well-known Antiquarian and Historical Book-Shop" of THOMAS GEO. STEVENSON, 22, Frederick Street, Edinburgh.

NOTE.—As these various Literary Societies have been recently dissolved, Collectors and Public Libraries should embrace the opportunity afforded to make up and complete their Sets of such Valuable and Interesting Works, many of which have become very scarce, some of them exceedingly rare.

**AMERICAN BOOKS**.—SAMPSON LOW & Co.'s MONTHLY BULLETIN of AMERICAN PUBLICATIONS and LITERARY INTELLIGENCE sent post free for one year on receipt of 12 postage stamps.

London: SAMPSON LOW, SON, & MARSTON, 188, Fleet Street.

**PARTRIDGE AND COOPER,**  
MANUFACTURING STATIONERS,

192, Fleet Street (Corner of Chancery Lane).

CARRIAGE PAID TO THE COUNTRY ON ORDERS EXCEEDING 20s.

NOTE PAPER, Cream or Blue, 3s., 4s., 5s., and 6s. per ream.

ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per 1,000.

THE TEMPLE ENVELOPE, with High Inner Flap, 1s. per 100.

STRAW PAPER—Improved quality, 2s. 6d. per ream.

FOOLSCAP, Hand-made Outsides, 8s. 6d. per ream.

BLACK BORDERED NOTE, 4s. and 6s. 6d. per ream.

BLACK BORDERED ENVELOPES, 1s. per 100—Super thick quality.

TINTED LINED NOTE, for Home or Foreign Correspondence (five colours), 5 quires for 1s. 6d.

COLOURED STAMPING (Relief) reduced to 4s. 6d. per ream, or 8s. 6d. per 1,000. Polished Steel Crest Dies engraved from 5s.

Monograms, two letters, from 3s.; three letters, from 7s. Business or Address Dies, from 3s.

SERMON PAPER, plain, 4s. per ream; Ruled ditto, 4s. 6d.

SCHOOL STATIONERY supplied on the most liberal terms.

Illustrated Price List of Inkstands, Despatch Boxes, Stationery Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free. (ESTABLISHED 1841.)

**TEETH**.—MR. WARD, S.M.D., 188, Oxford

Street, respectfully intimates that over twenty years' practical experience enables him to insert FALSE TEETH without the least pain, on the most improved and scientific principles, whereby a correct articulation, perfect mastication, and a firm attachment to the mouth are insured, defying detection, without the use of injurious and unsightly wires. False teeth on vulcanite from 5s., complete set from 32s.; on platinum silver 7s. 6d.; complete set 17s.; on platinum 10s.; complete set 21s.; on gold from 15s., complete set from 121s.; filling 5s. Old sets refitted or bought.—N.B. Practical dentist to the profession many years. Testimonials are undeniable. Consultation free.

**MR. HOWARD**, Surgeon-Dentist, 52, Fleet Street, has introduced an entirely new description of ARTIFICIAL TEETH, fixed without springs, wires, or ligatures; they so perfectly resemble the natural teeth as not to be distinguished from the originals by the closest observer; they will never change colour or decay, and will be found superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication. Decayed teeth stopped and rendered sound and useful in mastication.—52, Fleet Street.

## GENEALOGY AND FAMILY HISTORY.

Authentic Pedigrees deduced from the Public Records and Private Sources. Information given respecting Armorial Bearings, Estates, Advertisements, Manors, &c. Translations of Ancient Deeds and Records, Researches made in the British Museum.

Address to M. DOLMAN, ESQ., 23, Old Square, Lincoln's Inn, W.C.

## THE PERFECT SUBSTITUTE FOR SILVER.

The real NICKEL SILVER, introduced more than 30 years ago by WILLIAM S. BURTON, when plated by the patent process of Messrs. Elkington and Co., is beyond all comparison the very best article next to sterling silver that can be employed as such, either used fully or ornamentally, as by no possible test can it be distinguished from real silver.

A small useful set, guaranteed of first quality for finish and durability, as follows:—

	Fiddle or Old Silver Pattern.	Bead Pattern.	Thread Pattern.	King's or Shell and Thread.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
12 Table Forks.....	1 10	2 1	2 2	2 5
12 Table Spoons.....	1 10	2 1	2 2	2 5
12 Dessert Forks.....	1 2	1 7	1 10	1 11
12 Dessert Spoons.....	1 2	1 7	1 10	1 11
12 Tea Spoons.....	14	19	1 1	1 2
6 Egg Spoons, gilt bowls	9	12	12	13 6
2 Sauce Ladles.....	6	8	8	8
1 Gravy Spoon.....	6	8	8	9 6
2 Salt Spoons, gilt bowls	3	4	4	4 6
1 Mustard Spoon, gt. bowl	1 6	2	2	2 3
1 Pair of Sugar Tongs.....	2 6	3 6	3 6	4
1 Pair of Fish Carvers.....	19 6	1 3	1 3	1 3
1 Butter Knife.....	3	4	4	4 3
1 Soup Ladle.....	10	12	14	15
1 Sugar Sifter.....	3	4	4	4 6
Total.....	9 1 6	11 16 0	12 8 6	13 2 6

Any article to be had singly at the same prices.

An oak chest to contain the above, and a relative number of knives, &c., 22 15s.

A second quality of Fiddle Pattern:—

Table Spoons and Forks.....	21 2	per doz.
Dessert ".....	16	"
Tea Spoons ".....	10	"

Ten and Coffee Sets, Dish Covers and Corner Dishes, Cret and Liqueur Frames, &c., at proportionate prices.

All kinds of re-plating done by the patent process.

**WILLIAM S. BURTON**, General Furnishing

Ironmonger, by appointment, to H.R.H. the Prince of Wales, sends a CATALOGUE gratis and post paid. It contains upwards of 700 Illustrations of his unrivalled Stock of Sterling Silver and Electro Plate.

Nickel Silver and Britannia Metal Goods, Dish-covers, Hot-water Dishes, Stoves and Fenders, Marble Chimney-pieces, Kitchen Ranges, Lamps, Gasaliers, Tea Trays,

Urns and Kettles, Table Cutlery, Clocks and Candelabra, Baths and Closets, Iron and Brass Bedsteads, Bedding and Bed-hangings, Bed-room Cabinet Furniture, Turnery Goods, &c.

with Lists of Prices and Plans of the 20 Large Show-rooms, at 39, Oxford Street, W. 1, 1a, 2, 3, and 4, Newman Street; 4, 5, and 6, Fery's Place; and 1, Newman Yard, London.

## PAINLESS DENTISTRY.

**MESSRS. GABRIEL.**

(ESTABLISHED 1815.)

**NEW PAMPHLET, Price 3d.**

Free by Post Four Stamps.

"Messrs. Gabriel are particularly successful in their system of Artificial Teeth, which they fix firmly in the mouth by means of an Elastic Gum without springs, painlessly, and without any operation."—*Herald*.

"Invaluable to clergymen, public orators, and invalids." *Court Journal*.

Charges: Teeth from 5s.; Set from 4 to 20 guineas.

London: 56, Hargrave Street, W.

London: 64, Ludgate Hill, E.C.

Liverpool: 134, Duke Street.

Brighton: 33, North Street.

ATTENDANCE DAILY.

Sold by Grocers and Confectioners.

**FRY'S CHOCOLATE.**

FRY'S FRENCH CHOCOLATE FOR EATING,  
in Sticks and Drops.

FRY'S CHOCOLATE CREAMS.

FRY'S FRENCH CHOCOLATE IN CAKES.

J. S. FRY & SONS, Bristol and London.



LONDON, SATURDAY, NOVEMBER 14, 1868.

CONTENTS.—N<sup>o</sup> 46.

NOTES:—Swearing, at Home and Abroad, 457—A Poem by Thomas Carew: omitted by his Editors, 459—Proverbs and Phrases, 46.—A General Literary Index, &c., 460.—Hamst's "Hand-Book of Fictitious Names," &c., 462.—The Bells of Limerick Cathedral—Madame Beswick—Great Forsters, near Egham—The Spanish Revolution: Popular Superstitions—Crimea, a Boy's Name—A Baker's Dozen—Old Names of Ships—Annals of the (Ana)baptists—Origin of the Stereoscope, 463.

QUESTIONS:—Anonymous French Pamphlets—The Rev. Joseph Brett: "Enquiry," &c.—Portraits of Daniel De Foe—Dogwood—Charles Feist—The Name Greig or Gregg—Heraldic Queries—Hugh Hunt—The Hymn, "Praise the Lord; ye heavens adore Him"—John Jonas Jonson—Use of the Latin Language—Marriage License—Milton and Philaras—Arms of a Natural Daughter—"Ossa inferre licebit"—The Royal Arms—Ravana: Rungta—Soc Lamb—Sound of the Battle of Waterloo, 465.

QUESTIONS WITH ANSWERS:—Archbishop Markham—Walter Gostelo—"Pacata Hibernia"—Epidemics of the Middle Ages—Odell Family—Alliterative Poem: "An Austrian Army"—Erasmus' Paraphrase, 467.

REPLIES:—Thomson's "Seasons," 469—Madame de Pompadour, 470—"Caught Napping": Elisha Cole's "Dictionary," 471—Allegories and Parables, 472—Bishop Stephen Weston—"Black-Books"—Bondman—Katter's Day, &c.—Paintings in Eton College Chapel—Natural Inheritance—Identity of "Hop Scotch," &c.—Alciat's "Emblems"—Separation of Sexes in Church—Modern Invention of the Sanskrit Alphabet—Old Paper—Fastidiousness—Helicon, &c., 473.

Notes on Books, &amp;c.

## Notes.

## SWEARING, AT HOME AND ABROAD.\*

In the fourteenth and fifteenth centuries the English were remarkable among the nations of Europe for the absurd and impious practice of profane swearing in conversation: so much so, that they acquired an odious nickname in consequence, as may be seen in the trial of the ill-fated Maid of Orleans. Though this practice is no longer tolerated in good English society, it still forms one of the stock characteristics of an Englishman as he exists in the Continental mind. In an amusing article in *Household Words* (vol. i. p. 603), the writer says he witnessed a play at the Carl Theater in Vienna, in March 1850, a prominent character in which was "Lord Pudding, a travelling Englishman." This personage "entered a room like a whirlwind, and between his paroxysms of 'fuss,' our usual friendly salutation 'Gottam' was repeated many times, to the enthusiastic delight of the audience, who believed it to be a polished sort of 'How-d'-ye-do?'"

In that pleasant old work, the *Epistolæ Hottianæ*, occurs an interesting letter on this subject, addressed to a certain "Captain Thos. B. from York." Howell, after professing affection for the captain and admiration for his good qualities, proceeds "in an unusual monitory way":—

"Yet, give me leave to tell you, that there is one frailty, or rather ill-favoured custom, that reigns in you, which weighs much: it is a humour of swearing in all your discourses; and they are not slight, but deep far-fetched oaths that you are wont to rap out, which you use as flowers of rhetoric, to enforce a faith upon the hearers, who believe you never the more: And you use this in cold blood, when you are not provoked, which makes the humour far more dangerous. . . .

"This infamous custom of swearing, I observe, reigns in England lately more than anywhere else. Though a German, in highest puff of passion, swears a hundred thousand sacraments, the Italian by the . . . of God, the French by His death, the Spaniard by His flesh, the Welchman by His sweat, the Irishman by His five wounds, though the Scot commonly bids the Devil hale his soul; yet for variety of oaths, the English roars put down all. Consider well what a dangerous thing it is to tear in pieces that dreadful Name, which makes the vast fabric of the world to tremble; that holy Name, wherein the whole hierarchy of heaven doth triumph; that blissful Name, wherein consists the fulness of all felicity. . . .

"And touching this particular humour from which I dissuade you, it hath ragged in me too often by contingent fits; but I thank God for it, I find it much abated and purged. Now, the only physic I used, was a precedent fast, and recourse to the Holy Sacrament the next day, of purpose to implore pardon for what had passed, and power for the future to quell those exorbitant motions, those rayings, and feverish fits of the soul, in regard there are no infirmities more dangerous; for at the same instant they have being they become impieties. And the greatest symptom of amendment I find in one is, that whenever I hear the Holy Name of God blasphemed by any other, it makes my heart to tremble within my breast. Now it is a penitential rule, that *If sins present do not please thee, sins past will never hurt thee*. All other sins have their object,—either pleasure or profit, or some aim and satisfaction to body or mind; but this hath none at all. Therefore, fie upon it, my dear Captain, try whether you can make a conquest of yourself, in subduing this execrable custom. Alexander subdued the world, Cæsar his enemies, Hercules monsters; but he that overcomes himself is the true valiant captain. I have herewith sent you a hymn consonant to this subject, because I know you are musical and a good poet. . . . So I rest

"1 Aug. 1628. . . . Your true Friend, J. H."

In Haygarth's *Recollections of Bush Life in Australia* (Lond. 1850), we are told:—

"The two most glaring vices, intoxication and profane swearing, prevail throughout the interior of New South Wales to an extent hardly conceivable but by those who have actually witnessed it. Upon hearing a party of what are called 'old hands' in the country talking together, not under the influence of liquor, but in their usual manner, or perhaps slightly excited by some recent occurrence, a stranger might not unreasonably suppose that he was listening to a race of people who had forgotten their mother tongue, and adopted that of the Devil instead. Most painful of all is it to hear the aborigines, a race declared by many to be so rude that all instruction is thrown away upon them, adopting in their quarrels, and even in their ordinary discourse, the worst expressions of their civilized brethren, from an intercourse with whom they have not only gained no advantage, but have learned unconsciously to blaspheme their Maker. Theirs has been the education of Caliban—

"You taught me language, and my profit on't  
Is, I know how to curse."—Pp. 26-7.

\* See 1<sup>st</sup> S. iv. 37; vi. 299, 366, 471.

Captain Basil Hall, in the Second Series of his *Fragments of Voyages and Travels*, gives a most curious account of the language of Johanna, one of the Comoro or Mozambique Islands:—

"We anchored in Johanna Bay, within a few hundred yards of the shore, abreast of a long grove of tall coconut trees, forming a fringe, as it were, to a narrow belt of snow-white beach, composed apparently of bits of broken coral. . . . It was the first time I had ever beheld the gorgeous scenery of the eastern hemisphere. . . . At the Comoro Islands, where all is primitive and oriental, the eye of the traveller is not provoked with sights it has ever rested on before; all that he sees is new, and as thoroughly tropical as heart can desire. The natives, though not jet black like negroes, are sable enough, being of a very deep bronze colour; and the climate being tolerably hot, neither they nor their African slaves are much encumbered with dress. Most of them can chatter a little English, picked up from the Indiamen which call for fruit and vegetables; and what is particularly comical, these islanders have appropriated the titles of English noblemen, or other distinguished personages, which names they retain and are known by amongst themselves as well as by visitors. . . . The following is a fair specimen of the conversation of the dukes and earls at the capital of the Comoros:—

'How do you do, sir? Very glad see you. D—n your eyes! Johanna man like English very much. God d—n! That very good, eh? Devilish hot, sir! What news? Hope your ship stay too long while—very. D—n my eye! Very fine day.'

"After which, in a sort of whisper, accompanied by a most insinuating smile, his lordship or his grace, as the rank of the party might be, would add:—

'You want orange? you want goat? Cheap! I got good—very. You send me your clothes; I wash with my own hand—clean! fine—very! I got everything, plenty, great much! God d—n!'—Chap. xvi. edition, 1856, pp. 89, 93.

Having said so much about English swearing, it is only fair to add that our Continental neighbours far surpass us in variety and fertility of oaths; nay more, that the Roman doctors consider swearing a very venial offence. The Rev. F. Meyrick, in an article on "S. Alphonso de' Liguori's Theory of Truthfulness," in the *Christian Remembrancer*, January, 1854, afterwards reprinted, makes the following remarks:—

"It is no grave sin, teaches Liguori,\* to use such expressions as 'By God! by Christ! I will kill you! These principles are carried out in practice. The 'Mon Dieu' of the Frenchman, the 'Jesus' of the Spaniard, are proverbial; the Italian expletives are not less common, though not so much confined to one species. When remonstrated with, the swearers are always ready with the excuse that they were speaking inconsiderately, and without deliberation; this is the very excuse given in Liguori's *Moral Theology*. Profane swearing is a habit to which Englishmen also, to our shame, are addicted; but mark the difference in the teaching of England's Moral Theology."—P. 82.

\* "We must mark that generally men who angrily utter words such as 'By God! By Christ! I will kill you!' commit no grave sin, as they are for the most part excused on the ground of ignorance or want of deliberation."—Liguori's *Moral Theology*, 4, 2, 146.

The writer then proceeds to quote a passage from Bishop Sanderson's *Lectures on the Obligation of Oaths*, pp. 103, 130, 260.

Dr. Newman's way of accounting for the "variety and fertility" of oaths in Roman Catholic countries is as extraordinary as Lord Herbert of Cherbury's celebrated defence of James I.'s habit of cursing:—

"Listen to their conversations; listen to the conversation of any multitude or any private party; what strange oaths mingle with it! God's heart, and God's eyes, and God's wounds, and God's blood: you cry out, 'How profane!' Doubtless: but do you not see that the special profaneness above Protestant oaths lies not in the words, but simply in the speaker, and is the necessary result of that insight into the Invisible World which you have not? Your people would be as varied and fertile in their adjurations and invocations as a [Roman] Catholic populace, if they believed as we."—*Lectures on Certain Difficulties*, &c., lect. ix.

Mr. Meyrick, in his very interesting and valuable book, *The Practical Working of the Church of Spain* (Oxford, 1851), quotes the above passage in a note, observing in the text:—

"Several of the names here strike one as being very strange. Salvador is by no means an uncommon name for a man, nor Trinidad for a woman. I never met with any man named Jesus, but I have seen the name in the list of marriages and deaths in the newspapers. The way in which the name Jesus is used strikes very painfully on an English ear. Mrs. — remonstrated with her cook for doing so, and was answered that it was not an irreverence, because she did not mean our Lord, or think of Him, when she said it. It was only an exclamation."—P. 103.

The greatest outrage in this way that I have ever heard of is perpetrated by the Spaniards, who even in their monasteries call a flagon or wine-cup by the sacred name of our Blessed Saviour. This arose, I suppose, from the use of the wine profanely called *lagrima Christi*. (See *Friar Gerund*, b. ii. chaps. i. and v., ed. Dublin, 1772, vol. i. pp. 196, 274.)

Mr. Story, in his *Roba di Roma*, recently published, affords some striking illustrations of the subject of our note:—

"God and Christ are little thought of by the common people in comparison with the Madonna. I well remember an incident illustrating this, which occurred in a studio in Rome. One of the workmen having become enraged, began to swear so violently, 'Per Christò,' 'Sangue di Christò,' 'Maladetto sangue di Christò,' that a friend of mine, a Protestant, shocked at his profanity and peculiarly offended by this oath, which is terrible to English ears, assumed the task of admonishing him. 'Do you forget who Christ is, that you thus blaspheme Him?' 'Bah!' answered the man, 'Non ho paura di lui,' (I'm not afraid of Him.) 'Who, then, do you fear?' pursued my friend. 'Vi dirò,' (I will tell you), was the answer of the man, as he approached his questioner and whispered in his ear, 'Ho paura della Madonna, ma non di lui,' (I am afraid of the Madonna, and not of Him.) Remember, however, what Christ is to most of these ignorant people, and this becomes intelligible. They only think of Him as the *Bambino*, the infant in arms; while She is the 'Holy Mother of God,' through whom all



things come. And here, by the way, a curious feature in the oaths of the Italians may be remarked. 'Dio mio' is merely an exclamation of sudden surprise or wonder; 'Madonna mia,' of pity and sorrow; and 'per Christo,' of hatred and revenge. It is in the name of Christ and not of God [Triune]—as with us—that imprecations, curses, and maledictions are invoked by an Italian upon persons and things which have excited his rage; and the reason is very simple. Christ is to him the judge and avenger of all, and so represented in every picture he sees, from Orecagna's and Michael Angelo's 'Last Judgment' down; while the Eternal Father is a peaceful aged figure bending over Him as He hurls down denunciations on the damned. Christ has but two aspects to him—one as the *Bambino*, or baby, for whom he cares nothing, and one as the terrible avenger of all. The oath comes from the middle ages, when Christ was looked upon mostly in the latter aspect; but in modern days He is regarded as the innocent babe on the lap of the Madonna."

Q. Q.

P.S. The above note was written and mislaid several years ago, and only recently turned up. Some curious paragraphs have appeared in the papers lately, stating that in Transylvania, or Wallachia, or some such place, the earthquakes which have recently occurred there are attributed by the authorities to the prevalence of profane swearing, which accordingly is prohibited under pain of fine and bastinado.

A POEM BY THOMAS CAREW: OMITTED BY HIS EDITORS.

"To *Will. Davenant* my friend.

When I behold, by warrant from thy pen,  
A prince rigging our fleets, arming our men,  
Conducting to remotest shores our force  
(Without a Dido to retard his course)  
And thence repelling in successful fight  
Th' usurping foe, whose strength was all his right,  
By two brave heroes (whom we justly may  
By Homer's Ajax or Achilles lay)  
I doubt the author of the tale of Troy,  
With him, that makes his fugitive enjoy  
The Carthage queen, and think thy poem may  
Impose upon posterity, as they  
Have done on us. What though romances lie  
Thus blended with more faithful history!  
We, of th' adulterate mixture not complain,  
But thence more characters of virtue gain,  
More pregnant patterns, of transcendent worth,  
Than barren and insipid truth brings forth:  
So, oft the bastard nobler fortune meets  
Than the dull issue of the lawful sheets.

*Thomas Carew.*"

I presume to add a private exclamation. I cannot give it *verbatim*, as it may have varied with the occasions out of which it successively arose; but, in substance, it may be thus expressed: *I never examine a debatable point in literature without discovering some error, or oversight, or absurdity!*

To avoid egotistic retrospection, and to justify in part this censure, I shall briefly comment on the history of the above poem as it appears in the *Poems* of Thomas Carew. The *Madagascar* of D'Avenant, published in 1638, is introduced by

the commendatory verses of Endymion Porter and others. Those of Carew are addressed *To Will. Davenant my friend*, and consist of twenty lines; those of William Habington are addressed *To my friend, Will. Davenant*, and extend to thirty-two lines. Now, the editor of 1640 copied the address and the first fourteen lines of Habington, as if written by Carew, and added, from the *recto* of the leaf, the last six lines of the *real* contribution of Carew. The most curious fact remains to be stated: the precious piece of patchwork has satisfied the editors of our admired poet for more than two centuries. After this comment, I hope my *vaunting* exclamation—as some may consider it—will be treated with tenderness.

The biographic information on Thomas Carew is very scanty. Clarendon, Wood, and Bliss, are the chief authorities. As to his poems, an exact description of the editions of 1640, 1642, 1651, 1670, 1772, 1810, and 1824, is a desideratum. The edition of 1651, published by H. Moseley, is the most ample, but it requires collation with those of 1640 and 1642. The edition of 1810 is that contained in the voluminous collection of Mr. Alexander Chalmers, and the edition of 1824 is a re-impression of the text of 1640.

Mr. George Ellis asserts that the death of Carew "certainly happened in 1634." Ritson, with more probability, assigns the event to 1639. In 1638 he resided in King-street, Westminster—*much out of health*. I can trace him no further. I believe the first edition of his poems was posthumous; and I doubt his claim to the authorship of the *Masque*. The inventors were *Tho. Carew, Inigo Jones*. BOLTON CORNEY.  
Barnes, S.W.

PROVERBS AND PHRASES.

I am again indebted to MR. ARBER for the opportunity of adding several fresh instances of some which have already been noticed in "N. & Q." They are taken from his recent reprint of Lyly's *Euphues*, 1579-1580:—

*Leading apes in hell.*

(3rd S. v. 193, 289, 341, 424; vi. 276, 393, 502; viii. 77, 159; ix. 386; 4th S. i. 235.)

"But certes I will either lead a virgins life in earth (though I lead Apes in hel) or els follow thee rather then thy gi'ts."—P. 75.

"For I had rather thou shouldst leade a lyfe to thine owne lyking in earthe, then to thy great torments, leade Apes in Hell."—P. 87.

"My seconde daughter shall not lead Apes in Hell, though she haue not a penny for the Priest."—P. 282.

*Out of God's blessing into the warme sun.*

(3rd S. xi. 413, 463; xii. 399; 4th S. i. 169.)

"Therefore if thou wilt follow my aduice, and prosecute thine owne determenation, thou shalt come out of a warme Sunne into Gods blessing."—P. 196.

"Thou forsakest Gods blessing to sit in a warme Sunne."—P. 320.

*A Copy of your Countenance.*

(3rd S. viii. 30, 114; 4th S. i. 457.)

"Me thinks *Euphues* chaunging so your colour, vpon the sodeine, you will soone change your coppie."—P. 80.

"Shall *Euphues* be so nice in chaunging his coppie to gayne his Ladie?"—P. 93.

I may add here the following:—

"Now, Madam, if your Beauty can make as mad Work in my Head, as it has in my Heart, I will shew the World such a Copy of your Countenance, that you shall be as fair a hundred Years hence, as you are at this Instant."—*Works of Mr. Geo. Farquhar*, 9th ed., 1760, i. ("Poems and Letters," p. 74).

*Water his plants.*

(3rd S. viii. 435, 530.)

"Neither water thou thy plants, in that thou departest from thy Pygges nye."—P. 114.

*Slibber sauces.*

(3rd S. v. 460, 523.)

"I loath almost to thincke on their oynments and appoticary drugges, the sleeking of their faces, and all their slibber sawces."—P. 116.

*Salt a captor.*

(3rd S. x. 231, 297.)

"It is a mad Hare yat wil be caught with a Taber, and a foolish bird that staieth the laying salt on hir taile."—P. 327.

*Caught napping.*

(4th S. ii. 325.)

"*Euphues*, perceiuing himselfe to be taken napping, answered as followeth."—P. 56.

"Neither are you more desirous to take mee napping, then I willing to confesse my meaning."—P. 87.

*Brown study.*

(3rd S. i. 190.)

"It seemes to me (said she) that you are in some brown study."—P. 80.

*The black ox trod on his foot.*

(3rd S. xii. 413, 487, 489.)

"When the black Crowes foote shall appeare in their eye, or the blacke Oxe treade on their foote."—P. 55.

*Draff was his errand, but drink he would.*

(3rd S. xii. 414, 487, 488.)

"Draffe was mine errand, but drinke I would."

P. 468.

*Go through the wood and choose a crooked stick at last.*

(3rd S. ii. 484.)

"Take heede *Camilla*, that seeking at the Wooode for a streight stick, you chuse not at the last a crooked staffe."—P. 408.

*Comparisons are odious.*

(3rd S. xii. 206, 278, 399, 470; 4th S. i. 40.)

"But least comparisons should seeme odious . . . I will omitte that."—P. 68.

Those who are interested in this phrase will find some notices of it, and several other old proverbs, phrases, and quotations, in *Robin Good-fellow* (edited by Chas. Mackay), August—September, 1861, p. 127, and pp. 251, 321. Only

twelve or thirteen numbers of the journal were issued.

I might make interesting extracts in such numbers as almost to reprint the book piecemeal in your pages. But I desist here, as probably others will make similar notes for the use of "N. & Q."

On p. 80, I find the expression "A penny for your thought"; and in *Hudibras* (part II. canto iii. l. 57), we have:—

"This was the Pen'worth of his Thought."

It is usual in many places at the present time to say to a person gazing intently at nothing, "A penny for your thoughts." How old is the phrase, and what writer first uses it? W. C. B.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS: HERMES TRISMEGISTUS.

It was always the prevailing tendency of the speculative religions of the East to withdraw the Supreme Being from direct relations with the world, and to assign its ordinary government to the Wisdom more or less directly impersonated.

"This," says Dean Milman, "was the doctrine from the Ganges or even the shores of the Yellow Sea, to the Ilissus; it was the fundamental principle of the Indian religion and Indian philosophy; it was the basis of Zoroastrianism; it was pure Platonism; it was the Platonic Judaism of the Alexandrian school." (*Hist. of Christianity*, i. 72.)

Subordinate to the divine intelligence, or soul of the world, there were, according to the Oriental nations, other orders of intelligence derived from it by emanation, viz. gods, demons, heroes, and the human soul. This doctrine, embraced also by the Platonists and Pythagoreans, as well as the Egyptians, is found in lib. i. of the *Pymander*, c. 10, viz., That the supreme principle is all things; for by being the one, it is all things, after the most simple manner, i. e. so as to transcend all multitude. Cf. Roselli *Comment.* p. 93; Menard, p. 39. That this was the doctrine of the old Egyptians, we are informed by Justin Martyr, *Cohort. ad Gentes*, c. xix. Cf. Bp. Parker's *Free and Impartial Censure of the Platonic Philosophie*, p. 113, sqq.; Mosheim's *Institutes*, Part ii. c. i., and Schlegel's translation of Mosheim; "N. & Q." 2nd S. iii. 83; Ramsay, ii. 78.

On the subject of the imperfect views concerning the Deity entertained by the ancient philosophical sects, I would especially refer to that most able and elaborate investigation of them, Meiners' very interesting tract, "De Vero Deo," Conybeare's *Theological Lectures*. In his work above referred to, the author condemns the opinion of Cudworth, Jablonski, and other learned writers, that the Egyptians were Monotheists, in opposition to the declarations of the highest authorities, Moses, Herodotus, Plato, Diodorus, Strabo, Diogenes Laërtius, Chærenon ap. Porphyry in his Epistle to Anebo. He examines the grounds on which Jablonski, who appeals to Eclectic Platonists, who, in order to support their own opinions, scrupled not to misinterpret the ancient writers,



maintained that under the four names Athor or Venus Phthan or Vulcan, Neith or Minerva, and Kneph, the Egyptians understood either the active Principle or the passive Matter. He shows by many testimonies and arguments that the learning attributed to the Egyptians has been greatly exaggerated, and concludes with the following remarks:—"Lest the reputation of Hermes, who is considered as the founder of the sciences among the Egyptians, and the authority of the Hermetic books be a stumbling-block to my readers, I shall briefly inform them that neither Herodotus, who makes mention of Mercury in two places (i. 51, 158), nor Plato in *Philebus*, ii. p. 18, ed. Serr.), nor Diodorus (i. p. 8, ed. Wessell.), have noticed either the inventions of Hermes, which exceed all belief, or his columns and books. But of all the fables which have been credulously propagated respecting the Hermes of the Egyptians, Manetho was the insane inventor, whose fragments are found in the *Chronicle* of Syncellus. . . . To a learned man of any experience in the investigation of the opinions of various ages, it will be sufficient to have seen them to convince him that they cannot be regarded as remains of the ancient Hermes, unless we conclude that not Plato only, but the divine Founder of our religion, borrowed from the Hermetic books."

The Pantheistic character of the *Ἐρμῆα* is evinced by the mundane apocatastasis or revolution of the world at the expiration of 30,000 years, the "Annuus Magnus" of Cicero (*de Nat. D.* ii. 20) described from the Asclepiian Dialogue in Taylor's *Ocellus Lucanus*, p. 54 n.: "The world has not a certain day of its origin, nor has there any time in which the world was formed by the counsel of a divine intellect and providential Deity; nor has the eager desire of human fragility been able to extend so far as to conceive or explain the origin of the world, especially since the greater apocatastasis of it, which is effected by a conflagration or a deluge, consists of 30,000 years." (Jul. Firmicus Maternus, transl. by Taylor, *ibid.*) Cf. Nolan's *Bampton Lectures*, p. 93; Gresswell's *Fasti Catholici*, iii. 455; *Notes and Queries*, 1st S. v. 446.

From the Fragments of Taurus, a Platonic philosopher, on the Eternity of the World [Euseb. *Prep. Evangel.* lib. xv.; Pletho Gemistus, *de Differentia Philosophiæ Aristotelis et Platonis*] it appears extremely doubtful whether any of the ancient philosophers admitted of creation in the sense in which it is understood by Christians, and it is very certain that many of them who were not Atheists believed that matter had been of eternal existence. The question whether Hermes, Orpheus, and Plato and their successors believed that matter was produced in reality and in time by God, was determined in the affirmative by Abelard, see "N. & Q." 2nd S. viii. 104; Huet (*Quæst. Ainet.* lib. ii. c. 5.), Jablonski (*Pantheon Egyptiorum*), Cudworth (*Intellectual System*, ed. Harrison, ii. 479), Stillingfleet (*Orig. Sacra*, pt. ii. book I. c. 1.); Dickinson (*Physic. Vet. et Vera*, p. 237 sq.); Galantes (*Comparatio Christianæ Religionis cum Platonica*, p. 213); Eugubinus Steuchus (*De Perenni Philosophia*, lib. vii. c. 9); Wachter, *ubi supra*, col. 104-7); Kircher (*Edip. Pamphil.* p. 222 sq.); Witsius (*Ægyptiaca*, lib. ii. c. 14); Hieronym. Onuphrius (*Aureæ Disputationes de Anima*, p. 57-61.)

Eugubinus, as I have already mentioned, has remarked not only the agreement in words between Moses and Thoth (apud Euseb. lib. i. c. 10), but also the general coincidence in the succession and order of the creation. (Cf. *Jewish, Oriental, and Classical Antiquities*, by the Rev. D. G. Wait, Camb. 1823, pref. p. xvii.) He points out the same agreement in Diodorus Siculus, lib. i. c. 7, and adds: "We may perhaps conclude with a degree of probability that there existed a common Egyptian source,

as we can by no means imagine that the Egyptian accounts themselves proceeded from Moses."

We are informed by the author last mentioned that this question was answered in the negative by Mallonius, Simplicius, Perrerrius, Bessarion, &c. It was negated by Justin (*Cohort. ad Gentiles*, § 22), Mosheim (*Dissert. on Creation out of Nothing* in Cudworth, vol. iii.); Bayle (*Dict. art. "Hierocles"*); Wolfius (*De Manicheismo ante Manichæos*, p. 125 sq.); Brucker (*Hist. Crit. Philosophiæ*, i. 298); Magius (*De Mundi Exuvione*, lib. i. c. i.); Dietericus (*Antiq. Biblicæ*); Meiners (*Hist. Doctrina de Vero Deo*). There is an important distinction between the Platonic and Aristotelic philosophy. According to the former, matter only was eternal; see Carpentarius *Platonis cum Aristotele in universa Philosophia Comparatio*, Engubinus, p. 117; Ellis (*On the Knowledge of Divine Things from Revelation*, &c. p. 127). Aristotle (*Ethics*, iii. 5) gives ἀνάγκη, φύσις, and τύχη as the principles of causation, and in his *Physics*, ii. 4, 5, insists upon chance as one of them, but does not admit it to be Numen: cf. Clerici, *Ars Critica*, pt. ii. s. 1. c. ix. p. 228. Onuphrius, l.c. maintains that both Aristotle and Plato believed in the Creation. Lipsius (*Physiologia Stoicorum*, lib. ii. diss. 2) adds another remarkable exception:—"Et tamen quod mirere, Seneca dubitat, an Deus materiae auctor. Ita enim in *Questionibus Naturalibus*: Quam utile existimas ista cognoscere, et rebus terminos ponere? quantum Deus possit? Materiam ipse sibi formet, an data utatur? Dubitat ecce, quod Christianos quosdam non est puditum contra affirmare, et cum prisca materiam æternare. Ille fuere Marcion et Hermogenes hæretici quos Materialios idæo Tertullianus appellat. Sed Seneca etsi dubitat non tamen ut Stoicus, quorum perpetuum hoc dogma, ut fere philosophorum." For authorities on this subject, "Is it not to Revelation that we owe our settled opinion respecting the creation of the world? Did not all the ancients assert the eternity of matter," consult Grinfield's *Connection of Natural and Revealed Theology*, Lond. 1818.

"The argument from design," observes Conybeare, the eminent geologist, "has always seemed to me to require the demonstration of the non-eternity of the present state of nature (that state in which the design is evinced) to complete its cogency; and geological evidence may perhaps be considered as most clearly supplying this demonstration." *Lectures*, ut *supra*. Conviction has been brought to modern astronomers by the loss of stars mentioned in ancient catalogues, and the appearance of new ones: see *Memoir of Dee* and his Writings, which I am preparing for the press.

In the 10th chapter of the *Pymander* is denounced the belief in metempsychosis, or transmigration of souls, of the origin of which an allegorical explanation is given, showing the reason why Moses left not the slightest opening to the passion for natural and symbolical representations, as we have seen above in his employing letters instead of hieroglyphics; cf. Schlegel's *Philosophy of History*, vol. i. lect. v.; Aleinoux, *Introduction to the Doctrines of Plato*, c. x. xv.; Morris's *Essay*, pp. 241, 300.

In the 12th is found an allusion to the ideal world of Plato, which is however common to the ancient Egyptians, Persians, Indians, and Chinese. In the 13th a sublime prototype of Pope's "Universal Prayer," which Raynaud has paraphrased. (*Theologia Naturalis, ad calcem.*)

The two editions of Rosselli and Patricius contain also "Ὅροι Ἀσκληπίου." Asclepius, who here calls Hermes his master, discusses questions of a similar nature, such as God, matter, demons, man, and the like: "Among our present counterfeits under the name of Mercury, we have an Epistle of Asclepius to Ammon concerning the

concealment of their philosophical mysteries, with several other fragments of the like address in Stobæus, *Eclóg. Phys.* [Patricius, *ad finem.*] This may be the reason why the name of Ammon is so unusually made use of in the accounts of the Egyptian philosophy, because the name itself seems an off-spring of Ham, ascribed in the Scripture to the land of Egypt itself, so that the Ammonian philosophy is no more than a colony of the Egyptian."—Dodwell, *ut supra*, App. p. 32; cf. *Dissertat. in Librum Jobi*, a Sam. Wesleyo, Diss. xxii.; Rawlinson's *Herodotus*, vol. ii. 125. The Abammon of Porphyry is supposed to have been a priest of the god Ammon, who is shown by Jablonski and Macrobius to have symbolized the Sun. Concerning Ammonian letters, see Borchart, *Geogr. Sacra*, part ii. Jablonski also devotes a chapter to Asclepius or Æsculapius, here represented as the grandfather of the Interlocutor (lib. v. c. 6.).

The silence of the Books of Moses on demons or spirits, and its practical character, have been contrasted with the talkativeness of other early books on this subject. (See Morris, p. 44, 129.) The early Christians believed the world to be full of malignant demons, who had in all ages persecuted and deluded mankind. From the magicians of Egypt to the demons of the New Testament, their power had been continually manifested. In the chosen land they could only persecute and afflict; but among the heathen they possessed supreme power, and were universally worshipped as divine. On the doctrine of the demons in its relation to the heathen worship, see the eighth book of Augustine, *De Civitate Dei*, c. 19, 22, and "The Case of Saul, shewing that his disorder was a real Spiritual Possession, and proving by the learned researches and labours of a strenuous promoter even of the contrary doctrine [Farmer] that actual Possessions of Spirits were generally acknowledged by the ancient writers among the Heathens as well as among the Jews and Christians. By Granville Sharp, 1807."

What Asclepius means by the phrase "making gods" will be best understood from St. Augustine's own words (*De Civ. Dei*, lib. viii. c. 23): "Spiritus invisibiles per artem quandam visibilibus rebus corporalis materia copulare, ut sint quasi animata corpora, illis spiritibus dicata et subdita simulacra, hoc esse dicit Deos facere." To unite by a certain art invisible spirits with the visible things of corporeal matter, so as to form as it were animate bodies or images consecrated and subject to those spirits, is what he calls making gods. This subject is exhausted by Jurieu in his *Critical History*, vol. ii. 147–50, ch. v. The opinion of the supposititious Trismegist, that the images were converted into the true bodies of the deities.

The superstition of the Pagans with regard to images has been adverted to in "N. & Q." 1st S. iii. 36; 2nd S. ix. 323. To the references by Jurieu and the critics on Lucian, *De Dea Syria*, c. 10, may be added the *Sept. contra Theb.* (94, 307) of Æschylus, where εὐδοποι, a word employed by the Chorus, expresses the virtue and vitality with which the statues were supposed to be endowed, and their sympathy with δαυνοῖς λιταῖς of the suppliants. It may also allude to the desertion of the tutelary gods, the μάκαρες, whom the enemy evoked with so much solemnity. Cf. "N. & Q." 4th S. i. 104, and Æschylus, *ibid.*, note by Potter, p. 188–90.

The prophecy of Hermes (in *Asclepio, Patritii*, p. 4) of the future extinction of the Egyptian religion is quoted by Augustine, *ut supra*, c. 28: "Quid Hermes Trismegistus de Idololatria senserit, et unde scire poterit superstitiones Ægyptias auferendas.

‘Cætera, quæ mundi gentes coluere prophanz,  
Numina confictis sunt data nominibus,  
Quosque Deos dixi Geniis extare vocatis,  
Hos sensi humani vanum opus Ingenii.

Stulta superstitio, et fallaces demoniorum  
Technæ, et Magnatum prævalere mine.  
Connivere necesse fuit me moribus illis:  
Mors sprete precium religiosis erat.”

(Cleopassus de Mercurio, quoted by Boissardus *De Divinatione et Magicis Præstigiis*, p. 145.)

BIBLIOTHECAR. CHETHAM.

## HAMST'S "HAND-BOOK OF FICTITIOUS NAMES":

QUINTUS SERVINGTON: HENRY SAVARY.

I have not seen this work, and therefore am not sure whether it includes "Quintus Servington" among its list of pseudonyms.\* As I think it very unlikely, and as, beyond any other interest which may attach to the work bearing this name, it was, I have but little doubt, the first novel published in Australia; and is, so far as I know, the only example we have yet produced of fiction in its time-honoured shape of three volumes, I have thought the history of the book not unworthy of record in the pages of "N. & Q." Its author was—

"Henry Savary, the once celebrated Bristol sugar-baker—a man upon whose birth Fortune smiled propitious, whose family and kindred moved in the very first circles, and who himself occupied no inconsiderable place in his fellow-citizens' esteem. The forgery (in 1825) and miraculous escape from execution of this unhappy man cannot have escaped the public mind. Acting under the advice of several magistrates of Bristol, Savary pleaded guilty to the offence, refusing, although earnestly counselled by the judge (Giffard) to amend his plea. He was in consequence sentenced to death, and his crime occurring so recently after Fauntleroy's, his execution was considered equally certain. The punishment, however, was commuted to transportation for life; and Savary shortly afterwards arrived in this colony (Tasmania), where he was employed as a writer in one of the public departments. Having left a wife in England, who was tenderly attached to him, she speedily followed her husband, but the ship (the *Jessie Lawson*) in which she had taken her passage was wrecked on the Hoe at Plymouth. The passengers nevertheless escaped, and Mrs. Savary, nothing daunted, embarked in another vessel. She escaped shipwreck in her second conveyance; but, unless report be false, made shipwreck of her husband's peace of mind. The domestic affliction here alluded to is painfully narrated in a tale called *Quintus Servington*—a work published by Savary in Hobart Town in 1830, and which appears to be an authentic memoir so far of his ill-starred career. Goaded to frenzy, the miserable Savary attempted his life by drawing a razor across his throat. The wound, however, was not mortal, and he was discovered in time to save his life. Shortly after his wife and child returned to England, and Savary subsequently obtained a ticket-of-leave, engaged in farming, became bankrupt, again had recourse to forgery, was again convicted, and subjected to the ordeal of Port Arthur. There he experienced a shock of paralysis, and there he died shortly after on the 6th of Feb. 1842."

The above account of the ill-starred author of *Quintus Servington* is extracted from the *Tasmania*

\* It is unnoticed in this work.]



*Journal* for 1842, vol. i. pp. 273 and 274, in an article giving an account of a visit to the penal settlement of Port Arthur, by David Burn.

*Quintus Servington*, as may be supposed from a work published in an island as large as Ireland, but which only boasted a comparatively poor population of 50,000 souls, more than half of whom were convicts in confinement, must have had but a limited issue and circulation. The book is now very scarce, and in a twenty-seven years' residence in Australia, during which I have been an inveterate book-hunter, I only remember one copy, and it is over twenty years since I fell in with and read that: so far as my literary judgment of that date—for I was then a very young man—is now worth recording, my impression is that the book showed evident marks of literary ability. I remember but one fact in connection with it more than the above extract tells us, and that was Savary's palliation of his crime, which he alleged was committed in ignorance of its legal consequences. He described himself as raising money not by forged but by fictitious names—the names of persons who had no real existence.

One fact in Savary's career not given in the novel, as it acquired its point at a subsequent date, was frequently talked of in the scandalous gossip of Hobart Town; and I record it for the benefit of some one or the other of the sensational novelists of the present day. The fellow-passenger who seduced Mrs. Savary was a barrister. I am not quite sure whether he was not coming out to the colony to take the seat on the bench which at any rate he afterwards filled. It fell to this man's lot to pass upon Savary his second sentence of transportation.

I have observed MR. HAMST's note in your issue for May 30 as to the scope and limit of his work, which, as he points out, is intended to give an index to pseudonymous names, and not to give a list of authors of works published anonymously. I think my note, however, falls within his line. *Quintus Servington* being an autobiographical novel, the title of the book became also the writer's pseudonym; at any rate he adopted no other, and his real name did not appear on the title-page.

J. B.

Melbourne, Australia.

P.S. By a future mail I will endeavour to supply some further Australian pseudonyms for a future edition of OLPHAR HAMST.

THE BELLS OF LIMERICK CATHEDRAL.—The following paragraph has recently gone the round of many English papers:—

"A silver bell, weighing 28 oz., supposed to be one of the lost chime of St. Mary's Cathedral, Limerick, has been accidentally discovered by a diver in one of the deepest pools of the abbey river in that city. The bells were flung into the river in the old days of persecution,

to save them from the spoiler, and it is expected that the rest of the chime will be recovered."

Now, reserving my account of the bells in the tower of the cathedral for a future occasion, I beg to state on good authority that no bell whatever has been found in the Abbey river, or in any other river, in or near the city of Limerick. In short, the story is altogether false from beginning to end.

THOMAS WALESBY.

Golden Square.

MADAME BESWICK.—There have been many allusions in the past volumes of "N. & Q." to this lady, whose embalmed body was long one of the "attractions" in the Museum of the Manchester Natural History Society. The worthy lady's horror of premature interment (had she been reading Bruhier's ghastly book?) has given her a posthumous fame, which probably she little contemplated. She is "embalmed" (pardon the pun) in the classic pages of another Manchester worthy, the eloquent De Quincey. It may be well to note that her after-death wanderings have at last ceased. Her body was buried in the Harpurhey cemetery on July 25 last—the museum authorities not caring any longer to retain their ghastly trust.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

GREAT FORSTERS, NEAR EGHAM.—In continuation of the notice of this Elizabethan mansion, by MR. ALBERT WAY and MR. FURNIVALL in "N. & Q." (4th S. i. 504.), I give the following:—

*Notes from the Will of Sir John Doddridge* (P. C. C. Barrington, 96), &c., who is the earliest occupant of the house yet known. These notes we owe to the kindness of Edward J. Sage, Esq.—"In the Name of God, Amen. This is the last will and testament of me, Sr John Doddridge, Knight, written with mine owne hand." 1<sup>st</sup> August, 4th of K. Charles I., in perfect health. Wishes to be buried in the Cathedral Church of Exeter, near his deceased wife Dorothy. To his best beloved wife all the furniture, plate, and chattells, &c., "in the house or tenement called *fforsters*, in the *parishe of Egham*," or on the lands belonging. Also to said wife, his estate in the barton and demesnes of Heywood, in the parish of Wemworth, co. Devon, held on lease; with remainder of said lease to his nephew John Doddridge, eldest son of his brother Penticost Doddridge. Other estates devised are Bembridge, South Molton, Ilfercombe, &c., in co. Devon. Mentions his father, Richard Doddridge, deceased. House, with furniture, &c., in same, at Mont Radford, near Exeter, to his grandson John Hancock. Mentions books, &c., in his lodgings at Serjeants' Inn, Chancery Lane. To the poor people of Egham, 5*l*. To Trinity College, in Cambridge, "to which societie I have been much beholding, the two greate Gloabes which are in the Gallery of my *house of fforsters*." "And forasmuch as in the course of my life, I have esteemed bookes as the best of my treasures," goes on to devise his books, manuscript books, and note books to his nephew John Doddridge. Other bequests; but the estate of Forsters not further named.

Signed, 20 Aug<sup>1628</sup>.

Proved in November following, by Anne Doddridge, widow.

From there being no devise of Great Forsters in the judge's will, and from Lady Deddridge having resided in the house after her husband's death, Mr. Sage concludes that the Forsters property was either settled on her, or that Sir John, and she after him, were only tenants without a lease. F.

**THE SPANISH REVOLUTION: POPULAR SUPERSTITIONS.**—It is not always easy to account for popular superstitions; but they do, nevertheless, possess a peculiar interest from the fact that now and again they receive unlooked-for and remarkable verification. From the time when Milton wrote his *Paradise Lost*, unusual appearances in earth and sky have been looked upon as "perplexing monarchs."

In 1783, the year of the French Revolution, White, in his charming book, *The Natural History of Selborne*, remarks on this (Letter, ch. ix.). His letter is too long to transcribe; but it will be seen he speaks of the summer of that year as—

"an amazing and portentous one, and full of horrible phenomena . . . Meteors and tremendous thunderstorms. . . . The heat was so intense, that butchers' meat could hardly be eaten the day after it was killed. . . . There was reason for the most enlightened persons to be apprehensive, for all the whole of Calabria, and part of the Isle of Sicily was torn and convulsed with earthquakes."

Concluding with the passage from Milton alluded to above:—

"As when the sun, new risen,  
Looks through the horizontal misty air  
Shorn of its beams; or, from the moon  
In dim eclipse disastrous twilight sheds  
On half the nations, and with fear of change  
Perplexes monarchs."

*Paradise Lost*, book i. ll. 594-599.

It is a noteworthy fact that the year 1868, which has just witnessed the downfall of the Spanish throne, has been as remarkable in all these particulars of heat, meteors, and earthquakes which have convulsed half a continent. How many similar coincidences have occurred before they attracted people's attention, it is unnecessary to inquire; but they must, it may be assumed, have been frequent to have produced the popular superstition. JOHN BOOTH, JUN.

Durham.

**CRIMEA, A BOY'S NAME.**—Your correspondent H. BOWER instances the name of "Alma" as having been given to girls at the time of the Crimean campaign (4th S. ii. 293). A few years since I sketched nine members of the gipsy family of Hearne as they were encamped close to that Huntingdonshire spot where Borrow began his acquaintance with the gipsies, as narrated in his *Lavengro*. Of these Hearnies, one of the boys was named Crimea, having been born at the time of the Crimean campaign. One of his sisters was

named Madonna. The *o* in this word she pronounced long—Ma-dooan-na. CUTHBERT BEDE.

**A BAKER'S DOZEN.**—I do not know if the following passage in the *Liber Albus* has been noticed. It occurs at p. 292 of the translation by Mr. Riley:

"And that no baker of the town shall give unto the regratresse: the six pence on Monday morning by way of hanel-money, or the three pence on Friday for curtesy-money; but, after the ancient manner, let him give thirteen articles of bread for twelve."

That is, the retailers of bread from house to house were allowed a thirteenth loaf by the baker, as a payment for their trouble.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

**OLD NAMES OF SHIPS.**—A sailing-vessel in the time of Elizabeth or James I. might be called either—(1) a balingere, (2) a barge, (3) a busse, (4) a coggeship, (5) a collet, (6) a craiere, (7) a dogger, (8) an enere, (9) a forecost, (10) a lodeship, (11) a skaff. And it seems worth while to preserve a list of these names as a reference. I trust I shall not be thought careless in entering some of the names which appear to myself, *ex. gr.* No. 8, to arise from mistake.

W. BARRETT DAVIS.

**ANNALS OF THE (ANA)BAPTISTS.**—I wish to call attention to a mistake in the "History of the Baptists," made by Danvers in his *Treatise on Baptism*, published in 1642, in which he says (p. 306):—

"In the time of Henry the Eighth, in the year 1528, seven Dutch Anabaptists that came over with Anne of Cleve, were apprehended and imprisoned, of whom five bore the faggot and recanted, and two of them, a man and a woman, were burnt in Smithfield.—Stow's *Chron.* 576."

Stow, however, has on p. 576 (ed. Howes, 1631) *duly* arranged under the year 1538—

"The 24. of November, foure Anabaptists, 3. men and one woman, all dutch, [b] are fagots at Paules Crosse, And on the 27 of Neuember, a man and a woman, dutch Anabaptists, were brent in Smithfield."

The same words are found in all the other editions of Stow's *Chron.*, and under the same year, but of course no mention whatever is made of Anne of Cleves, who did not come into England before Dec. 27, 1539. Danvers increased, moreover, the six martyrs mentioned by Stowe to seven ("four anabaptists, 3. men.")

Prof. J. G. de Hoop Scheffer of Amsterdam, who, doubting the correctness of the date 1528, had asked me to ascertain the truth, is of opinion that Danvers's statement about Anne of Cleves may be applied to the martyrs of April 29, 1540, mentioned by Stow on p. 579.

Both Ivey in his *History of the English Baptists* (London, 1811, vol. i. p. 83), and B. Evans in the first vol. of his *Early English Baptists* (Lond. 1862, p. 41), give the year 1528, but it is evident



that they have quoted and commented on Danvers without further inquiry.

I have not looked into the other historians of the Baptists, but I hope my note will come into the proper hands, in order that the year 1528 may, for the future, be dismissed from the annals of the martyrs of the Baptists, unless, of course, further investigations supply other evidence than now exists of Baptist martyrs in that year.

J. H. HESSELS.

Cambridge.

#### ORIGIN OF THE STEREOSCOPE.—

"*Extraordinary Optical Delusion.*—Provide a board about two feet long and a few inches in breadth, at each end of which is an upright piece truly perpendicular, with a groove at top and bottom for sliding in a picture. Place in the centre of this board, at the height of the centre of the uprights, two small mirrors, at an angle of forty-five degrees with the edges of the board, or ninety degrees with each other, in front of which let there be a piece of metal with eight holes sufficiently apart to suit the sight. On holding two calotype pictures of the same object in the grooves, such for instance as a jug, vase, piece of statuary, geometrical figures, &c., each eye of course sees the reflection in the corresponding mirror of one picture only, the left hand picture being seen by the left eye, and the right hand picture by the right eye; yet the singular result of this arrangement is, that the spectator sees before him a facsimile of the object from which the pictures were obtained in their original state, with the sights, the shadows, the under-cuttings, and all the full roundedness and projecting points of the solid body. In fact, the thing itself is seen, and not a picture. It is a discovery by Professor Wheatstone."

I cut the above from a newspaper of 1848. Was this the origin of the stereoscope? G. A. S.  
Putney.

#### Queries.

ANONYMOUS FRENCH PAMPHLETS.—I have a volume of tracts chiefly relating to the French revolution, and amongst them are the following anonymous pamphlets, whose authors I am anxious to ascertain:—

1. "L'Extinction de la Dette Nationale," 8vo, pp. 37. [This is the half-title, the heading reads]: "Plan pour parvenir à la libération de la Dette Nationale, adressé par l'Auteur à M. Necker le 23 février 1789, suivant sa lettre de demande, du 24 du même mois."

It is a plan for the secularisation of the clergy and the confiscation of the ecclesiastical revenues, and contains some violent invectives against the "licentiousness of the clergy."

2. "Lettre d'un habitant de Boulogne-sur-Mer à Monsieur le Comte de La Touche, Chancelier de M. le Duc d'Orléans, 15 octobre 1789," 8vo, pp. 16.

3. "Détail exact et fidèle de la Révolution de Flandres. Correspondance épistolaire entre Mr. \*\*\* et Mr. l'Abbé [F. X.], de Feller," 8vo, pp. 16.

4. "Relation d'un Député du Comité de la Lune. Qui avoit été envoyé dans la Belgique pour y prendre des informations relatives à la Révolution qui s'y opéroit, et aux effets qu'y avoient produits les troupes Lunaires qui y étoient descendues. De l'Imprimerie Patriotique 1790," 8vo, pp. 15.

5. "Réflexions sur le projet de vendre les Biens Ecclésiastiques, surtout relativement aux Provinces Belges," 8vo, pp. 15.

W. E. A. A.

Joynson Street, Strangeways.

THE REV. JOSEPH BRETT: "ENQUIRY," ETC.—I beg to repeat in an amended form my inquiry for any information respecting the Rev. Joseph Brett, chaplain to the late Duke of Sussex, who, in an affidavit made by him in the year 1822 upon the subject of Mrs. Serres' absurd claims, described himself as of Alfred Place. This gentleman, as I have reason to believe, printed a pamphlet on the subject, entitled *An Enquiry, &c.*, containing some very curious particulars. I shall feel obliged for any account of it, its title, &c., and still more for the loan of it for a few days.

I have seen a statement that this reverend gentleman was in March, 1824, negotiating for the sale of certain letters to the Duke of Sussex; and at the same time had got hold of a suppressed book called *Criterion, &c.; or, Royalty, &c.*, which he was about to publish, "with illustrations and additions." The authority from which I quote adds, "Parkins and he are as one."

I need scarcely add that I shall be obliged for any information about *The Criterion* or "Parkins."

WILLIAM J. THOMS.

PORTRAITS OF DANIEL DE FOE.—No portrait of De Foe was to be seen in either of the last two National Portrait Exhibitions at South Kensington. Are the originals of the engravings prefixed to the first volume of the *Miscellaneous Works*, 8vo, 1703; or to the *Jure Divino*, fol. 1706 (afterwards used with altered inscription in the *History of the Union*, fol., Edin., 1709), anywhere in existence? I presume that the painting engraved in Wilson's *Life and Times of De Foe*, 3 vols. 8vo, 1830, is so, and should be glad to know where it can be seen, or what grounds there are for believing it to be authentic, as Wilson gives no information on the subject, and its physiognomical character has little resemblance to that of the two previous engravings.

EDWARD RIGGALL.

141, Queen's Road, Bayswater, W.

DOGWOOD.—Will some of your country correspondents inform me of any indigenous shrub that bears with them the provincial name of "dogwood," other than the *Cornus sanguinea*, or gatterage; *Viburnum opulus*, or wild guelder rose; *Eunonymus europæus*, or spindle tree; *Prunus padus*, or bird-cherry; and *Rhamnus frangula*, or berry-bearing alder. All these, I know, bear the name dogwood in several parts of England. I wish also to know the particular locality in which the same name, dogwood, is given to any other plant than those I have named. Dogwood.

CHARLES FEIST.—Can any of your readers in the Eastern Counties give me the date of this poet's death? Mr. Feist was author of *Poems by an East Anglian*, 1825—printed at Swaffham, I think. He was at one time a schoolmaster, and was also connected with the press. Any particulars relating to his literary history would be acceptable.

R. I.

THE NAME GREIG OR GREGG.—Can any of your readers throw any light upon the name *Greig*, or *Gregg*? It is rather a common name in Scotland, and has been for nearly three hundred years, and is also occasionally met with in England and Ireland as Gregg, Greg, Gregge, Gregson (son of Greg), Grigg, Griggs, and Grigson. It is spelt Greig in the central east side of Scotland, and Gregg, or Greg, in the south-western part of Scotland. It has by some been supposed to have been derived from the Highland clan Gregor, or Macgregor, but this I have not been able to prove in any one case. I believe it to be derived from the old Anglo-Saxon *græg*, or *grig*, signifying gray or grey. In most cases I have no doubt at all that Greg, Gregg, and Greig, are different and accidental ways of spelling the same word. In Scotland Greig is nearly as common as Grey or Gray or Craig. In England, Gregg and Grigg seem to have much more commonly become Gray, or Grey, as might be supposed. The corresponding word in Welsh is Lloyd. In Gaelic there does not appear to be any name answering to the English Gray. An intelligent Highlander bearing the name Macgregor, from whom I have made inquiry, does not consider Greig derived from the clan-name of Gregor, but that it is probably a Lowland name. There are, or were, several families of the name of Greig in Scotland who do not carry the Macgregor arms and motto.

G.

HERALDIC QUERIES.—Will D. P. or any other of your numerous and learned heraldic correspondents inform me what were the armorial insignia of Austria during the reign (1156-1172) of Henry II., first Duke of the Two Sicilies, during the reign (1154-1166) of William I., grandson of the celebrated Norman cavalier, Tancred de Hauteville, and of Wallachia during the reign (1366-1376) of Radu II.?

R\*\*\*.

HUGH HUNT.—Can you inform me whether Hugh Hunt is a legal myth, the same as John Doe? In reading "Exemplifications" issued from the Court of King's Bench, I find in nearly every instance Hugh Hunt figures as an unjust disseisor. I find him in the counties of Herts, Essex, Cambridge, and Norfolk. The form of the MS. is usually as follows:—

"Quod clamat esse jus et hereditatem suam et in quo idem Johannes non habet ingressum nisi post dissesiam quam Hugo Hunt inde injuste et sine indicio fecit

predicto Henrico infra triginta annos jam ultimos elapsedos," &c.

J. E. C.

THE HYMN, "PRAISE THE LORD; YE HEAVENS ADORE HIM."—The beautiful hymn commencing—

"Praise the Lord; ye heav'ns adore Him,  
Praise Him angels in the height;  
Sun and moon rejoice before Him,  
Praise Him all ye stars and light,"—

is No. 245 in the *New Congregational Hymn Book*, and is No. 243 in *The Year of Praise*, edited by Dean Alford, who ascribed it to James Montgomery. The Rev. J. Miller, in *Our Hymns, their Authors and Origin*, says it is Bishop Mant's rendering of the 148th psalm, and first appeared in a Dublin collection during his episcopate in Ireland. The metrical version of psalm 148, in *The Book of Psalms in an English Metrical Version*, by Bishop Mant, published in 1824 (whilst he held the bishopric of Down and Connor), is a very different composition, and commences—

"Ye works of God, your Maker praise!  
From Heav'n begin the choral lays,  
And praise Him ye on high who dwell!  
Ye angels, who about Him stand,  
Ye hosts, who wait on His command,  
The praises of your Sovereign tell."

Can the apparent discrepancy be explained?

SUMERSET J. HYAM.

JOHN JONAS JONSON.—This gentleman published a volume of *Recollections and Poems*, in 1841. At the end of the book there is announced, as about to be published by the same author, "The Spirit of the Star, and other Poems." Did this ever make its appearance? Can you tell me anything further about the author and his writings?

R. I.

USE OF THE LATIN LANGUAGE.—In what cases is the Latin language still employed in public life, as the medium of communication, and as a substitute for English? The dignity of Latin was upheld among the old Romans by law in all affairs of public business, but we English seem to be less solicitous about our own language.

S.

MARRIAGE LICENSE.—A lady was married by license in or near Northampton in 1762: the license was not granted from the Faculty Office. Where could it have been obtained? and what registry will contain the record of it?

TEWARS.

MILTON AND PHILARAS.—Can any of your readers inform me where a certain Life of Milton is to be had containing a letter of Milton's to a Greek of the name of Philaras, and an answer in Greek by the latter?

E. M. GELDART.

Oxford.



**ARMS OF A NATURAL DAUGHTER.**—Can any correspondent inform me whether a natural daughter is in any sense heraldic—such an heiress to her reputed father as that her issue can lawfully quarter arms specially granted to her, either a distinct coat, or her reputed father's coat, duly abated, as the case may be? Also, whether the husband of a natural daughter can properly carry her coat on an escutcheon of pretence by virtue of any testamentary recognition of her being a natural daughter? Perhaps they may be so carried and quartered as arms of adoption; but I should be greatly gratified in obtaining a solution of the case by some reference to sufficient authority. Natural children by the same mother have had distinct grants, the law not recognising them as brother and sister, or brothers or sisters; and the old heraldic usage seems to have been that a natural child was entitled to his mother's arms, provided she had the right of a paternal coat, and to no other, except, of course, a special grant upon a quasi acknowledgment of his paternity.

E. W.

**"OSSA INFERRE LICEBIT."**—In the Museum of Antiquities at Mayence (which I strongly recommend to the notice of any of your readers who may have opportunity and inclination to visit it) is the monument of a Roman soldier, C. Cælius, "qui bello Variano cecidit." On the lower part of the stone, in a distinct line, is this sentence—"Ossa inferre licebit." The meaning of this has long puzzled me. A friend better versed in Latin than myself thinks it was a usual formulary solemnly forbidding any disturbance of the remains of the deceased. Can any of your readers say if this is the true signification of the sentence?

FRED. CHAS. WILKINSON.

**THE ROYAL ARMS.**—I find upon the base of an ancient cross a shield bearing three lions passant guardant in pale. This was the royal arms of England in Henry II.'s reign. How long after was this borne by our sovereigns? I wish for the date of the cross.

W.

**RĀVĀNA : RUNGTA.**—(Identity of the Buddhist Rāvāna of Rāvāna, near Bhilsa, killed in battle against Rāja Rāmachandra of the Rāmāyana, with the Brāhmana Avatār, Parasū Rāma of Rungta,\* near Agra—Baisākh Sukal Paksha—Light half of the Moon, 23rd April, †=23rd May of the Ayin Akbari.) What is the present name of Rungta, and from what Hindu or European work of history was the date of the month only above given for the visitation of Parāin Rāma, the great conqueror of the Hindu Kshatriya race, to that city taken? In Taylor's *Analysis*† of the *Parāin Rāma Vigaya*,

or Conquests of Parāin Rāma, the names or titles Rāvāna and Parāin Rāma are applied consecutively to the same person. Upon what grounds then can it be doubted that different periods of his life only are referred to when he is mentioned by either? R. R. W. ELLIS.

Starcross, near Exeter.

**SOC LAMB.**—In some parts of East Kent a pet lamb is generally called a *soc* lamb. Why?

GEORGE BEDO.

Brixton.

**SOUND OF THE BATTLE OF WATERLOO.**—Can any of your correspondents throw light upon this subject? It was mentioned in *The Times* about eight or ten years ago.

On the afternoon of Sunday, June 15 [18?], 1815, a gentleman residing at Walmer was walking with his gardener in his garden, which skirted the sea-shore. His attention was arrested by a delicate convulsive movement of the (sandy) soil, as if it were invisibly shaken. He called the attention of the old gardener to this circumstance, who replied: "Then, Sir, there's firing going on t'other side—I have seen this afore, when there has been fighting." When news of the battle of Waterloo arrived, the gentleman recollected the movement of the soil at that very period.

It is evident that sound can act upon matter to a great distance, more acutely than upon human organs. Has any one observed the effect upon the beach of Sussex, Hampshire, and the Isle of Wight, when there has been a naval review at Spithead?

O. G.

### Queries with Answers.

**ARCHBISHOP MARKHAM.**—Is there any memoir in existence of William Markham, who filled consecutively the high positions of Head Master of Westminster, Dean of Christ Church, and Archbishop of York; for on reference to the *Imperial Dictionary of Biography*, I find his name entirely omitted? He was also tutor to the Prince of Wales, afterwards George IV.

Further, is the archbishop known to have published any works of a classical kind, or to have edited any author? My own idea is that he never did, though an accurate and accomplished scholar. In an old volume of Latin poetry in my possession, the *Carmina Quadragesimalia*, are a good many copies of elegiacs attributed to him. I say *attributed*, because some years ago I transcribed his name with those of other authors of the *Carmina* from a copy of that work, which had once belonged to Elijah Barwell Impey, a Faculty-student of Christ Church. The names of the authors were not printed, but merely in MS. Most likely Mr. Impey was a descendant of the celebrated Chief Justice of Bengal, Sir Elijah Impey—the friend and schoolfellow of

\* Gladwin's *Ayin Akbari*, ii. 530.

† According to *Mysore Calendar*.

‡ Rev. W. Taylor's *Analysis of the Mackenzie Collection*, p. 121.

Warren Hastings at Westminster, and afterwards Governor-General of India. OXONIENSIS.

Bolton Percy, near Tadcaster.

[William Markham was born in 1724; became Head Master of Westminster School, 1753; Prebendary of Durham, 1759; Dean of Rochester, 1765; Dean of Christ Church, Oxford, 1767; Bishop of Chester, Preceptor to the Prince of Wales and the Bishop of Osnaburgh, 1771; Archbishop of York, 1776; and died Nov. 3, 1807; leaving above 100,000*l.*, having the Christmas before his death presented each of his forty-seven grandchildren with 1000*l.* There is no separate Memoir of his life, but full biographical particulars of him may be found in Nichols's *Literary Anecdotes*, ii. 367, &c.; Welch, *Alumni Westmonasteriensis*, ed. 1852, p. 318; and *A History of the Markham Family*, by the Rev. David Fred. Markham, 1854, pp. 58-70. In 1820 fifty copies were printed of the *Carmina Quadragesimalia*, etc., Auctore Rev. Gul. Markham; edente Rev. F. Wrangham, 8vo, pp. 16. His "Judicium Paradisi" is in the *Musa Anglicana*, ii. 277. On other grounds Dr. Markham had but little claim to the title of author; indeed, his only publications were some single sermons, preached on special occasions; some *Discourses on the Sacrament of the Lord's Supper*, 1787; and a *Concio ad Clerum*, delivered Jan. 25, 1769. His portrait by Sir Joshua Reynolds hangs in Christ Church Hall, and another of him is among those of the Head Masters of Westminster in the Common room of that society. In Thorpe's Catalogue of Manuscripts (Part iv. 1840, art. 721) is an interesting series of Dr. Markham's Autograph Correspondence with the Rev. Edward Bentham, brother to the historian of Ely. This valuable series consists of eighteen letters, all characteristic of the affability, wisdom, and amiable disposition of this prelate. They refer chiefly to the education of the students of Christ Church College, alteration of the building for their convenience, &c.; propose arrangements in consequence of some irregularities on the part of a student; suggest that such punishment be resorted to as may not blast his future prospects, or reach the ear of his father, as being most proper in the case of one whose delinquency is so far from desperate that it may probably never happen again.]

WALTER GOSTELO.—Last week, in my rambles amongst old book shops, I picked up amongst others the following curious little work:—

"The Unquestionable Restore of our King Charles St. Is revealed and assured by God Almighty. C. R. His restore is of God. He hath revealed it, he hath assured it; from between the Cherubins he did it, where he is known to dwell. God save the King, and Oliver Cromwell, Protector."

The work, which is by Walter Gostelo, is dedicated to "Oliver Cromwell, Lord Protector. To this City London. To the People of these three Nations and Christian World." Its burden is the publication of miracles and visions of the most extraordinary character foreshadowing the restoration of Charles II. The author has divided it

into five sections, at the head of each of which (the fourth and second excepted) is printed a large crown, with the letters C. R. beneath. He states that he has deposited the MS. of his work in the University Library of Oxford. Is anything known of Walter Gostelo, or of this curious book of his?

W. H. B.

[Walter Gostelo, or Gostelow, a religious enthusiast of the Cromwellian period, was the son of Richard Gostelo of Prescott House, near Cropredy, and born there about the year 1600. Prescott House, Gostelo says (writing in 1655), had, within his memory, "groves and good walks about it; some religious house I conceive it to have been; an altar and chapel I have known in it; the parish is Cropredy in Oxfordshire, scituate some three miles from Banbury. My elder brother, bearing his (i. e. his father's) name, now lives in it; but truly I never knew my father to have any the least repute to be a prophet." Gostelo was a staunch Royalist, and was in the company of Charles I. at Southam, on the day before the battle of Edgehill. He published, in 1654, *A Letter to the Lord Protector*, fol. On Jan. 20, 1654-5, came out his principal work, entitled, *Charls Stuart and Oliner Cromwel United*; or, Glad Tidings of Peace to all Christendom; to the Jews and Heathen, Conversion; to the Church of Rome, certain Downfall; the Irish not to be transplanted. Extraordinarily declared by God Almighty to the Publisher, Walter Gostelow. Printed for the Author, 12mo, pp. 312. This book abounds with visions and absurd stories. His next work, the one noticed by our correspondent, is entitled *The Coming of God in Mercy, in Vengeance*; beginning with fire, to convert or consume at this so sinful City London. Printed for the Author Walter Gostelo, dwelling in Broad-street, London, 1658.\* In a copy of this work now before us is the following MS. note:—"The poor melancholick author of this book, after the death of Cromwell, finding that his prophecies in this, but especially his former book, could not now come to pass, but that he should be counted for a deluded phantastic person, avoided all company and discourse about any of these matters, which had before so strongly possessed him, and with which he so vehemently endeavoured to possess the world, and shortly after for shame and grief died at Prescott (as I think) in Cropredy parish, near Banbury. He had been milliner to King Charles I., and would talk soberly and rationally of any other matter but this.—RA. BATHURST."]

"PACATA HIBERNIA."—I am desirous of learning who was the author of this book, and the year in which it was published.

MAURICE DENNY DAY.

Manchester.

[The author of *Pacata Hibernia*, Ireland appeased and redveed; or, an Historie of the late Warres of Ireland, especially within the Province of Movnster, vnder the Government of George Carew, Knight, 1599-1602, is

\* A notice of this singular book, with copious extracts, will be found in Brydges's *Restituta*, iii. 106-120.



Thomas Stafford. It was first published in London in 1633, fol. The copy of this edition in the Grenville library (Brit. Museum) has the excessively rare original map "of Mounster," which is frequently supplied by a modern copy. This work was reprinted in 1810 by the Hibernian Press Company in 2 vols. imperial 8vo, with facsimiles of the portraits of Queen Elizabeth with the globe and sceptre, and of George Carew, Earl of Totnes, in armour, with a truncheon in his hand.]

**EPIDEMICS OF THE MIDDLE AGES.**—From what source or sources can I obtain the best information with respect to the epidemics of the middle ages? I am more particularly interested in the pestilence which, towards the end of the fifteenth century, swept through Germany and caused its victims to dance and sing like dervishes. J. G. Hull.

[In the year 1844 the Sydenham Society printed a masterly work on this subject by a learned medical historian, and one of the most able medical writers in Germany. It is entitled *The Epidemics of the Middle Ages*, from the German of J. F. C. Hecker, M.D., translated by B. G. Babington, M.D., F.R.S. It contains an account of (1.) The Black Death; (2.) The Dancing Mania; (3.) The Sweating Sickness. In 1829 the second edition of a work appeared, entitled *Illustrations of the Atmospheric Origin of Epidemic Diseases*, by Thomas Forster, an English practitioner, in which he has endeavoured to prove, like Lubienietzki, that there never was a disaster without a comet, nor a comet without a disaster! He asserts that, since the Christian era, the most unhealthy periods have been precisely those in which some great comet appeared; that such appearances were accompanied by earthquakes, volcanic eruptions, and atmospheric commotions, while no comet has been observed during healthy periods.]

**ODELL FAMILY.**—Can any one inform me if the late Lieut.-Colonel William Odell of the Grove, co. Limerick, who represented that county in Parliament for about thirty years, and was a lord of the Treasury in Ireland, ever held the office of high sheriff of the county or city of Limerick? Also, if he was a justice of the peace?

MAURICE DENNY DAY.

Manchester.

[Lieut.-Colonel William Odell was M.P. for the county of Limerick from 1797 to 1812. Two of the family held the office of High Sheriff, namely, William Odell of Fortwilliam in 1779, and Thomas Alexander Odell of Odellville in 1809. We have reason to believe the information required may be obtained on applying to E. Odell, Esq., J.P. Carriglea, co. Waterford.]

**ALLITERATIVE POEM: "AN AUSTRIAN ARMY"** (4th S. i. 428).—In reply to a query as to where I could find a copy of this curious piece, you referred me to "N. & Q." 3rd S. v. 46: it is, however, only casually mentioned, and I can find no

complete copy of it, nor any reference as to where it is to be met with. G. K.

[By some accident the first reference was omitted. The poem will be found in our 3rd S. iv. 88. See also p. 315 of same volume.]

**ERASMUS' PARAPHRASE.**—I should be glad to learn the literary value of this commentary. From what sources was it chiefly derived? and what is its distinctive merit, if any? Has it ever been reprinted? W. H. S.

[In 1546 the clergy of England were enjoined to procure the New Testament in Latin and English, with the Paraphrase of Erasmus on it, for their better instruction in the sense and knowledge of the Scriptures. The work is entitled *The Paraphrase of Erasmus upon the New Testament*, Lond., by Edw. Whythurcher, 1548-9, fol., 2 vols., black-letter. The first volume was executed by Nicholas Udall, and the second by Coverdale, John Olde, and Leonard Coxe. The Paraphrase upon the Revelation was written by Leo Jude, and translated by Edmonde Allen. Vol. I. reprinted Lond. 1551, fol., with the prefaces, and a table by Nic. Udall. In 1550 it was ordered to be set up in all the churches, that the people might have the opportunity of reading it. Dr. Harwood states that "Erasmus is not inferior to any of the old commentators in sensible and ingenious remarks." The price of the two-volume edition, 1548-9, is marked in Bohn's Lowndes at 2l. 10s.]

## Replies.

### THOMSON'S "SEASONS."

(4th S. ii. 319, 374.)

I am glad to find that LORD LYTELTON did not mean *me* in what he said about the liberties taken by would-be emendators, and I condemn the practice as much as his Lordship can do. My emendations of Campbell and others were mere *jeux-d'esprit*, and I should never dream of putting them in the text. My rule is, "Let well alone."

I will here just give an instance. The line in Gray's *Elegy*—

"Full many a gem of purest ray serene,"

has always offended my taste, as wanting in the ease and simplicity suited to elegiac poetry, and I have thought it would have been better if he had written—

"Full many a gem, pure, lucid and serene,"—

imitating, as it were, Dante's—

"Indico legno, lucido e sereno";

but I should never have ventured to make the change if I were editing Gray's Poems.

I am also glad that LORD LYTELTON agrees with me respecting the passage in "Spring." I have access to only two editions of Thomson's *Poems*: one a late one, the other of 1788, which

is probably an exact reprint of Murdoch's of 1762. After what LORD LYTTTELTON has stated, I think the introduction of the colon is due to Murdoch, who saw the necessity of a correction, but was not aware that the making of a new paragraph had probably been the work of the printer; and this, and the "For oft," which I fancy was his doing also, only show how negligently the poet must have read his works. Printers, I may here observe, hold authors generally in great, and for the most part in just, contempt with respect to punctuation, &c. As to paragraphs, they make and unmake them at their will, and, as I have usually found, almost always for the better.

I may here observe that, in Murdoch's edition—I know nothing of the preceding ones—in the very passage under consideration, the reading is—

"Myriads on myriads insect-armies *warp*,"—

while in others the word is *waft*. Now *warp* must be right, for it is the very word used by Milton in the passage which Thomson probably had in view.

I must still approve of the correction of the passage in "Liberty." I wish LORD LYTTTELTON had given some examples of the use of *sun* for *clime*, *region*; and had accounted for *on*, for which Mr. Wright conjectured *neath*, the only preposition, I believe, that would suit *sun*, in its ordinary sense. I cannot see any difficulty whatever in "our sons" extending colonies: for these followed the coast-line southwards, and for this *extend* seems to me a most suitable term. Do not monarchs extend their dominions? THOS. KEIGHTLEY.

"White through the neighbouring fields the sower stalks."

Permit me to offer a few words respecting this passage; although in so doing I, with due courtesy, differ from the explanation given p. 319 in "N. & Q."

For many years it has been the custom in all the agricultural districts in the east of England, from Essex to Lincolnshire, to soak the seed wheat in a strong ley; and then, while in a moist state, to mix with it slaked lime till each grain is encrusted with it. In sowing "broad-cast" in the olden times, the limed wheat was placed in a broad-mouthed basket, which was suspended on the left arm of the sower; with his right hand he scattered the wheat, taking a regular width up and down the field—this marching to and fro was called a "bout." It would sometimes happen that the bout was against the wind; so that the powdered lime, then dry from exposure, would fly in a cloud from the handful of grain spread by the sower on to his person, so that by the end of the day he would be "white as a miller." In stormy weather I have known the sower com-

pelled to wear a veil, to keep the lime from entering his eyes. Although broad-cast sowing is now a thing of the past, except with small occupiers (the drill having superseded it), wheat is still limed to prevent the attacks of the wireworm and other hungry things in the earth. It will I trust be seen that this custom of liming wheat, so general and so old, would be familiar to Thomson, who, like myself, must have often seen the sower stalking in white.

Herts.

T. R.

The word *while* instead of *white*, in the passage referred to, occurs in an edition of the poems printed by T. Kay for the booksellers in 1827.

CHARLES WYLIE.

#### MADAME DE POMPADOUR.

(3rd S. xii. 443; 4th S. ii. 287, 354.)

I was under the impression that the publication in "N. & Q." of the letters of M. Huillard de Bréholles and of the Marquis Leon de Laborde have done more than was necessary to establish the disputed fact that the Marchioness de Pompadour was elevated to the rank of duchess\* by King Louis XV., with all the advantages of the wives of the dukes, whether peers hereditary, or à brevet. (*Encycl. Gens du Monde*, viii. 633.)

As, however, your learned correspondent D. P. still doubts the fact, and desires to know the rights and privileges such rank gave her, I have much pleasure to refer him to Capefigue's *Louis XV et la Société du XVIII<sup>e</sup> Siècle*, chap. xxxi. p. 256, where it is related:—

"Aussi les faveurs pleuvaient sur elle et sur sa famille: en acceptant les fonctions de favorite, Madame d'Etioles avait obtenu le marquisat de Pompadour; le roi pour le jour de sa fête, lui réserva une plus haute faveur, car elle reçut le tabouret de duchesse, ce qui était la plus haute dignité à la cour; désormais la duchesse de Pompadour eut tous les honneurs de Versailles; elle dut être assise auprès de la reine et baisée † sur le front par les princesses même du sang; elle en eut tout le train orgueilleux ‡; un chevalier de Saint-Louis porta la queue

\* There were three classes of dukes in France: the *ducs et pairs*, who had seats in parliament; the *ducs héréditaires*, who had not, and the *ducs à brevet*, who not only had no seats in parliament, but whose title was personal, and not transmissible to their descendants. To this last class belonged Madame de Pompadour, whose ducal brevet was worded, as far as I am aware, in the same way as such brevets were usually worded.

† Le Dauphin, ne pouvant se dispenser de lui donner l'accolade, lorsqu'en 1752 elle obtint le tabouret et les honneurs de duchesse, fit un geste outrageant de dégoût, &c. (*Biographie Universelle*, vol. xxxv. Paris, 1823.)

‡ Depuis que Madame de Pompadour a le rang de duchesse, elle a pris un vol plus haut, et pour se loger convenablement elle a consacré environ six cent mille livres à l'acquisition de l'hôtel d'Evreux: un chevalier de Saint-Esprit lui sert d'écuier; une fille de condition de première femme de chambre; et elle a pris pour in-



trainante de sa robe; la première de ses femmes fut une demoiselle de qualité. Toutes les prérogatives de princesses de maisons régnantes furent accordées à Madame de Pompadour," &c. &c.

Also to Alphonse Jobez's recently published work, *La France sous Louis XV*, who briefly says (iv. 343) on the subject of contradictory reports as to Pompadour having fallen into disgrace or being more powerful than ever:—

"Cette grave contestation fut tranchée, le 12 octobre 1752, par la publication d'un brevet royal, qui accorda le rang de duchesse à la favorite. En conséquence de son nouveau titre, elle fut présentée au roi et à la reine, et dès ce jour elle eut le droit d'ajouter le manteau ducal à ses armoiries et de faire peindre sur son carrosse une calotte de velours."

RHODOCANAKIS.

If D. P. consults an interesting article on the dukedom of Chatelherault in the *Herald and Genealogist*, iv. 97, he will find dukes *à brevet*, or for life, enumerated among the titled classes in France. St. Simon says that the dukedom of Montmorency (conferred in 1551, three years after Chatelherault, and referred to in the above article), was the first which was granted to a subject with hereditary succession, and in another place (v. 152) he says:—

"M. le Prince — lui procura un brevet de Duc en 1646. Le Cardinal Mazarin avait renouvelé cette sorte de dignité, qui n'a que des honneurs sans rang et sans succession, comme sous François I et tous ses successeurs, mais depuis quelque temps tombée en désuétude."

In addition to the privileges which made the *duc et pair* in France hold a position entirely different from other nobles, all duchesses had the right to the *tabouret* at court; and Madame de Pompadour, who continued to call herself Marquise after the old Pompadours, whose title she had been granted, and whose arms, though in no way related to them, she had usurped, no doubt valued her patent of duchess only for this accompanying right, though her first essay at asserting it cannot have been altogether agreeable:—

"Le Dauphin, ne pouvant se dispenser de lui donner l'accolade, lorsqu'en 1752 elle obtint le tabouret et les honneurs de duchesse, fit un geste outrageant de dégoût." *Biog. Univ.* xxxv. 288.)

Our English peers are said to be "*nobilitate pares, gradu impares*"; but in two respects dukes are socially treated differently from other peers. We must no longer speak, as we have hitherto done, of "*Lord and Lady Abercorn*"; and duchesses have, I believe, the exclusive right to certain benches at court balls. Are these small distinctions of foreign introduction, and if so, of what date? There was no duke in England when Shakespeare wrote, but he was alive when Norfolk

tendant un procureur au Châtelet nommé Collin, qu'elle vient de faire décorer de la croix par une change dans l'ordre. (*Mémoires contemporaines*.)

was beheaded. He speaks of "*my lord of Norfolk*"; but as he similarly names my lords of Canterbury and York, this does not affect the question, though perhaps it records a form of expression then usual. S. P. V.

"CAUGHT NAPPING": ELISHA COLES'S  
"DICTIONARY."

(4th S. ii. 325.)

In the edition of 1717, Coles has the following:—

"*Nap*, the tufted superficies of cloth; also, a fit of sleep.

"*Nap*, c. (canting), to cheat at dice."

It is probable that the same appears in the edition of 1732, and that Rr. overlooked the first paragraph.

Of the edition of Coles's *Dictionary* of 1717 I have two copies, which, from title-page to sig. X inclusive, are identically the same, being about one-half the volume. In every sheet of the remainder, slight typographical variations occur between the two, not affecting the matter of the book itself, but sufficient to show that, although type and paper appear the same, the setting up was different. Small letters are substituted for capitals in ordinary nouns: the name "*King Edward the fourth*" in one appears as "*King Edward IV.*" in the other; and similar petty differences exist sufficient to alter occasionally, but by no means generally, the catch-words. There is nothing whatever to cause a doubt as to the genuineness of either copy, nor anything in the binding to lead to the supposition that one had been made up with a subsequent edition. I assume, therefore, that half the work was separately but simultaneously set up by the printer; and should such a practice have prevailed with regard to other books of the period of more importance, how careful should correspondents of, say, "*N. & Q.*" be in hinting at misquotations where under such conditions none may have really occurred.

A word or two more as to the author. In Bohn's *Lowndes* three authors of the name are recorded, all living at about the same period:—

1. "Coles, Rev. Elisha. On God's Sovereignty. Lond. 12mo. This author was uncle to the following author."

2. "Coles, Elisha. A Dictionary, Eng.-Lat. and Lat.-Eng. Lond. 1677. The eighteenth edition of this work appeared Lond. 1772. Coles likewise published several other elementary works, formerly much esteemed."

3. "Coles, Elisha, Jun. A Metrical Paraphrase on the History of Jesus Christ. Lond. 1671."

Is there not possibly some confusion here? And which of the three was "*E. Coles, Schoolmaster, and Teacher of the Tongue to Foreigners*," the compiler of the *English Dictionary*? If both were by one author, it appears singular that a Latin

and English Dictionary, published in 1677, should not have been noticed in the title-page of an English Dictionary, whether original or a reprint, bearing the date of 1717. I cannot think, moreover, that Lowndes or Mr. Bohn would have classed the latter with *elementary* works, abounding as it does with canting terms which Mr. Hotten can hardly have lost sight of, and with provincial words, with due references to their respective counties.

On turning to Hole's *Brief Biographical Dictionary*, I find—"Coles, Elisha (Dictionary), 1640\*—1700\*": the asterisks showing *doubtful* dates. This does not mend matters much. Can any of your correspondents give us some enlightenment on these two points in "N. & Q."?

S. H. HARLOWE.

St. John's Wood.

#### ALLEGORIES AND PARABLES.

(4th S. ii. 391.)

MR. BOWER asks for information towards forming a list of "the principal allegories, parables, and similitudes in the English language." Those which he himself enumerates being, I believe, all in prose, it may perhaps be assumed that Mr. BOWER's intention was to confine his inquiry to prose works; however, as he does not say so, I shall set down such writings as occur to me, whether in prose or verse. And, first, a few works of great celebrity may be summarily mentioned:—Chaucer's *House of Fame*, &c.; Langland's *Piers Plowman*; Spenser's *Fairy Queen*, &c.; More's *Utopia*; Phineas Fletcher's *Purple Island*; Gawine Douglas's *Palace of Honour*; The *King's Quhair*, by James I. of Scotland; Quarles's *Emblems*; and (of minor fame) Francis Thynn's *Debate between Pride and Lowliness*. I am not sure but that *Gulliver's Travels* might fairly enough be added.

The other works that I have to specify require a little more detail:—

1. *Divine Emblems*, after the manner of Master Francis Quarles: designed and written by Johann Abricht, A.M., embellished with etchings by R. Cruikshank (Black & Armstrong), 1839.—The author's real name, I understand, was Jonathan Birch. As the title indicates, this is a book of verse modelled on Quarles: as such, belonging to that subdivision of allegory which is known as "Emblem Books."

2. *The City of the Jugglers, or Free Trade in Souls*. A Romance of the "Golden" Age. By William North (H. J. Gibbs), 1850.—This is a sort of novel; and is a tale of substantial length, though not up to the ordinary "three volumes" dimensions. Still, it has a fantastic-typical element which brings it within a particular department of allegory. The writer, North, was author

of *Anti-Coningsby, The Infinite Republic*, and other works; and had a certain real spice of genius, amid a good deal of froth. I knew him well some eighteen years ago, and never expect to meet a more genuine specimen of the *tête montée*. He went to America towards 1852; and not long afterwards committed suicide, with perfect composure and deliberation.

3. *The Year of the World; a Philosophical Poem on "Redemption from the Fall."* By W. B. Scott (Simpkin & Marshall), 1846.—The title terms this a *philosophical* poem, which is its truest designation: it takes, however, an allegorical, and to some extent a narrative form. The author is well known as a painter; and, when accurate justice gets done to every writer and book, Mr. Scott and his *Year of the World* will be acknowledged as a true poet and a lofty poem.

4. *Chorea Sancti Viti; or, Steps in the Journey of Prince Legion*. Twelve Designs by W. B. Scott, with illustrative Poems by W. H. Budden (Newcastle, Forster), 1863.—The designs here are by the author of our poem No. 3, and were first published separately in 1851, twelve years before the "illustrative poems" were supplied to them by Mr. Budden. "Prince Legion" represents "the man of the mass"—man in society, as subject to all the temptations and incitements of modern life.

5. *The Rivulets: a Dream not all a Dream*. By Maria Francesca Rossetti. London, 1846.—May I be excused for including in my list this little book, by a member of my own family? It is a religious allegory in prose, belonging strictly to the same class of symbolic fiction as the *Agathos* of the Bishop of Oxford, and some others named by MR. BOWER. W. M. ROSSETTI.

56, Easton Square, N.W.

MR. BOWER may add to his list *The Parable of the Pilgrim*, by Symon Patrick, B.D., 1667. This has been reprinted, but not in full, in the only modern edition I have seen. Those, therefore, who wish to know Bishop Patrick's sentiments must read the old edition. He was a staunch defender of the faith, as purified from mediæval error and innovation by our reformers.

Bunyan's *Pilgrim's Progress* is now thought to have appeared first in 1676; but the books are so different, there is no question of borrowing on either side. There is no dramatic interest about the *Parable of the Pilgrim*, but it is a devout, comforting, philosophical work for closet reading.

Mrs. Hannah More was another allegorical writer, and some of her efforts in that line are reprinted from time to time. *Parley the Porter*, and *The Valley of Tears* are among the best. There are also *The Strait Gate* and *The Narrow Way*, *The Pilgrims*, and *The Grand Assize*.



One of the older ones deserves to be specially named—*The Mountain of Miseries*.

MARY GATTY.

Perhaps the following allegories may be worth adding to your list:—

*The Rocky Island*, &c., by the Bishop of Oxford.

*The Mystery of Marking*, by Robert Milman, Bishop of Calcutta.

*The Two Lambs*, by Mrs. Cameron.

*The Parable of the Pilgrim*, by Dr. Patrick, Bishop of Ely.

*The Mountain of Miseries*, by Addison (?).

*Rodolph the Voyager*, by Dr. Sewell.

*The King of the Golden River*, by John Ruskin, is perhaps an allegory.

CHRISTINA G. ROSSETTI.

56, Euston Square, N.W.

Add to H. BOWER's list the following:—

1. Bishop Patrick's *Pilgrim*, whereof we read in the editor's preface to Bunyan's *Pilgrim's Progress*, 32nd edition:—

"We shall conclude this preface with a merry but just observation made by Dr. Radcliffe, who used to say that Bunyan's *Pilgrim* was a Christian, and Patrick's *Pilgrim* a wretched pedlar who sold damaged commodities—alluding to the legendary tales therein related."

2. *The Progress of the Pilgrim Good Intent in Jacobinical Times*, by Mrs. Mary Ann Burges. 9th edition, with Introduction by Sir James Bland Burges, Bart. Hatchard, 1814.

ANON.

I remember looking into a work of tolerable size, called Spencer's *Similes*, when I was young.

J. BEALE.

Spittlegate, Grantham.

BISHOP STEPHEN WESTON (4th S. ii. 203.)—In "N. & Q." for August (p. 203) some questions are asked about Bishop Stephen Weston. He is there stated to have been born in 1663, and to have died in 1742. In the register of Eton College his name appears as seventeenth on the indenture made at the election in the year 1679. His age is there stated to be eleven; his birth-day "nativitat Xti"; his birth-place, Farnborow (*sic*), co. Berks. But in the indenture for the election, 1682, his name stands first for succession to King's College, and his age is stated to be seventeen. I have no doubt that the error is in the first entry. Stephen Weston was admitted scholar of King's College on May 18, 1683; he became assistant-master at Eton (I cannot ascertain the year), and was appointed lower master there in 1693. In 1714 he was elected fellow of Eton College, and held with his fellowship a stall at Ely and the vicarage of Mapledurham. In 1724

he became Bishop of Exeter. How far he owed this last step to the friendship of Sir R. Walpole I cannot say; but that it could not have been a college friendship seems clear from the fact that Sir R. Walpole did not become a scholar of King's College till 1693, three years after Weston was lower master at Eton.

Bishop Weston was considered a very good scholar, and many of the school-books in use at Eton till within the last few years were his work. His portrait hangs in the college hall at Eton, and his name, preserved in "Weston's Yard," must be familiar to many Etonians.

ETONIENSIS.

"BLOCK-BOOKS" (4th S. ii. 447.)—MR. BERJEAU is quite innocent of the advertisement of the *Biblia Pauperum*, in which it is stated "the designs are supposed to be by Albert Dürer." I am the offender. It will be a sufficient warning for the future for me to shun a publisher's opportunity of educating his customers.

JOHN RUSSELL SMITH.

Soho Square.

BONDMAN (4th S. ii. 370, 427.)—I am sorry MR. H. T. RILEY should fancy that I or any one would impute discourtesy to him because he did not answer the letter I sent him, even if he had received it, which he says he has not. No one writing to a stranger has any right to expect that his letter will be answered. As one librarian friend said to me, "People seem to think I'm *Notes and Queries*." But I really wanted information on the Bondman question; and as MR. RILEY has not sent you any, I state here that Mr. W. Lyall of Newcastle has referred me to Kemble's chapter on "The Unfree, the Serf," in his *Saxons in England* (vol. i. chap. 8, p. 185) as supporting MR. RILEY's statement. Professor Brewer has shown me a very interesting document in the Record Office, which will be printed entire in my forthcoming volume for the Ballad Society—namely, the depositions of the Duchess of Buckingham and her witnesses in a trial in which she establishes her right to the services of certain hereditary bondmen of her manor of Rompney, near Cardiff, as late as A.D. 1527.

F. J. FURNIVALL.

KATTEN'S DAY: "C'EST AUJOURD'HUI QUE MAMAN COIFFE SAINTE CATHERINE" (4th S. ii. 201, 233, 333, 377.)—It would have been of advantage to the cause of earnest and scholarlike inquiry, so dear to all true notaries and querists, had F. C. H. refrained from putting forward a trivial supposition as a statement of fact. There is no more authority to show that bisque soup (a comparatively modern dish, by the way) is specially partaken of on the festival of St. Catherine than that pork-pies are eaten on the feast of St. Cuthbert, or periwinkles on the eve of St. Blaise.

Nor did I ask the meaning of "bisque donc." I knew very well that *bisque*! was a slang expression, common among Parisian *gamins* and school-children, and that its English equivalent was "Take it out of that," and its American one "That's what's the matter." It was the *coiffeur* of St. Catherine which puzzled me; and to abate my perplexity, I concluded to take the opinion in the matter of an eminent French man of letters. I accordingly wrote to Monsieur Edmond About, the author of *Tolla*, and, from his courteous reply, you will see that he agrees in substance with MR. NOEL RADECLIFFE:—

"Le fils qui dit: 'C'est aujourd'hui que maman coiffe sainte Catherine' est nécessairement un bâtarde.

"Sainte Catherine est chez nous la patronne des jeunes filles; on célèbre sa fête en décembre dans les pensionnats de demoiselles.

"Un vieil usage voulait qu'une fille arrivée à la fin de sa vingt-cinquième année offrit à sainte Catherine une couronne on un chapeau de roses blanches. Coiffer sainte Catherine est donc l'équivalent de *monter en graine*, ou de passer au grade de vieille fille."

GEORGE A. SALA.

Putney.

PAINTINGS IN ETON COLLEGE CHAPEL (4th S. i. 341.)—MR. PIGGOT, writing on this subject, asks, after a few remarks upon them,—"But how did the Eton authorities treat these precious relics?" and then answers his own question thus:—"They actually scraped off all the paintings above a certain line, and the remainder were completely concealed." Allow me, from my certain knowledge, to correct this statement. The authorities neither scraped, nor ordered to be scraped, off any part of the paintings. The clerk of the works then going on in the chapel was a gentleman of more protestant zeal than artistic taste; he was shocked at the subjects of the paintings, and set to work to scrape them all off; he was only prevented from completing his self-imposed task by one of "the authorities" coming in by chance, finding him at work, and stopping him. That the pictures which were thus saved were concealed without the possibility of being seen, by means of a sliding panel, or some such contrivance, is indeed a great pity; but such was the decision of the only one of "the authorities" whose voice in that matter was law. I am happy to tell MR. PIGGOT, in reply to the latter part of his query, that most accurate copies of the paintings before the "scraping" began were taken at the expense of the late Provost. They were sent by his executors to the present Provost, who has placed them in the college library, where, I am sure, that he or the Fellow who may chance to be in residence would gladly show them to MR. PIGGOT, or any one interested in them: the drawings have not been published.

ETONIENSIS.

NATURAL INHERITANCE (4th S. ii. 343.)—I believe MR. KEIGHTLEY touches upon an impor-

tant subject which has never been properly investigated—viz. the transmission not only of likeness but of personal qualities in the male line. I could tell as striking a story as his about resemblance borne by individuals now living to an old engraved portrait of an ancestor of theirs, but as the original of the portrait came to an untimely end, it will not do to mention names. I have more than once remarked the strong likeness between persons of the same name in Scotland, but who were not related. No doubt the likeness came from a common ancestor. F. M. S.

IDENTITY OF "HOP SCOTCH" AND "TIP CAT" AS PLAYED IN EUROPE AND INDIA (4th S. ii. 371.) Will your very intelligent Benares correspondent, who has brought to light the remarkable identity of the conditions of these two games, as followed in Europe and India, be so good as to publish in "N. & Q." the best account procurable about them at that ancient seat of Sanskrit learning; giving a diagram of the field on which "hop-scotch" or "scotch-hoppers" is played in India, showing, where it can be done, the character of the different houses into which it is divided, with the view to their being compared and identified, separately if possible, with our own early accounts of the same as followed in Europe.

The earliest notice which I can find of "hop-scotch" in England is that which occurs in Brand's *Popular Antiquities*, ed. 1849, ii. 440, taken out of *Poor Robin's Almanack* for the year 1667, in which it is described as "the time when boys should play at scotch-hoppers," the name of the particular month referred to not being given; but if it can be shown to be a Venetian or Portuguese game of earlier standing, I should say that it must have been introduced into India by the latter simultaneously with tobacco, cashew nuts, oranges, pine apples, &c. at the conclusion of the Mahâ-Bharata during the reign of Krishna Raya, styled Janamigaya, or conqueror of the world, of whom we have grants bearing dates corresponding with A.D. 1521 and 1526.

Under what names are "hop-scotch" and "tip-cat" to be found in Sanskrit dictionaries, and were these games taught to the Pândava lads by their drill instructor, Drona Achârya, of Dohin near Nowgong in Bundela-khand, or are they otherwise mentioned in the Mahâ Bharata and the Purânas? R. R. W. ELLIS.

Starcross, near Exeter.

ALCIAT'S "EMBLEMS" (4th S. ii. 365.)—While suggesting the desirability of reprinting Alciat's *Emblems*, MR. CORSER appears to have overlooked the fact that the Holbein Society proposes to reproduce in perfect facsimile four of the earliest editions—viz. those of 1531, 1534, 1546, and 1548—with translations into English from the sources referred to in the prospectus, which I now have



the pleasure to enclose. I may take this opportunity of stating that our editor, the Rev. H. Green, has in hand "a bibliographical account of all the various editions," which will probably meet the suggestions made by Mr. CORSER.

A BROTHER.

SEPARATION OF SEXES IN CHURCH (4th S. ii. 132, 210).—It has been the custom from time immemorial to seat the men on the northern and the women on the southern side in the church of Norton Canon, Herefordshire.

At the commencement of the earliest extant register belonging to the parish (1716) is "an Act of the Seats." The *sittings* were appropriated to the larger houses, "the *kneelings* in the body of the church" to the cottages and smaller farms; "the south side is for y<sup>e</sup> women, opposite to their husbands."

C. J. R.

MODERN INVENTION OF THE SANSKRIT ALPHABET (4th S. i. 125, 610; ii. 67, 208, 329).—How can the Pāli inscription engraved on the Lāth at Allāhābād, apparently both above and below the Arabic scroll, in which the genealogy of the Emperor Jahāngir, from Timur Shāh, for nine generations, with the name of the sculptor, Abdallah, in a separate compartment is given, be referred back to an earlier period than the reign of Jahāngir, A.D. 1605-1627, unless the stone itself bears marks of having been chiselled away so as to procure a fresh surface for the Arabic genealogy? Engravings of this pillar have been published (Bernoulli's *Description de l'Inde*, i. 222; Colebrooke's *Bengal Asiatic Researches*, vii. 176; and Prinsep's *Antiquities of India*, i. 232, Thomas); but in none of these would this question appear to have been mooted: nor, indeed, is the position which the Arabic scroll occupies on the Lāth clearly identifiable from any one of them. The Jesuit missionary Tieffenthaler, who travelled in India 1743-1786, says that the inscription at Allāhābād contains an account of the expenses incurred in building the fort, amounting to 20,000,255 rs., and gives the following remarks regarding the one on Feroz Shāh's Lat at Dehli:—

"De ce que ces caractères ont de la ressemblance avec des caractères grecs, quelques Européens ont cru que cet obélisque avoit été élevé par Alexandre le Grand; mais c'est une erreur; car Alexandre n'a pas pénétré jusque dans ces contrées, et on sait d'ailleurs positivement que le monument dont il est question a été taillé et érigé par ordre et aux frais de Féroz, dans l'intention de transmettre sa mémoire et son nom à la postérité."

And it may therefore be asked, may there not have been Greek or Hebrew writers at the courts of Feroz Shāh and Jahāngir, to whom the inscriptions can be referred without any necessity for going back to a more remote period?

R. R. W. ELLIS.

Starcross, near Exeter.

OLD PAPER (4th S. ii. 396).—MR. HUTCHINSON will probably prefer to accept the kind offer of the Editor, otherwise it might be suggested to him that papers which cannot be mounted can be in-laid, a process which does not "damage or obliterate the writing," and answers for papers "written on both sides." Many of the MSS. in the British Museum are thus treated, and I have found it useful for plates printed on paper of such a character that they will not bear the ordinary mounting with paste or gum. The process requires care, and the goldbeater's skin used should not be wetted before putting on, but afterwards, on the wrong side, being held down at both ends and gently smoothed from end to end until dry, which will be in one or two minutes.

HEMMENTRUDE.

FASTIDIOUSNESS (4th S. ii. 381).—I do not think that MR. FITZHOPEKINS's plan would mend the matter. His Goldsmithian suggestion reminds me of the celebrated edition of Martial, where the "free and easy" epigrams are—

"put in an appendix,

Which save, in fact, the trouble of an index."

Vide *Don Juan*.

The Percy MS., which I wish to have unutilated, cannot contain worse "dirt" than the printed *Reliques*. I refer MR. F. to the last line of "The Dragon of Wantley," and to other parts of that delectable composition.

JAMES HENRY DIXON.

HELICON (4th S. ii. 243).—Helicon is the name of a small stream a little to the north of Mount Olympus. May not the "blunder" committed by Spenser (and by Chaucer before him) have had its origin in this? Surely they must both have known well enough that Helicon was a *mountain*. But they may also have known of the existence of a stream bearing the same name, although without any exact knowledge of its position; and thus the blunder may have consisted not in mistaking a mountain for a stream, but in *putting the stream in the wrong place*. This seems at any rate a more excusable error. The river Helicon is not marked in Spruner's *Atlas Antiquus*, nor is it mentioned in Dr. Smith's *Classical Dictionary*, although described by Pausanias (ix. 30, 8).

F. N.

"HOLED-STONE," NEAR BOLLEIT, CORNWALL (4th S. ii. 392).—Perhaps the following extract from Edmonds's *Land's End District*, 8vo, 1862, may be of service to E. H. W. D.:—

"Granite slabs from three to six feet long, each perforated with a hole of about five inches bore, have been found near these temples. Four such, including a broken one, are lying on the common, about a quarter of a mile north-east by east of the Tregesal temple; and two may be seen near the Dawns Myin, at the gaps or entrances

into fields—one on the north across the great road, the other towards the east.”—P. 18.

I would also recommend his consulting the following:—*List of Antiquities in the West of Cornwall*, published at Truro by the Cornwall Royal Institution; Blight's *Ancient Crosses*, &c.; Halliwell's *Excursions in Western Cornwall*. There is also an interesting article on “Cornish Antiquities” in the *Quarterly Review* for July, 1867.

ONALED.

ANONYMOUS (4th S. ii. 322).—Smith's *Descriptive Catalogue of Friends' Books*, 1867, is a mine of information for the bibliographer. I tried “N. & Q.” long ago to discover the author of *Metrical Effusions* (Woodbridge, 1812), but unsuccessfully. In the work referred to, I find it is by the Quaker poet, Bernard Barton; and that *Poems by an Amateur*, 1818 (inquired for by ONALED), is by the same author: the first a restricted publication of 250, and the last of 150 copies.

J. O.

ALISON (4th S. ii. 320, 405).—Is not Alison the French diminutive of Alice? On one of the rolls is mention of “John Alicesone,” which seems to be the original of Alison, or Allison, as a surname.

HERMENTRUDE.

UMBRIA (4th S. ii. 214).—Etymology is decidedly “debatable land”; but since the Celtic language is known to have given rise to the names of mountains, rivers, &c. in Europe, it must be admitted that for the origin of the local word *Umbria* we should have recourse, not to Greek or Latin, but to the Celtic. In Bullet's *Mémoires sur la Langue Celtique*, this long-established theory is exemplified s. v. “Umbri”:—

“Est le nom du peuple qui habitoit anciennement le duché de Spoleto, qui étoit appelé de leur nom Umbria. Cette contrée est fort remplie de montagnes, ce qui fait que Martial lui donne l'épithète de Montana, montueuse :

‘Sic montana tuos semper colat Umbria fontes.’

Hom, habitation. Bre, montagne, Hombri, ceux qui habitent les montagnes.”—Cf. *Alp*.

“Humber is not the name of any one water within Inglande.”—*Lamberde*.

Perhaps this also derives its name from the hills from which these waters descend.

BRITANNICUS.

BELI (4th S. ii. 200).—“Is it probable,” asks a correspondent, “that the present surname Beale is but a variation of Beli (genitive of Belus)?” An answer is furnished by Dr. Inman, in his *Ancient Faiths embodied in Names*, 1868, as follows:—

“From the Assyrian and Phœnician Bel, we may trace Bela, Belesis, Belisarius, Bellienus, Belial, Belshazzar, Belus, and possibly Baladan, Balaam, Bileam, often spelled Ibleam (compare William, for which Bill is ‘short’), and Balak; possibly also Bildad, Bilgah, Bilrah, Bilham, Belgæ. Βαλλην, balleen, was the Phrygian royal name. Compare Balan (India); Balana (Greece);

Ballina, a very common geographical name in Ireland; Balin (Palestine); Balenri and Ballenach (Scotland); Balen (Switzerland); Balingen (Wurtemberg); Ballan (France); also Ballan, Balman, Balmaln, and other surnames common amongst ourselves.

“It is probable that some of our surnames are derived from this word: e. g. Bayle, Bales, Beales, Bailey, Baley, Ball, Bell, Bull (which animal may have been named after the god, as being so strong and powerful). Balleny combines Bel with Anu; and Ballard, Ballingall, Balliston, Balman, Balmanno, Balmer, are all readily explicable by a reference to the Shemitic languages; Belcher, Beley, Bellard, Belles, Bellas, Bellion, *Bele*, and a vast variety of others, appear to come from the same old stock. [I am told by a Scotch friend, which I also find in Jamieson's *Dictionary*, that in Scotland *oe*, *o*, *oy*, *oye*, means a grandson. *Bele* would, therefore, mean a grandson of Bel.]”—Page 343.

BRITANNICUS.

OPORINUS THE PRINTER (4th S. ii. 404).—So many corroborative instances are ready at hand in proof of P. A. L.'s opinion, that I feel pretty sure he has hit the nail upon the head. Besides that of Melancthon, we have those of Erasmus, whose real name was *Gerhard*, which he sometimes rendered by the Latin word *Desiderius*; of Oswald Myconius, whose German name was *Geis-shüster*; and of John Hausschein, whose name was Grecised into *Eccolampadius*. In every one of which instances the Latin or Greek word is, as to signification, the simple equivalent of the original surname.

The origin of the custom, as it may seem to some, has its foundation neither in conceit nor pedantry, but in the fact of its rendering the words more manageable, the correspondence of learned men in that day being almost universally carried on in Latin.

Possibly SIR THOMAS E. WINNINGTON might have been thinking of that line of Martial (lib. ix. ep. 13):—

“Si daret Autumnus mihi nomen, *ἄπωρος* essem.”

EDMUND TEW, M.A.

ROBERT BURNS (4th S. ii. 400).—It is a mistake to designate the anecdote quoted from Mr. Macdowell's *History of Dumfriess* as “original.” It appeared *verbatim* (poetical quotation included) in Mr. Lockhart's *Life of the poet*, published many years since.

G.

CORONATION OATH (4th S. ii. 5).—In order to be impartial, one should contrast the dicta of the Whig Macaulay with that of the Tory Blackstone:—

“About the terms of the oath which related to the spiritual institutions of the realm there was much debate. Should the chief magistrate promise simply to maintain the Protestant religion established by law, or should he promise to maintain that religion as it should hereafter be established by law. But it was admitted that the two

[\* In reply to F. M. S. (*anté*, p. 415) this work was published by Adam and Charles Black, Edinburgh, in 1867.—Ed.]



phrases really meant the same thing, and that the oath, however it might be worded, would bind the sovereign in his executive capacity only. The coronation oath was never intended to bind the sovereign in his legislative capacity. Every person who has read the debates must be fully convinced that the statesmen who framed the coronation oath did not mean to bind the king in his legislative capacity."—*History of England*, chap. xi.

"A law transferring mitres, glebes, and tithes from the Protestant to the Roman Catholic Church—a law transferring ten millions of acres from Saxons to Celts, would doubtless be loudly applauded in Clare and Tipperary. But what would be the effect of such laws at Westminster? What at Oxford? It would be poor policy to alienate such men as Clarendon and Beaufort, Ken and Sherlock, in order to obtain the applause of the Rapparees of the Bog of Allen."—*Ib.* chap. xii.

These quotations—the one and the other—are propounded as literary *morceaux*, not political opinions.

J. WILKINS, B.C.L.

THE "T MAN" (4th S. ii. 372).—In answering the query of NOELL RADECLIFFE, I feel a little disposed to complain that he put it in such a manner that one cannot reply to it without writing oneself down "a veteran." However, the impeachment is a soft one after all; and I flatter my soul with the unctious of the remembrance that I began novel-reading very early in my schoolboy days. A favourite solace of this period was the perusal, *inter alia*, of a set of volumes entitled *Tales of a Voyager to the Arctic Ocean*, 3 vols. 8vo, Colburn, 1826; 2nd Series, 3 vols. 8vo, 1829. The tale in question will be found in the first volume of the second issue. The whole is worth reading, and seems to me to merit republication.

WILLIAM BATES.

Birmingham.

\* "BUMBLE BEE" (4th S. ii. 356).—There seems to be a slight flaw in MR. J. H. DIXON's argument relative to the "classic origin" of the expression "humble bee," the premiss being scarcely correctly stated. Virgil wrote (*Georg.* iv. 299):—

"Tum vitulus, bima curvans jam cornua fronte,  
Quaritur," etc.

The English *calf* is, I think, the usual equivalent to the Latin *vitulus*.

The elaborate process, moreover, preliminary to the phenomenon of spontaneous generation, which the poet proceeds to detail, took place (*loc. cit.* 287-8) in Egypt—a land rather of the bull and heifer than of the buck and doe.

J. C. G.

Exeter.

SIR WILLIAM CHAMBERS (4th S. ii. 374).—I have good reason to believe that Mr. Montague Chambers, Q.C., is the grandson of Sir William Chambers.

W. H.

SIR JAMES WILFORD AND THE APREECES (4th S. ii. 325, 403).—Living, as I have done for many years, within half a mile of Washingley Hall, and

in the midst of the Washingley estate, I naturally take a great interest in all that relates to its former possessors, the family of Apreece or Ap Rhys. I cannot, however, throw much light on their connection with the Willfords, the genealogy of which family G. W. M. wishes to trace (p. 325). C. H. thinks that the Apreece pedigree may show this genealogy (p. 403). The pedigree of "Ap Rhese" will be found at pp. 31, 32 of *The Visitation of the County of Huntingdon, under the Authority of William Camden*, edited by Sir Henry Ellis for the Camden Society, and published by them in 1849. This pedigree gives the marriage of "Robert ap Rhise" to "Joane, one of y<sup>e</sup> daughters and heyres of Robert Wilford of London"; but does not say more of the Willfords. The parish church of Washingley is Lutton, scarcely two miles distant from the Hall, but situated in the county of Northampton. Many of the Apreece family are buried at Lutton. I have this day been there to look at the monuments, but the following is the only inscription that refers to the Willfords:—

"ROBERTI APREECE DE WASHINGLEY, ARMIGERI ROBERTI NEPOTIS, RELIGIONE ET MORVM CANDORE INSIGNIS NVLLI VNQVAM GRAVIS, OMNIBVS ACCEPTI, ET EGENIIS, MVNIFICENTIA CHARI DVCTAQ: IN VXOREM IOHANNA, FILIA ET COHÆREDE ROBERTI WILFORD, EX QVA FILIOS NOVEM FILIASQ: SEX SVSCEPIT, PLENVS TANDEM VIRTVTIBVS ET BONIS OPERIBVS ANNIS: NONOGENARIVS, SANCTISSIME, E VITA NONO DIE APRILIS MIGRAVIT, 1622."

This inscription is beneath the third of three male kneeling figures, finely carved in alabaster, life size, and coloured "to the life," which are placed beneath an alabaster arch, supported by pillars with Corinthian (gilt) capitals, on the eastern portion of the north wall of the chancel. Their coat of arms, heraldically coloured, is carved on a large scale, beneath the arch. Underneath the massive plinth on which they are kneeling are other coats of arms, also coloured, and three Latin inscriptions to—(1) Robert Apreece, who married Joan, sole heiress of John Otter, and thus brought into the family that crest of the otter that is still to be seen carved in stone over some gate-pillars at Washingley Hall; (2) William Robert Apreece, who married Elizabeth, sole heiress of Robert Latimer; and (3), Robert Apreece, who married the sole heiress of Robert Willford. Beneath, a Latin inscription records that this stately monument was erected in 1633 by "Hieronymus filius." CUTHBERT BEDE.

UNPUBLISHED POEM OF BURNS (4th S. ii. 339.) This poem "To the Potato," however good, appears to me to want the "ring of the yellow metal." "It is a goud"; and I feel satisfied, on DR. RAMAGE throwing aside the adventitious circumstances surrounding his receiving it, and deal-

ing with the poem *per se*, he will adopt my view. "Acquaintance cronie," "bouncing wencher," "stan you," are not Scotch, and no such words or phrases are to be found in Burns.

SETH WAIT.

TYPHOON (4th S. ii. 389).—Piddington, in his *Sailor's Horn-Book for the Law of Storms* (4th edit. London, 1864, p. 362), says, "this word is undoubtedly Chinese, and by no means derived from the Greek 'Typhon,' as has been supposed." He quotes the following from Dr. Morrison's *Notices concerning China and the Port of Canton*:—

"At Hainan and the peninsula opposite, they have temples dedicated to the *Tyfoon*, the god (goddess?) of which they call *Kew-woo*, 'the typhoon mother,' in allusion to its producing a gale from every point of the compass, and this mother gale with her numerous offspring, or a union of gales from the four quarters of heaven, makes conjointly a *taefung* or typhoon."

F. N.

DOVECOT (4th S. ii. 323, 402).—In the parish of Leigh, near Malvern, is a farm called the "Pigeon House Farm" (so marked in the Ordnance Map), which takes its name from a very fine and picturesque wooden specimen of a *columbarium* standing near to the house. Dovecots are not at all uncommon in the western portion of Huntingdonshire. A large, square, stone dovecot is in very good preservation (and use) at Folksworth; and a round stone dovecot is at Yaxley.

CUTHBERT BEDE.

PASQUILS (4th S. ii. 226, 284).—On January 26, 1850, appeared the first number, price 1½d., of a short-lived comic paper called *Pasquin*, published after the *Punch* model, with cartoons by Kenny Meadows and illustrations by Mr. W. Brough and others. The cover of this publication is an admirable design from the masterly pencil of Gavarni. The tailor Pasquin is seated cross-legged on his shopboard at the base of the statue, the feet of which only are seen. Pasquin has pen and paper, and is evidently delighted with the humour of his fancies. The awning over his head bears his name, "Pasquin"; and a board near to him bears his scissors, measuring tapes, and the space for the date and number of the publication.

CUTHBERT BEDE.

THE CRUEL SENATOR (4th S. ii. 393).—E. H. will find the anecdote of the cruel senator in the *Percy Anecdotes*, under the head of "Humanity," where it is designated the "Judgment of the Areopagus." As the little work is somewhat rare, I beg to annex the anecdote as it appears in it:—

"The decisions of the Areopagites of Athens have long been famous for their wisdom. The learned Phocius, in his *Bibliothèque*, expatiates with delight on one decision, which shows that it was a wisdom tempered with an admirable spirit of humanity. The Areopagites were assembled together on a mountain, with no other roof but the canopy of heaven. A sparrow, pursued by a

hawk, fled into the midst of them for refuge; it took shelter in the bosom of one of them, a man naturally of a harsh and repulsive disposition, who, taking hold of the little trembler, threw it from him with such violence that it was killed on the spot. The whole assembly were filled with indignation at the cruelty of the deed: the author of it was instantly arraigned as an alien to that sentiment of mercy so necessary to the administration of justice, and, by the unanimous suffrages of his colleagues, was degraded from the senatorial dignity which he had so much disgraced."

G. FLEMING, R.E.

Chatham.

ELECTION COLOURS (4th S. ii. 295, 380).—Blue and yellow would seem to claim a certain sort of antiquity as the chosen colours for Conservatives and Liberals. In a scarce work, *The Mabiad*, descriptive of an election contest at Exeter in the year 1737, are the following lines:—

"The Yellow Greeks with vast huzzas rush in;  
And Blues look bluer at the dauntful din."—P. 75.

"A hundred throats club energy of bawl  
For Blue! a hundred for the Yellow! squall."  
P. 78.

"Victorious all! yet none a foe subdues!  
The Yellows lost not—though have won the Blues!"  
P. 178.

The election was for the office of chief magistrate; and in a note on p. 150 the author says that "Sound and Buff were the different Snibboleths then, as Blue and Yellow now are."

CUTHBERT BEDE.

Surely, as a rule, blue was the Tory colour, orange the Whig, and green the Radical. Such, at least, was the case in Lancashire. Blue was, I think, the Yorkshire Conservative colour for the county, but the Whig for Westmoreland. Pink and crimson are generally pressed into the service where, for some reason or other, the old three are not enough, or sometimes a darker shade of blue. "True blue" has always meant Toryism in my experience.  
P. P.

In Lancashire, so long as I can remember them, the colours have been—Tory, blue; Whig, yellow; and Radical, red. Blue and orange have lately been used by the Tories, Whigs having become an extinct species. The Liberal colour is still red.  
HERMENTRUDE.

LEGENDS OF DEVON (4th S. ii. 345).—The little volume printed at Dawlish in 1848 under the title of *Legends of Devon* was, as the publisher informed me at the time, a selection from a number of papers prepared for the literary recreation of a private circle. Both ladies and gentlemen contributed, and they included amongst their number at least one writer of established eminence.

R. DYMOND.

Exeter.

BISHOP PERCY (4th S. ii. 169, 205, 286).—A particular account of Bishop Percy's birth-



place is given in a recent number of the periodical called *The Grocer*, and should find preservation in these pages:—

"THE BIRTHPLACE OF BISHOP PERCY.—We have pleasure in recording the good work that a member of the trade has performed in restoring the birthplace of Bishop Percy, and the residence of his grocer-father and grocer-grandfather, at Bridgnorth. It is situated in a street called the Cartway, and is the only vestige of the old town that remains from the memorable fire that resulted from the siege of Bridgnorth Castle by the army of Oliver Cromwell. In the year 1855 the house was sold by auction by Messrs. Daniel Smith, Son, and Oakley, and Mr. Draper, of Kenilworth, became the purchaser. It is of picturesque appearance, being ornamented with five pointed gables, and constructed of solid beams of oak, and partly of masonry, similar in character, but far more beautiful than Shakspeare's birthplace in Henley Street at Stratford. The apartments are of great altitude, being between ten and twelve feet high; and in its day it must have been considered a mansion of some importance, although until recently falling into a sadly dilapidated state. About twelve months since it was purchased by Mr. Benjamin Austin, grocer, of Camden Street, Birmingham, a gentleman of antiquarian pursuits and a native of Bridgnorth, who has effectually and judiciously restored it. He felt that in restoring that house he was paying a tribute to the memory of the author of the *Reliques of Ancient English Poetry*, and the only literary man born in Bridgnorth. Dr. Percy was a friend and contemporary of Oliver Goldsmith, Dr. Johnson, Sir Joshua Reynolds, &c., and died at Dromore, in the county of Down, to which bishopric he was elevated in 1782. In one apartment of the house is a stone on which the following inscription is cut in relief:—'EXCEPT THE LORD BUILD THE OWSE THE LABOURERS THEREOF EYAIL NOT. ERECTED BY R. FOR, 1580.' Mr. Austin has placed an inscription on the beam over the first-floor windows (in Elizabethan characters), 'The Old House, A.D. 1580'; and on the beam over the shop and house-place, 'Bishop Percy born here, 1727.' The shop is of very large dimensions, being fifteen feet by eighteen feet, and we are informed that it has been, till within two years, always connected with the trade, it being used at that time as a dépôt for butter and Welsh produce, the close proximity of the house to the river Severn giving it peculiar advantages. It is now an ironfounder's mart."

A spirited and carefully-drawn woodcut of the house is given at p. 185 of the Rev. G. Bellett's *Antiquities of Bridgnorth* (Longman & Co., 1856). Mr. Bellett says:—

"It was a large and stately mansion, and when the Cartway was the principal entrance to the town it was well situated, and must have been regarded as a dwelling of some importance."

The "R. For," in the inscription, he queries as R. Foster. CUTHBERT BEDE.

FLOWER BADGES (4th S. i. 579; ii. 402).—The ancient emblem of Judæa was a vine-leaf, or more rarely, an ear of wheat. The palm-tree was more particularly the badge of Phœnicia, but it was often used on both Greek and Roman coins in combination with the emblems of other countries where the palm flourished to increase the truth and vividness of the symbol.

A second brass of Augustus and Agrippa, of the colony Nemausus (modern Nîmes), affords a notable example of this, where the subjugation of Egypt is most ingeniously represented by the figure of a crocodile chained to a palm-tree: the crocodile was at that time thought to be peculiar to Egypt.

The coin referred to by SEBASTIAN is most probably a first brass of Vespasian commemorative of the conquest of Judæa; the grief of the veiled woman, who represents Judæa, suggests the fallen condition of the country; while the emperor stands by looking with complacency on her woe. The legend is JVDÆA CAPTA . S. C.

On a somewhat similar coin of Titus the figure of the emperor is replaced by that of a captive Jew.

An ancient example of a flower-badge was that of Rhodes, whose emblem was a bell-shaped flower (*βόσσω*), called by some a rose, and by others a pomegranate-blossom. This flower was, I suppose, chosen in allusion to the name of the island, a proceeding somewhat analogous to the use of what are called in heraldic language "canting arms." J. H. M.

"THE SHRUBS OF PARNASSUS" (4th S. ii. 372.) This book is usually ascribed to James Boswell, but it is one of the poetical publications of William Woty. Another is *The Blossoms of Helicon*, bearing his name, and the bulk of both reprinted in *The Poetical Works of Mr. William Woty*, 2 vols. 8vo, 1770. J. O.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Greater Britain: a Record of Travel in English-Speaking Countries during 1866-1867.* By Charles Wentworth Dilke. Two Vols., with Maps and Illustrations. (Macmillan.)

The lives of the young men of the present day have fallen in pleasant places. So that those who are so minded, instead of making the grand tour and picking up a small knowledge of art, and a much larger knowledge of the follies and vices of the upper ten thousand of the countries through which they journeyed, have now the opportunity of studying new countries and new people. Mr. Dilke has availed himself of this altered condition of things, and, under the happily chosen title of *Greater Britain*, has here recorded the result of some twenty months spent in travelling through almost every part of the English-speaking world—of which a large portion consists of our own colonies and dependencies. Mr. Dilke, after visiting the United States and Canada, proceeded to the Mormon Colony at Salt Lake, and then from Panama to New Zealand, and thence to Australia. Our Indian possessions were then visited by him, and having thus nearly put a girdle round about the earth, he returned home to tell us in these two pleasant volumes, not only all he had seen and heard, but the impressions made upon him not only as to the present condition, but the future destiny of the various races which had come

under his notice. Mr. Dilke is a keen observer, with the power of giving the result of his observations so effectively, that few who begin to read this record of his journeyings will lay it down until they have finished it; even though they may dissent, as doubtless they will occasionally, from some of the opinions which he holds on questions of social and political interest.

**SOCIETY OF ANTIQUARIES.**—The opening meeting of the Session will be held on Thursday next, at Somerset House, at half-past eight. If the activity of the Fellows during the Session equals that shown by the executive during the recess, who have issued a Supplement to the List of Books in the library, several Parts of the Proceedings, and Part II. of vol. xii. of *The Archaeologia*, the coming Session cannot fail to contribute largely to our stores of archaeological knowledge.

**MR. MURRAY'S ANNUAL SALE** took place on Friday, the 6th, at the Albion in Aldersgate Street, when the following new works were disposed of:—1,800 copies of the late Lord Campbell's "Lives of Lord Lyndhurst and Lord Brougham"; 500 Bickmore, "Travels in the Indian Archipelago"; 700 Mrs. Somerville, "On Microscopic Science"; 1,500 Dr. Child's "Benedicite," in 1 volume; 600 "Handbook to the Northern Cathedrals"; 400 Rev. B. Zincke, "Last Winter in America"; 1,500 Dean Milman's "Annals of St. Paul's Cathedral"; 400 Sir Neil Campbell's "Journal at Fontainebleau and Elba, 1814-1815"; 1,200 "Principles at Stake, or Essays on the Church Questions of the Day"; 500 "Reed on Iron Shipbuilding"; 450 Smith's "Attractions of the Nile"; 1,200 "Student's Manual of Modern Geography"; 500 Whympster's "Travels in Russian America." Mr. Rasmann's "Narrative of the British Mission to the Emperor Theodore" was not in a sufficiently advanced state to be shown. The following popular standard works were sold:—12,000 "Murray's Students' Manuals"; 900 "Lord Byron's Works"; 700 Lord Derby's "Translation of Homer's Iliad"; 2,000 "Dean's Stanley's Works"; 550 Dr. Smith's "Bible Dictionary," 3 vols.; 700 Dr. Smith's smaller "Bible Dictionary"; 9,000 "Mrs. Markham's Histories"; 200 Grote's "History of Greece"; 4,000 Smile's "Popular Biographies"; 400 Murray's "Series of Choice Travels"; 7,000 Smith's "Classical Dictionaries"; 900 Hallam's "Histories"; 8,600 "Little Arthur's History of England"; 16,000 Dr. Smith's "Greek and Latin Course"; 500 James, "Æsop's Fables"; 400 "Barbault's Hymns"; 5,000 Dr. Smith's "Smaller Histories"; 400 Darwin's "Works"; and 800 Lyell's "Geological Works."

**ELECTION MAPS.**—Mr. Stanford of Charing Cross has just issued a couple of Guide Maps to the constituencies, ingeniously contrived for the purpose of marking the results of the election during its progress.

**MR. JAMES WALTON** has in the press a "History of England from the Earliest Times to the End of the Plantagenet Dynasty," by Sir Edward S. Creasy, 2 vols.; "Chemistry for Schools," by C. Haughton Gill; a "Synoptic History of England," combining the advantages of the narrative and tabular form, together with a comparative view of contemporaneous sovereigns; a new edition, revised, of Erichsen's "Science and Art of Surgery," with 600 illustrations.

**MESSES. STRAHAN & Co.** are about to publish the New Testament, a Revision of the Authorised Version, by the Dean of Canterbury (to be issued in various forms); and a New Translation of the "Iliad in English Rhymed Verse," by the Rev. Charles Merivale.

**MR. HOTTEN** has just ready "Lives of the Saints," with 51 full-page miniatures, in gold and colours; "Saint

Ursula, Princess of Britain, and her Companions," with 25 full-page 4to illuminated miniatures from the pictures of Cologne, and woodcut borders; a New Edition of Grimm's "German Popular Stories," translated by Edgar Taylor, edited by John Ruskin, with illustrations after the designs of George Cruikshank; "Life and Newly-Discovered Writings of Daniel Defoe," by William Lee, with fac-similes and illustrations; a "Handbook of Heraldry," illustrated by John E. Cussans; "Carols of Cockayne," by Henry S. Leigh, with numerous designs by Alfred Concanen and the late John Leech, small 4to; the "Bah Ballads," new illustrated book of humour, by W. S. Gilbert, with an illustration on nearly every page, drawn by the author; "Sketching in Water Colours," by Aaron Penley, illustrated with chromolithographs.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

CARRINGTON'S DARTMOOR. 8vo. 1826.  
ELIOT'S CHURCHES OF WEST CORNWALL. 8vo. 1865.  
KIRBY'S BRIDGEWATER TREATISE. Vol. I. 8vo. Original cloth. Pickering.

NEALE'S RICHES THAT BRING NO SORROW. Longmans.  
COURTNEY'S GUIDE TO PENZANCE. 1845.  
DAVIS'S PRINCIPLES AND PRACTICE OF OBSTETRIC MEDICINE. Parts XI. XIII. and XV.

Wanted by *Bookworm*, Market-Jew Terrace, Penzance.

BRETT ON THE ANCIENT LITERATURES. 8vo.  
RYLE'S EXPOSITION OF ST. LUKE. Parts XXIX. and XXXI.

Wanted by *Messrs. E. Chulow & Son*, 36, Victoria Street, Derby.

NASH'S MANSIONS. Either the set complete (the 2nd and 3rd Series), or either of the volumes.

ACCOUNT OF A TOUR IN NORMANDY FOR THE PURPOSE OF INVESTIGATING THE ARCHÆOLOGICAL ANTIQUITIES OF THE DUCHY. 8vo. Vol. I. Printed for John and Arthur Arch. 1820.

CANOVA'S WORKS. ENGRAVED IN OUTLINE BY HENRY MORÉS. Imp. 8vo. Vol. III. Published by Septimus Proewett, Strand, 1824.

Wanted by *Messrs. Atchley & Co.*, Great Russell Street, Bedford Square.

CAPTAIN MORRIS'S SONGS AND POEMS.  
HARRARD'S DEBATES. Vols. CLXXIII. CLXXIV. CLXXV. and CLXXVI.

BARRETT'S MAGDS.  
SONNETS OF SHAKESPEARE, Illustrated.

Wanted by *Mr. Thomas Millard*, 38, Ludgate Hill.

CHENEY'S RACING CALENDAR. 1727 to 1856.  
FRAMLEY PARSONAGE.  
INGOLDSBY LEGENDS. 3 Vols. First Edition.  
WALKER ON BEAUVY. First Edition.  
CLUTTERBUCK'S HISTORY OF LEICESTERSHIRE. 3 Vols. Folio.  
OTLEY'S HISTORY OF ENGRAVING. 2 Vols. 4to.

MAID OF ORLEANS. 2 Vols. 8vo.  
MIDDLETON'S WORKS, by Dyce. 5 Vols. Large paper.

Wanted by *Mr. Thomas Beet*, Bookseller, 15, Conduit Street, Bond Street, London, W.

BEAUMONT AND FLETCHER'S WORKS, with Notes, &c. Vol. IV. of the 10-vol. edition. 8vo. London, 1773.

Wanted by *Mr. Thomas Arthur*, Bookseller, Holywell Street.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

M. S. The Whole Book of Psalms, with the Tunes by John Playford, ed. 1695, we believe is not rare.—Garrick's copy of the original edition of the Rambler, in 2 vols. fetched 11. 1s. *Editor's* copy only 4s. 6d.

J. B. (Wakefield.) Your copy of the Festa Anglo-Romana is deficient of the last leaf, or two pages.

SEBASTIAN. For an explanation of the expression "Blue Blood," in its Spanish meaning, see "N. & Q." 2nd S. viii. 440.

A. O. V. P. With the exception of Enfield's, there is no other English version of Brucker's *Historia Critica Philosophiæ*; nor has his Institutiones *Historiæ Philosophiæ* been translated.

F. D. Y. (York.) *Archæologia Cotton* has been mislaid by Davidson's Bibliotheca Devonensis, p. 191, respecting the date of the ballad, "The Lamentation of Mr. Page's Wife," said to have been printed at Newcastle-upon-Tyne in 1690. The conjectural date in the Catalogue of the British Museum is that of 1730.

Q. A note on baptising in warm water occurs in our 3rd S. xii. 412.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, NOVEMBER 21, 1868.

## CONTENTS.—No 47.

NOTES:—Roman Interment at Tinwell, near Stamford, 481—Ancling-Lore in the Fourteenth Century, 482—Original Anecdotes of Burns, 483—John Donne: Poems by him in an Early MS., *Id.*—Earliest French Newspaper—Centenarianism—What is a Newt?—Collar of SS.—The Bourbons—Origin of the Gregorian Chant—Albert Dürer's House in Nürnberg, 484.

QUERIES:—M. Aw's "Algorismus"—"Beauty's Triumph"—Bowker's Almanac—Climacterical Year—Coat, a Name for the Dress of Women: is it Proper?—Lord Craven's Estates and the Crown Manors of Herefordshire—"Diary of a Suffolk Yeoman"—Arms in Dunster Church—Egyptian Papyrus: Moses—Lane of Campsey Ash, Suffolk—Legends of Saints in Verse—Mac Entore—Portrait of Marie de Medicis—Modern Latinity—Mortuaries—Quotations wanted—Registration of Births, &c., in Holland—Ring with Norton Motto—"Song of Solomon"—"Talking a Horse's Leg off"—Tothill Family—Arms of the Doge of Venice, 486.

QUERIES WITH ANSWERS:—Archbishop King's Correspondence—Old English Service Book—Fulke Greville, Lord Brooke—The Syracuse Bride—Lysons's Collocation—Dedications of English Churches, 489.

REPLIES:—Hannibal's Passage of the Alps, 490—Mary Bateman, 492—Archbishop's Parker's Consecration as recorded in Machyn's Diary, 493—William Turner's "Sound Anatomiz'd," 494—Cathedrals: Durham and Winchester, 495—Palace of Henry VIII. and Cardinal Wolsey, *Id.*—Pied Friars, 496—Cocqigruis, 497—William Beale, *Id.*—"The Shrubs of Parnassus"—Mr. Fitzstrathern—Confusion of Names: Rohesia: Roisia: Rose—Provincialisms: Vast: Power, &c., 498.

Notes on Books, &amp;c.

## Notes.

## ROMAN INTERMENT AT TINWELL, NEAR STAMFORD.

It may interest some of the readers of "N. & Q." to have some particulars of a Roman interment recently discovered in the vicinity of Stamford. About ten days since, in the course of ploughing some land belonging to a farm in the occupation of Mrs. Gilchrist at Tinwell, the plough was stayed in its progress by what proved to be a huge slab of oolitic stone; the labourer at once did his best to dislodge the mass, which he found to be the covering of a large sarcophagus containing two human skeletons and a quantity of broken pottery. There being no one present who understood the nature of such a "find," the coffin soon became emptied of its contents, and was conveyed to the farm; and, as is usual in such cases, the news of its existence soon spread, the most interesting fragments of the remains became dispersed, and had it not been for the prompt attention of Dr. Newman of Stamford, any accurate description of them might have been for ever lost. To this gentleman is the credit due of first placing on record in the local press the real facts of the discovery. He found there to be distinct evidence of the existence of three skeletons, two of which were found within the coffin, the third placed parallel to it and on its north side. From several iron nails being observed among the debris,

it is probable that this body had been interred in a wooden coffin. The sarcophagus was lying east and west, the larger of the skulls—probably that of an adult male—being at its western end, and the smaller, that of a female, lying at the other. In the coffin were also remnants of no less than a dozen vessels of pottery with portions of a glass "lachrymatory," a bone pin, &c. The pottery was of that peculiar kind familiar to antiquaries as Castor ware, and was doubtless from the Durobrivian potteries. These remains will be fortunately preserved in the local museum at Stamford. In a private letter Dr. Newman informs me that the coffin was hewn from a block of oolite similar to that found in the locality, that it measured from six to seven feet long by about two feet wide, and that it did not appear to have contained lime, as is so frequently noticed in Roman sepulchres found in the neighbourhood of London. Further, that there were also animal bones, probably those of a dog; he had traced a portion of the fore leg, a piece of vertebra, and two claws.

The chief interest of this discovery is in the fact of its being within half a mile of "Ermine Street," one of the great highroads running across Britain in Roman times. Its course was from Pevensey and Regnum, through London by Lincoln, on past York, and thence to the south-east of Scotland. By the side of this highway numerous instances of Roman sepulture have been noticed. In "N. & Q." (3rd S. xi. 129) is the description of an analogous discovery in a field in the parish of Stilton, Hunts, through which place the road is said to have passed; but CUTHBERT BEDE, author of the article referred to, gives some ingenious reasons for the supposition that Ermine Street did not pass along the low ground through what is now the modern town of Stilton, but by the higher bank above it, which would place the great road near to the spot where the interment was observed. His observations led him to the conclusion that Ermine Street passed through Folksworth on through Morborne, where is a Norman church, and thence through Haddon to Chesterton and Durobrivæ; and I should feel grateful to your correspondent if he would enlighten me as to the direction the road took after leaving Chesterton, and whether the present discovery at Tinwell serves to elucidate his views. In looking at the modern maps, the main road appears to pass on by Water Newton, with a slight bend at Wansford, on through Thornhaugh and Whittering to Stamford, to the west of which Ermine Street was said to run, there having been vestiges of it observed near Bridge Casterton, supposed by Camden to represent the "Gausennæ" of Antoninus. In Peck's *Antiquarian Annals of Stamford*, the author states that the highway did not pass through the heart or midst of the town of Stamford, but across its western

suburb, "Bredcroft"; and quotes the writings of Gall to show that it crossed the Nen at Dornford, whence it turned to the west of Upton, and so to Tinwell in Rutland; and the writer further mentions having heard of the existence of a military trench or encampment in the fields between Tinwell and Stamford.

To determine the precise course of this ancient road is a matter of great interest. Both the discoveries appear to have been on its western side, and afford examples of the practice adopted by the Romans of burying their dead by the road side, and doubtless there are yet more to be revealed. The coffin now found may contain the remains of one who once held possession of the site. In military allotments of land in Roman days, sepulchres were often placed as boundaries or landmarks in addition to the frequent custom of an especial site being set apart by the owner for the erection of his tomb: facts which demonstrate the importance of accurate notes being kept by local antiquaries throughout the country of such discoveries, as they occur, as thereby much may be contributed to our knowledge of the divisions of land, the paths and roads, with other facts of interest connected with the general topography of Roman Britain.

JOHN EDWARD PRICE.

#### ANGLING LORE IN THE FOURTEENTH CENTURY.

The oldest English tract on angling is well known. It was incorporated with the second edition of the *Book of St. Albans*, under the title of "A Treatise of fyshynge wyth an angle," in 1496. It is probable, also, that this tract is the earliest *substantive treatise* on the sport extant in Europe; but there exists in France a rhythmical record of various phases of the *ars piscatoria* of still more remote origin. It is to be found in a poem entitled *La Vieille, ou les dernières Amours d'Ovide*, translated, or rather imitated, from a Latin poem, *De Vetula*, attributed to Richard de Fournival, and supposed to have been written in the thirteenth or fourteenth century. The translator was Jean Lefevre, who was born in the early part of the fourteenth century, at Rassons-sur-Matz. His work, until recently, only existed in MS. (of which there are two copies in the Bibliothèque Impériale at Paris); but has now been included by Aubry in his series of rare and curious books. The passage in *La Vieille* which treats of Fishing is headed "Comment Ovide tendait aux Poissons," and runs thus:—

\* First published at Cologne, in 1470. Several subsequent editions. *De Vetula* has been attributed to Ovid, an hypothesis which excites Bayle's contempt. The discovery of the true authorship is due to Monsieur Cocheris, the editor of the French translation.

"Par coustume souloye tendre  
Pour les poissons en la mer prendre  
A la roys ou à la saienne,  
Ou aux hains par voie moyenne,  
Ou aux chaucez qui ont grans esles  
En forme de pyramideles,  
Qui sont au bout devant estroictes,  
Et par derrier larges et droictes,  
Pour harens frais prandre et merlans,  
Maquereaulx, congres, esperlans,  
Plaiz, rouges, turbos, barbues,  
Dorées, grosses et menues,  
Soles, mulez, bresmes, dauphins  
Aucunefois, et aigrefins,  
Et autres poissons delectables  
Dont on sert à mangier à tables,  
D'autres engins assez avoie,  
Par lesquelz decevoir pouvoie  
Autres poissons es éanes douches,  
À morseaulx de vers ou de mouches :  
Si comme de nasses d'osieres,  
De verveulz de plusieurs manières,  
Esquelz avoit entrée large;  
Et ne falloit croier ne barge  
A peschier, fors petit bateaulx.  
Et si usie d'aucuns rateaulx  
De dens de fer aguz ferrez,  
Pour lancer aux poissons serrez  
Et les ferir de grant randon.  
Mais il y avoit un brandon  
De feu ardent, auquel venoient  
Les poissons, et près s'en tenoient.  
Quant la nuit les esblouissoit.  
Autre file y tapissoit  
Plombé dessoubz pour affonder,  
Et liège faisoit redunder,  
Le bout d'amont sur l'eau clere  
Et surnagoit par grant mistere.  
Luz, brochez, bars, troistes, barbeaulx,  
Bresmes, gardons, carpes, carpeaux  
Et chevesnes à grans escailles,  
Quant ilz se boutoient es mailles  
Des tramailz, gros ou menus  
Estoient prins et retenus;  
Sans eschapper ne sans faillir  
Pour hault ne pour bas tressaillir.  
Jà n'y changioient element,  
Et si prenoient tellement  
Anguilles par nuit tourmentées,  
Et du tonnoirre espoventées,  
Qui ensuivoient de l'eau le cours,  
Se trebuchoient à recours  
En une grant arche cloyée,  
Jointe à mainte verge ployée,  
Par delez un moulin assise.  
Là chéioient en tele guise  
Qu'on les pent à la main prendre.  
Et se autrément vouloie tendre  
La ligne à plusieurs hameçons  
Qui de vers ou de lymaçons  
Estoient au bout attachez,  
Et pour les anguilles sachiez;  
Mais quant les hameçons mordoient,  
A la mort prandre s'amordoient.  
Et à la fois les tresperçoie  
Du ratel, quant je les véoie  
Nouvez par dessoubz la clere undu  
De l'eau non mie trop profonde."

The above will be interesting to the angling bibliophile, as showing that more than five hun-



dred years ago (and probably about a hundred and fifty years before the date of the *Book of St. Albans*) most of the modern modes of fishing were practised: bottom-fishing, for instance, the worm, the fly, the torch and spear, the night-line, the eel-basket and fork, &c. &c. If the whole of the antique truth were known, what honours of invention might not Piscator of the nineteenth century have to renounce!

T. WESTWOOD.

#### ORIGINAL ANECDOTES OF BURNS.

The following letter was addressed to me in February, 1863, by James Knox, land-surveyor, author of *The Vale of the Clyde* and *Topography of the Basin of the Tay*, two works of great research and stored with important information:—

"Dear Sir,

"I would have written you sooner, but since I had the pleasure of seeing you my health has been very indifferent.

"While engaged in the survey of the estate of Ochiltree, 1797, I dined at Ochiltree Mill with James Tennant, one of the cronies of Robert Burns, and to whom Burns addressed a poetical letter, published in his poems. James, at the time he received the letter, was living at Glenconar with his father, 'Gude auld Glen,' with whom I also spent a pleasant afternoon. I likewise dined with Auchinbay, who was a man of a different stamp from his brother James or Robert Burns, there being no better farmer in Ayrshire than Mr. Tennant of Auchinbay: sagacious, a decisive business-man, he minded No. 1.

"Among other anecdotes, James told me that one Sunday, between sermons, Burns and he took a walk; and going into a field, and standing at the side of a hedge, Burns repeated to him every verse of 'The Holy Fair,' one of his best poems. This was long before it was published. At another time he repeated to him a poem which never was published. The subject was upon a F— Court, supposed to have been held at Mauchlin. The verses were all good; but the best, in my opinion, was that on John Brown, a clock and watchmaker in Mauchlin.

"This verse I commit to your charge. I never wrote it before, and it is so good it were a pity it should be lost.

"There is an anecdote of Burns worth preserving as characteristic of the sturdy independence of the man.

"At the time of his first visit to Edinburgh, 1786, his company was in high request: in those days, and long after, when kindred spirits met in a tavern, they did not part in a hurry. At that time there were two brothers in Edinburgh of the name of Crombie, with both of whom I was acquainted: the one was a writer (W. S.), the other a dyer—both of short stature, and in other respects as like one another as two peas. The writer lived in his own house at Fountainbridge, the dyer in his own house at Merchant Street. The dyer, who told me the story, having spent an evening of jollification in a tavern with Burns and other company, he invited the poet to breakfast with him next morning, and the invitation was accepted. In the morning, however, Burns had forgotten the address, but remembered the name. Inquiring for 'Mr. Crombie,' he was directed to the writer; and wended his way to Fountainbridge, where he found the writer at

his desk. 'Good morning, Mr. Crombie, I am glad to see you well,' said Burns. The writer stared, and made answer to the salutation: 'Sir, you have the advantage of me.' Upon which Burns, eyeing him with indignation mingled with contempt, said: 'G—d d—n you, Sir, are you no *gaun* to *ken* me the day?' The writer laughed, and said there must be some mistake. 'Did not you spend yesterday evening in my company, and invite me to breakfast with you this morning?' 'No,' said the writer; 'but I suspect it must have been my brother in Merchant Street, Mr. Crombie the dyer—for we are very like each other.' Burns became calm directly; an explanation took place, and, on Burns reaching Merchant Street, he found the company anxiously waiting for him."

Mr. Knox, who is far advanced in his fifth score of years, has all the fire and enthusiasm of youth when speaking of Burns or of his works.

I may mention, "John Brown" has been privately published, a copy of which was presented to me by one of the best bibliopoles in Edinburgh shortly after I had received the letter.

SETH WAIT.

#### JOHN DONNE: POEMS BY HIM IN AN EARLY MS.

In a MS. already elsewhere described are several poems by Donne, subscribed with his initials, and included in the printed editions of his works. The copies before me exhibit important variations and better readings, and I should like to be allowed to note down these for the benefit of any future editor of Donne. The printed book from which I quote is the edition of 1669. The readings of the MS. are in brackets:—

- P. 39, last line. What it did [What *they* did].  
 P. 40, first line, &c. trepidation . . . is [trepidations . . . are].  
 — 1. 5. Of absence [Absence].  
 — 1. 7-8. A love . . . our selves [love . . . our souls].  
 — 1. 14. Like gold, &c. [As Goulde to aerye thinnes beatt].  
 — 1. 16. Twin [Twind].  
 — 1. 4 from bottom Such will thou be [Such then be thou].  
 P. 66, Elegie ii. 1. 2. beateous [beantious].  
 — 1. 3. Though, &c. [Though *they*—].  
 — 1. 6. rough [Tough].  
 — 1. 11. If [As].  
 — 1. 16. She hath yet, &c. [Yet she hath an Anagram, &c.].  
 P. 67, 1. 21. Like Belgia's cities, &c. [When Belgiaes cittyes the round countreyes drowne].  
 — 1. 23. and so, for thee — [And safe (save) for thee].  
 — 1. 24. which [who].  
 — 1. 28. who, though, &c. [whom (though seven yeares in stewes she had been layde)].

The last four lines of the printed copy have been scored through in the MS.

- P. 3, Song, l. 3. all times past [All past yeares].  
 ——— l. 5. Mermaids [the Mermayds].  
 ——— l. 11. go, see [To see].  
 ——— l. 13. till age snow [till age do snow].  
 ——— l. 3 from at next door [at the next dore].  
 bottom.  
 ——— last line. And last [And last soe].  
 P. 4, l. 3. ere she [ere I.]  
 P. 217, A Funeral loss [lost].  
*Elegy*, l. 1.  
 ——— l. 3. abortive [aborted].

The remainder of the piece does not present any differences worth notice; but both here and throughout the MS. a much older standard of orthography is manifest. I shall now proceed to transcribe one short piece, which does not appear to be in the printed copy:—

"Send home my longe stray'd eyes to mee,  
 Which, Oh too longe, haue dwelt on thee,  
 Yet since there they 'aue learnt such ill,  
 Such faulse fashions, & fierce passions,  
 That they be made by thee  
 Fitt for no good sight: keepe them still.

"Send home my harmlesse hart agayne,  
 Wh<sup>h</sup> no vnworthy thought did stayne,  
 Yet since there tis taught by thine  
 To make iesting of protestinge,  
 & crosse both word & oath:  
 Keepe it, for then tis none of mine.

"Yet send me back my hart & eyes,  
 That I may see & know thy eyes,  
 And make ioy & laugh, when thou  
 Art in anguish & dost languish  
 For some one that will noue,  
 Or prove as faulse as thou doest noue.

"J. D."

- P. 100 *Epithalamion*,  
 &c. l. 3 from bot- which brings her feather-bed [ &  
 tom. brings his fether bed].  
 P. 101, l. 2. " than ever [the othres].  
 ——— l. 13. All lessers [All lesser].  
 ——— l. 19. Up, up [Vp].  
 P. 102, l. 3. thy Frederick [Frederick].  
 ——— l. 4. go [growe].  
 ——— l. 14. of [our].  
 ——— l. 15. that here he staires [he stayer].  
 ——— l. 28. old Valentine [O Valentine].  
 P. 103, *Stanza VI*.  
 omitted in MS.

A good edition of Donne may be worth a place in the *Library of Old Authors*, if some competent person could be found to undertake such a task *con amore*. All the old copies would require collation with each other, and with any existing MSS., notably with Harl. MS. 5110, which contains *Thon Dunne his Satires, Anno Domini 1593*, and with the present little collection.

W. CAREW HAZLITT.

EARLIEST FRENCH NEWSPAPER.—Some weeks ago there appeared in *The Times*, and I think also in "N. & Q." the remarks of several correspondents on the first newspapers. The following quotation from a recent French work will no doubt

interest many of your readers, as throwing light on the time when the first *French* newspaper appeared. The originator of it was a Dr. Renaudot, a celebrated physician, and an ingenious speculator in various departments of Parisian life, at that time becoming a scene of great mental activity in many ways.

J. MACGRAY.

Oxford.

"Mais ce qui fut sa véritable gloire, ce fut la création de la *Gazette*. Il eut des débats bien modestes, ce premier en date des journaux français! Renaudot le fonda avec le concours très-efficace de son ami D'Hozier, le célèbre généalogiste. D'Hozier, à qui la nature spéciale de ses études avait créé partout de nombreuses relations, entretenait avec l'Europe entière une immense correspondance, et savait, de la cour et de la ville, une foule de choses capables de défrayer la curiosité publique. Renaudot lui-même, devenu médecin à la mode, hantant les grands seigneurs, dont il avait su se faire des clients et des amis, était mieux que personne en état de se procurer les documents dont il avait besoin. Il commença par dépouiller lui-même cette volumineuse correspondance, dictant à une vingtaine de scribes, qui plusieurs fois chacun les recopiaient, les nouvelles qu'il jugeait dignes de la publicité. Les premières *Gazettes* se vendirent manuscrites sous le nom de *Nouvelles à la main*. Puis, le succès grandissant chaque jour, Renaudot eut chez lui des presses d'imprimerie, et commença la publication régulière de la *Gazette*. Le journal paraissait tous les huit jours, en une demi-feuille petit in-quarto de quatre pages, sur une seule colonne. A la marge, et en regard de chaque alinéa, se trouve le nom du pays d'où vient la nouvelle qui y est insérée, avec la date correspondante. Pour plus de méthode, c'est toujours par les nouvelles de contrées, méridionales et les plus éloignées que le journal commence, et il se termine par celles de Paris. A la fin de chaque mois paraissait un *Supplément*, qui, tout en complétant et résumant les nouvelles qui avaient paru dans le mois, répondait aux diverses attaques dont la rédaction était à chaque instant l'objet. C'est dans ces suppléments qu'étaient insérés, en manière de feuilleton, ou d'*article-variété*, de pompeux éloges de l'antimoine, et des récits de guérisons miraculeuses opérées par le médicament à la mode."—*Les Médecins au temps de Molière*, par Maurice Raynaud. Paris, 1862.

#### CENTENARIANISM.—

"Il est arrivé depuis peu dans cette ville, un vieillard des montagnes de Canat, près le Mont-Jura, diocèse de Besançon, âgé de cent vingt ans, sain de corps et d'esprit, une mémoire féconde. Il a été présenté à sa majesté, à la famille royale, ainsi qu'à toute la cour. Le roi l'a reçu avec son affabilité ordinaire, lui a fait plusieurs questions, et a été étonné de son grand âge.

"Les personnes qui désirent voir ce prodigue, doyen du genre humain, sont averties qu'il loge rue Neuve-des-Bons-Enfants, passage du Palais Royal à celui de l'hôtel de Toulouse, à l'entre-sol.

"On le verra depuis dix heures du matin jusqu'à deux, et depuis quatre jusqu'à sept."—*Révolutions de Paris* [par L. Prudhomme], No. XV., octobre 25, 1789, p. 47.

Did the philosophers of the Academy examine the pretensions of this Old Man of the Mountains, and with what result? W. E. A. A.

WHAT IS A NEWT?—Eft, newt, lizard are synonymous, or nearly so. Lizard has its French equivalent *lézard*, Spanish *lagarto*; and it is admitted, I believe, that newt is a contraction from



an *ewt*, which at different epochs was spelled *eft*, *ewet*, *efete*; in Anglo-Saxon *efeta* and *athere*. The Germans have *eidechse*, which in the Belgian tongue is written *egdisse*, *akerisse*, *haegdisse*, *echtisse*, &c.: these words can all be brought home to *athere* (*egithassa*, old Saxon). The second portion of the name of this animal, *isse*, *echse*, *exe*, seems to be closely allied with *ēxys*, a viper or snake; but the first portion offering more difficulty, I should feel obliged if one of your learned correspondents would think it worth his while to give an opinion about it. There is the Belgian word *echel*, *egchel*, and *egel* = (German) *egel*, *igel*, for leech and hedge-hog, which is decidedly a diminutive of *ec*, *eg*, *ath* (sting, prick, spike, recognisable in *ege*, *egge*, *eedde*, harrow?) Now, if *echel* has, like *egdisse*, a Saxon origin, what we may fairly suppose, is then the literal translation of *eft* not to be found in "stinging snake," the popular belief being still now that the harmless newt is as venomous as a viper? J. V. D. V.

London.

**COLLAR OF SS.**—May a person wholly unlearned in the details which supplied the materials for that "very pretty quarrel" in the early volumes of "N. & Q." venture to send an extract referring to this subject, which has not been noticed by any of your previous writers?—

"To Christopher Tyldeslegh, citizen and goldsmith, London . . . for a collar of gold *operato cum hoc verbo soueignez et litteris de s et x*, enamelled and garnished with 9 great pearls, 12 great diamonds, 8 bays, 8 sapphires, with one large nuche in the shape of a triangle, with one large ruby infixed therein, and garnished with 4 great pearls; which collar with all its appointments was delivered to the same Lord King at Winchester—£385. 6. 8. Wednesday, 3 Nov."—*Rot. Exitus*, Mich. 8 H. IV.

HERMENTRUDE.

**THE BOURBONS.**—I was about to ask through your columns for information as to the members of the Bourbon family still living, when I saw the following paragraphs in the *Daily News*. As the information may interest others of your readers, I enclose it. T. B.

"As there are now no less than six members of this illustrious family claimants for European crowns, and as many persons find it difficult to understand their various claims, and also their connexion with each other, I think it will not be uninteresting if I give some explanations on the subject. All the living members of this family are descended from Louis XIII. of France, who had two sons—Louis XIV. and Philip Duke of Orleans (the latter is now represented by Louis Philippe, Count of Paris, who claims the crown of France). Louis XIV. married the eldest sister and heiress of Charles II. of Spain, and had an only son, who died before him, leaving three sons—the first was Louis Duke of Burgundy (who was the father of Louis XV., and is now represented by Count de Chambord, who claims the crown of France as Henry V.); the second, Philip V. of Spain (in right of his grandmother) married twice (his second wife being heiress of the Duchy of Parma), and left five sons—the three eldest (Louis, Ferdinand VI., and Charles III.) were succes-

sively Kings of Spain, and the fourth was (in right of his mother, Duke of Parma, and is now represented by Robert of Parma.

Charles III. left five sons—viz. Charles IV. of Spain, Ferdinand I. of Naples, Gabriel, Anthony, and Francis. Ferdinand of Naples is now represented by Francis II. Charles IV. of Spain married Louisa of Parma, his cousin, and left three sons—viz. Ferdinand VII. (the father of Isabella II.), Don Carlos (who claimed the throne as heir male of his brother Ferdinand), and Francisco. Don Carlos left three sons—1st, Carlos Count of Montemolin, who died three or four years ago without issue; 2nd, Don John (the father of the present claimant and two other sons); and 3rd, Don Ferdinand. The third son of Charles IV., Don Francisco, left a large family, and his eldest son is the husband of Isabella II. It will be thus seen that the eldest, or French branch, is represented by the Count de Chambord; the second, or Spanish, by the Count de Montemolin; the third, or Neapolitan, by Francis II.; the fourth, or Parmesan, by Robert Duke of Parma; and the fifth, or junior French, by the Count of Paris.—I am, &c. C. S. A.

"P.S.—The Don Sebastian, who is generally spoken of as the Queen's uncle, is in fact her second cousin, being grandson of Gabriel, the third son of Charles III."

**ORIGIN OF THE GREGORIAN CHANT.**—The following story was related to me by a simple country priest in the North of Italy, whose acquaintance I made this summer:—Gregory the Great, to stimulate his devotion, used to visit the graves of the departed. Whilst so engaged, he once saw one of the tombs uplifted and the head of a long-buried man appear with his pale tongue thrust out, as if in agony. The saint, nothing daunted, accosted the spectre, and was informed that he was the Emperor Trajan, condemned to suffer for ever for his idolatry. Pitying so illustrious a sufferer, the saint resolved to importune the Divine mercy for him, and succeeded so well that the Almighty at length set the emperor free and admitted him to the joys of paradise. But as the course of Divine justice had been interrupted, He resolved to inflict some bodily suffering upon the saint, who had been the means of its interruption, and accordingly ordained that Gregory should be afflicted with the stomach-ache (*dolore intestinale*), except at such times as he should be occupied in saying mass. Gregory then bethought himself of some way of avoiding his malady by prolonging the service of the mass to the utmost extent, and so he instituted the chant called after him Gregorian, which was at first more prolix and dreary than it has since become. Some, said the good priest, thought this rather hard of the saint, because this style of the chant, though it would relieve him of his pains, would be very apt to give others the stomach-ache from its length and dreariness. I have since found this legend gravely related by Da Corte in his *Storia di Verona*, p. 107 of the Venetian ed. of 1744.

JUXTA TURRIM.

**ALBERT DÜRER'S HOUSE IN NÜRNBERG.**—Complaints are beginning to be made in Germany of

the neglected state in which Dürer's house is left, in his native city of Nürnberg. A recent visitor to the house records his impressions of it, which, as regard its *outside* appearance, are not unfavourable, but the interior betokens neglect and bad taste. Photography, lithography, and xylography are indeed called into service for the adornment of the rooms, in one of which the young Albert Dürer Society formerly held its meetings, and sang, and dined, and dreamt of immortality while sitting beneath the motto—"Anch' io son pittore." Long-haired associates, with old German caps, sang lustily, deep into the wee hours—

"And drinking, drinking, drinking,  
Shattered the glasses and stamped with their feet,  
While thinking, thinking, thinking."

This society, the visitor states, has now fallen into a quieter mood, and little is to be heard and little seen of its doings. J. MACRAY.  
Oxford.

### Queries.

M. AW'S "ALGORISMUS."—M. Aw wrote a book with this well-known title, A.D. 1451. Is anything further known of this writer, whose name does not occur in any list? Was he an Englishman?  
W. BARRETT-DAVIS.

"BEAUTY'S TRIUMPH."—I lately bought a book whose title is—

"Beauty's Triumph; or, the Superiority of the Fair Sex invincibly proved. Wherein the Arguments for the natural Right of Man to a Sovereign Authority over the Woman are fairly urged and undeniably refuted; and the undoubted Title of the Ladies, even to a Superiority over the Men both in Head and Heart, is clearly evinced. Showing their Minds to be as much more beautiful than the Men's as their Bodies; and that, if they had the same Advantages of Education, they would excel their Tyrants as much in Sense as they do in Virtue. In Three Parts. London, 1751."

I should feel obliged if some one of your readers would give me the name of this advocate of "Women's Rights." CORN. PAINE, JUN.  
Surbiton.

BOWKER'S ALMANAC.—Can any of your readers tell me where I can see Bowker's *Almanac* for 1654? It contains a notice of a comet of the year before. The particular year I want is not in the Museum library.  
W. BARRETT DAVIS.

CLIMACTERICAL YEAR.—Having myself pretty nearly arrived at the period of life at which such questions begin to be interesting, I want to obtain from your pages precise information as to the meaning of the phrase "climacterical year." Is it the year which *ends* when a man attains the age of sixty-three, or the year which *begins* when he attains that age?

I should have supposed that it was the former, that is, the sixty-third year of life; but I am

puzzled by a passage in Aulus Gellius. He quotes a letter of the Emperor Augustus to his grandson, in which his majesty says:—

"I hope that, wherever you may be, you are duly keeping to-day my sixty-fourth birthday (*quantum et sexagesimum natalem meum*); for, as you see, I have got safe through that sixty-third year which is the common 'climacter' of elderly people."

It is evident, therefore, that Augustus conceived he had escaped the danger only when he reached his sixty-fourth birthday, which (according to the common acceptation of words) would take place a year after he attained the age of sixty-three.

I cannot help suspecting, however, that the Romans used the word "birthday" (*dies natalis*) in a slightly different sense from our popular meaning. With us it signifies the anniversary of birth; and we speak of a child's first birthday, second birthday, and so forth. But if you take the day of birth itself as the first birthday (as I think Augustus must have done), then the sixty-fourth *dies natalis* was what we commonly term the sixty-third. But some of your correspondents may be able to solve the question more exactly.

JEAN LE TROUVEUR.

COAT, A NAME FOR THE DRESS OF WOMEN: IS IT PROPER?—I once knew a very learned lady, one who had travelled a great deal, and she maintained that "coat" was the proper name, and not "gown," or any other, for a woman's dress. She sustained her argument by quoting Acts ix. 39 (Douai), where the widows showed St. Peter the *coats* that Dorcas had made for them. Will some one enlighten me on this point?  
S. REDMOND.

Liverpool.

LORD CRAVEN'S ESTATES AND THE CROWN MANORS IN HEREFORDSHIRE.—Can you assist in forming a correct list of the various estates in Herefordshire which were purchased by the trustees of the first Lord Craven? Was Aston in the same county a crown manor? and am I right in supposing that Edward Littleton, to whom part of the Forest of Mocktree was conveyed on its inclosure, *temp.* Elizabeth reg., is identical with Sir Edw. Littleton of Pillaton Hall, sheriff of Staffordshire, 5 Elizabeth? Any notes upon the descent of Herefordshire manors, or chief estates, since the year 1500, will be thankfully received by your correspondent, and be valuable for the work upon which he is engaged.

C. J. ROBINSON.

Norton Canon Vicarage, Hereford.

"DIARY OF A SUFFOLK YEOMAN."—Will you kindly assist me in discovering the proper title, author, or publisher of a work bearing some such title as the above? I believe it is of Queen Elizabeth's time.  
W. H. S.



**ARMS IN DUNSTER CHURCH.**—In the church of Dunster Priory there is a loose brass plate, in form of an escutcheon, which carries the following bearings:—Per pale. Baron: 1 and 4, a fess within a border; 2 and 3, what is pretty evidently a bend between six martlets. (Luttrell?) Femme: 1 and 4, a pale; 2 and 3 indistinct, but resembles on a chief two crowns, or perhaps lions' heads.

Perhaps some of your West-country correspondents may be able to say to whom these coats belong. They are simple, and should be old.

I cannot find any heiress of the Luttrell family whose descendants might bear such arms, nor can I ascertain from what tomb the plate has been taken.

Q.

**EGYPTIAN PAPYRI: MOSES.**—A late (August) number of the *Allgemeine Zeitung* contains an account of "the Congress of German Philograpes," which was recently held at Mirzburg. Dr. Lauth of Munich announced the discovery of two Egyptian papyri, containing curious particulars relative to a man called "Mesu." He was very handsome, hot-tempered, and a member of the "Thirty, or Egyptian Areopagus." He commanded armies, set at naught the ecclesiastical laws of the land, and bore a title given only to men of the Hebrew nation. He visited Syria. He had two names, one of which signified "the child," the other was "rush basket." Dr. Lauth said he was perfectly satisfied that "Mesu" was Moses. This "Mesu" lived fifteen hundred and odd years B.C. As some score of ripe Orientalists were present, it is scarcely credible that any one—much less such a man as Dr. Lauth—would attempt a deception on the congress. That written documents relating to the Jews should have existed in Egypt is extremely probable; nor is it *improbable* that some of these papyri may have escaped the ravages of time. If the two papyri alluded to by Dr. Lauth should turn out to be forgeries, they will soon be proved such. The day for successfully forging ancient documents is gone by. Remarks and information are sought for by

OUTIS.

Riseley, Beds.

**LANE OF CAMPSEY ASH, SUFFOLK.**—In Bysse's Visitation of Sussex, 1664, there is a pedigree of this family, commencing with Robert Lane of Campsey Ash, who married Sybill Topsfield, and is described as "uncle to Robert Lane, Esquire." A reference is given to the Visitation of London, 1687, in which there is another pedigree of Lane, which begins with John Lane of Camps Ash, who had issue—(1) John, of Pishey, co. Suffolk, *o. s. p.*; (2) Robert Lane of Rendlesham, ob. 1663 (through whom the line is continued); (3) *Lionel of Beccles*, in Suffolk, &c. &c. I presume the Robert here mentioned is the squire to whom Bysse refers, and I should be glad if some of your readers could tell me who were the wives of

John Lane of Camps Ash, and of Lionel Lane of Beccles. In the descendants of the latter I am especially interested, and his uncommon Christian name is an easy clue towards his identification. The arms borne by the family are—Argent, three chevrons sable, wholly different from any assigned to other families of the same name.

C. J. ROBINSON.

Norton Canon, Hereford.

**LEGENDS OF SAINTS IN VERSE.**—I should be glad to be informed of any versified legends of saints, in simple language, suitable for the young. I have met with the legend of St. Christopher by "G. M.," and legends of St. Martin and St. Alban by "M. C. R.," which are thrown into the exact forms I am seeking.

M. Y. L.

**MAC ENTORE.**—Is this surname the same as that now spelt *Macintyre*? Is there any account extant of one Robert Mac Entore having saved the life of one of the earlier Scottish kings in battle? and if so, what was the name of the king? This event, if it really occurred, must have taken place prior to the year 1247. Is there any published account of a family bearing this surname in Aberdeenshire, or elsewhere, prior to the reign of Alexander II.? Perhaps some Scotch correspondent of "N. & Q." could kindly answer the above queries, and oblige

C. S. K.

**PORTRAIT OF MARIE DE MEDICIS.**—The following paragraph appeared in one of the daily papers of October 24. Can any of your correspondents supply further particulars?—

"An interesting discovery has just been made at Paris of a portrait of Marie de Medicis, of the date of 1602, when the queen was twenty-eight years of age. Her majesty is represented in the florid style of Rubens, with a large collar of guipure on her neck, half covering a necklace of white pearls, to which is attached a cross of bright steel over a dark silk *moirée* dress, with a band set with precious stones round the waist. The blond hair is crisped and rolled round the head, and surmounted with a small black cap. The eyes, of a blueish grey, are full of life and impart great animation to the picture. The treatment of the accessories and the execution of the work leave no doubt that it is the production of the younger Porbus."

T. B.

Shortlands.

**MODERN LATINITY.**—Theological Latin, we know, does not always aim at a Ciceronian standard of culture. But those divines should certainly write in their mother-tongue who are in danger of expressing themselves after the following fashion—the advertisement of a new work, which appears in the clerical newspapers, and may be worth "noting":—

"Responsio Anglicanae Literis Apostolicis Papæ Pii IX."

Possibly some of your contributors may be able to quote, even from authors *infimæ Latinitatis*,

some precedent for the above use of the dative case. Otherwise, whatever other effect the book may produce on the Pope, at all events his Holiness will think that we have practically realised the right of private judgment in matters of grammar.

C. G. PROWETT.

Garrick Club.

**MORTUARIES.**—I should like to ascertain whether there have been any instances of the payment of mortuaries since the Restoration; and, as a contribution towards the history of this ancient tax, I subjoin some extracts from the parish register of Evesbatch, in the county of Hereford:—

"Anno 1637. Johannes Perkins sepultus fuit decimo sexto die Septembris, pro cuius mortuario ejus executor Tho. South solvit decem solidos.

"Anno 1638. Philippus Hooke sepultus fuit 5<sup>to</sup> die Junii, pro cuius mortuar. Johannes Hooke, filius et executor, solvit 10 sol.

"Anno 1642. Franciscus Hall, filius et executor, p'dict. Joh. Hall defunct. solvit pro defuncto patre 5 solidos."

These are the latest examples with which I have met. C. J. ROBINSON.

**QUOTATIONS WANTED.**—Will any one inform me where I can obtain, and by whom a poem was written containing the following lines?—

"Roger and I are friends,  
Roger is my dog."

ALPHA.

Who is the author, and name of the piece of poetry?—

"O Love, thou hast proved a villain,  
Since the days of Troy and Helen."

J. B. WHITTLE.

Where can I find a copy of a poem concerning four sisters, beginning thus:—

"Humility," said Lena, as she drew  
A well-worn glove upon a sunburnt hand,  
Is the best ornament a Christian knows."

R. M. C.

From what author are the following lines taken?—

"And yet no sculptor's art  
Moulded this shape, for form it seemed of flesh  
Yet motionless, its dim unlustrous orbs  
Gazing in stilly vacancy, its cheek  
Grey as its hair, which, thin as they might seem,  
No breath disturbed: a solemn countenance—  
Not sorrowful, though full of woe sublime,  
As if despair were now a distant dream  
Too dim for memory."

GAMMA.

**REGISTRATION OF BIRTHS, ETC., IN HOLLAND.**—Did any systematic registration of marriages, baptisms, and burials exist in Holland about the close of the seventeenth century? If so, do the records of such registrations still exist, and is any official sanction necessary for their examination? I shall

be much obliged if any correspondent in Holland can give me information on these points.

E. C. B.

Calcutta.

**RING WITH NORTON MOTTO.**—At a sale of antiquities which took place at the rooms of Messrs. Christie, Manson & Woods on February 6, 1865, a ring was sold described thus:—

"25. A curious old ring, chased, with the Nortons' motto, *God us ayde*."

I am anxious to know where this ring now is, and what is its presumed age.

EDWARD PEACOCK.

**"SONG OF SOLOMON."**—Who are authors of the following versions of the "Song of Solomon" in English:—

1. "The Song of Solomon, translated into English verse. By the Author of the 'Book of Psalms,' translated into English verse." 1853.

2. "The Book of Canticles, or, Song of Solomon; according to the English version, revised and explained from the original Hebrew." 8vo. London, 1858. 2nd Edition, 1859. London, Rivington, and Bailey, Kewick.

3. "A Metrical Translation of the Song of Solomon, from the original Hebrew, compared with the Ancient Versions," &c. 8vo. London, 1858.

4. Metrical Version of the Canticles: to which is added Psalm xlv." 12mo. [Published about ten years ago. Title-page wanting in copy I saw.]

R. I.

**"TALKING A HORSE'S LEG OFF."**—In Lancashire a loquacious person, whether man or woman, is said to be able to "talk a horse's leg off." What origin can be assigned for this singular comparison?

T. T. W.

**TOTHILL FAMILY.**—It is stated (2<sup>nd</sup> S. ii. 437) that William Tothill, Esq., had thirty-three children. Can any one give their names? Richard Tuttell and wife Ann, John Tuttell and wife Joan, and William Tuttell and wife Elizabeth, came to Boston, in New England, in 1635. See *New Eng. Hist. and Gen. Register*, xiv. 304, 305. Henry Tuttill was in Boston in 1637. John Tuttell and wife Dorothy were in Dover, in New Hampshire, in 1640; he probably came some years earlier. See *Register*, xxi. 133; xxii. 317. Query, whether these, or any of them, be descendants of William Tothill, Esq.? The pedigree of William Tothill, Esq., may be seen in Meyrick's *Heraldic Visitation of Wales*, i. 183; also in the *Register*, xxii. 335.

Boston, U. S. A.

C. W. T.

**ARMS OF DOGE OF VENICE.**—I wish to ascertain what Doge of Venice bore the following arms: Az. a fesse or, in a chief a heraldic rose, and in base a man's arm couped at the elbow, vested gules, hand proper with forefinger erect. They occur on two large paintings (in the collection at Syston Court, Gloucestershire) of the school of Canaletti, representing the marriage of the Adriatic.

F. D. H.



### Queries with Answers.

ARCHBISHOP KING'S CORRESPONDENCE.—I shall feel obliged to any correspondent who is well posted in Swiftiana for the information as to whose edition of the dean's works contains most fully his correspondence with, and that from, his friend Dr. King? The archbishop also "kept up a familiar and close correspondence" with the famous nonjuror, Mr. Henry Dodwell, Camden Professor of History at Oxford. Dr. King's imprisonment in 1689 and 1690 is attributed by Leslie to his having corresponded and given intelligence to the Williamite party, and particularly to Marshal Schomberg, and to his having kept up a constant correspondence with Tolet and others in London. He also corresponded with Mr. Secretary (the Hon. Edward) Southwell and other members of the ministry. I shall be glad of any information as to where, or in what works, any of the above-mentioned correspondence is to be found. I ought to mention that I am acquainted with as much of the archbishop's correspondence as is given in D'Alton's *Lives of the Archbishops of Dublin*.

C. S. K.

[Archbishop William King's correspondence with Dean Swift will be found in Swift's *Works*, edited by Sir Walter Scott, ed. 1824, vols. xv. to xviii. Consult also the following two works by the archbishop: (1) *State of the Protestants in Ireland*, 1692, 1730, 1745, with Charles Leslie's *Answer to it*, 1694. (2) *Impartial Account of James II.'s behaviour to his Protestant Subjects of Ireland, during his residence in that Kingdom*, 1746. In the Addit. MS. 4253, p. 1 (Brit. Museum), is a long and interesting letter from Abp. King to Dr. Madden, dated London-derry, Jan. 17, 1700, on the subject of the Oaths and Henry Dodwell's work. In Thorpe's *Catalogue of 1834*, Part iv. p. 265, was advertised "Ninety-two Autograph Letters of Abp. William King, addressed to Sir Robert Southwell, and Mr. Secretary Southwell, 1690-1729, 2 vols. folio." Thorpe adds, "The archbishop's letters are so long, so replete with information as to the proceedings in the government of Ireland, in which he was a main hand, and are generally of such historical importance, that an abstract would only be effect of caprice, not choice. In matters connected with the Irish Church these letters are invaluable." Thorpe, however, has supplied four closely-printed pages with a summary account of the contents of this collection. These two historical volumes were purchased by Sir Thomas Philipps of Cheltenham (*Catalogue of his MSS.*, No. 8556), and may possibly be still in his library. But wherever they are now deposited, future historians of Ireland cannot fail of finding much material relative to the eventful period in which they were written, and which will be quoted with all the authority of chronicles, from the known learning, eminence, and integrity of this prelate.]

OLD ENGLISH SERVICE BOOK.—In looking through a neighbour's library the other day I met

with a black and red letter volume, in capital preservation, which seemed to me of more value than the owner supposed, though I could only express my conjecture that it was a Sarum Missal. Perhaps the following description will enable you to give me more satisfactory information. The book is a small quarto, with an engraved title-page representing the torture of St. John, under which are four lines beginning thus:—

"How saynt Johan dyde wryte in wyldernesse  
The apocalyps and of tokens wondrous," &c. &c.

At the top of the page are the words "Secundum Johannem"; at the foot "Sañ and A j."

There is no name of printer or place of publication, but on folio 54 (in red letter) the following occurs:—

"Our holy father the pope sixt<sup>h</sup> hath graunted at the instance of the hyghe moost & excellent princess elizabeth late queene of Englonde & wyf to our souerayne lyge lordes kynghe hen the seuenth. God haue mercy on her suete soule," &c.

Each page has a margin of woodcuts.

In the same library there is a magnificent folio Bible of 1568, and one or two early Prayer-books.

C. J. R.

[The above work is an edition of the *Salisbury Hours*, printed at Paris by Francis Regnaud, 1536, 4to. The copy seen by our correspondent perhaps does not contain the colophon: "Hore beatissime virginis Marie secundum usum Sarisbu, totaliter ad longum, cum multis pulcherrimis orationibus et indulgentiis iam ultimo adiectis." "The forme of Confessyon" and "The xv. Oos" are in English. Preceding the engraved title-page of the torture of St. John, are sixteen pages of the Calendar, &c.]

FULKE GREVILLE, LORD BROOKE.—Can any one refer me to authorities *pro* and *con* as to the authorship of the following book, which is entered in the name of the worthy *supra* in the King's Library at the British Museum? *Five Years of King James; or, the condition of the State of England and the Relation it had to other Provinces*, London, 1643, 4to. STUDENT.

[This work seems erroneously ascribed to Sir Fulke Greville. An intelligent writer in Harding's *Biographical Mirror* (ii. 3) remarks: "It is strange that the Earl of Orford should have supposed this book the composition of Lord Brooke. It has nothing of his style; and the mis-statements of facts shew it could not be written by a man who held the high office of Chancellor of the Exchequer in the reign of James I. This book was evidently written by one of the presbyterian saints for party purposes; and was afterwards republished with additions, under the title of *The Narrative History of King James for the First Fourteen Years*. In Four Parts. London, 1651, 4to." It is reprinted in the second volume of the Somers's *Collection of Tracts*, edit. 1809, p. 262. Arthur Wilson has drawn from this work a great part of the materials for his *Life and History of King James*; in fact, the coincidence that reigns throughout this work and the preced-

ing, has led to the conjecture, that if they were not both written by the same pen, they both emanated from the same source, and may be considered as forming only one authority. Wilson professes to have written his *History* from the information he received from Essex, whose confidential friend he was; and that *The History of the First Five, or Fourteen Years of James I.* was likewise written by one of Essex's friends cannot be doubted.]

**THE SYRACUSAN BRIDE.**—Can you tell me where Leighton got the subject of his picture "The Bride of Syracuse"—a number of girls apparently going to a temple in some kind of religious procession, each accompanied by a leopard or some such beast? I have been referred to Theocritus, but cannot find anything there to explain it. X. H.

[Mr. Leighton has borrowed, or rather developed, the idea of his subject from a passing allusion in the second Idyll of Theocritus: "And for her then many other wild beasts were going in procession round about, and among them a lioness." Or, as we read in M. J. Chapman's metrical translation of the passage—

"Anaxo came, on whom it fell this year,

The basket to Diana's grove to bear:

She came for me and told me, in the show

'Mid many a beast a lioness would go."

It was the practice of the Syracusan virgins, when about to enter the marriage state, to go in procession to the Temple of Diana, the goddess of chastity, preceded by ceremonial chanters with music, flowers, and pans of incense, and accompanied by tamed tigers, leopards, and the like beasts.]

**LYSONS'S COLLECTANEA.**—In the catalogue of the library of the late William Upcott, Esq., sold by auction by Messrs. S. Leigh Sotheby & Co., June 15, 1846, and four following days, at the rooms of Messrs. Evans, 106, New Bond Street, I find in the third day's sale, "Lot 836, Lysons's (Daniel) *Collectanea*, relating to Publick Exhibitions and Places of Amusement, 5 vols. folio," and the following note:—

"A most extensive and curious collection of broadsides, advertisements, cards, bills, and cuttings from newspapers relating to giants, dwarfs, monsters, posture-masters, ventriloquists, fire-eaters, stone-eaters, conjurors, learned dogs, horses, pigs and other rare animals; museums of natural and artificial curiosities, wax-work, panoramas, mechanical inventions, balloons, lectures, puppet-shows, musical and theatrical entertainments, masquerades, horse-races, archery, boxing, balls, bowling, cricket, chess-matches, dog-fighting, fencing-matches, foot-races, pedestrianism, rural sports, singular wagers, wrestling, fortune-telling, &c. Illustrated with numerous portraits and curious prints, many of which are probably unique."

Being anxious to inspect the above collection, I should be glad if you or any reader of "N. & Q." can inform me where it can now be seen. Also if there is a copy of the auction sale

catalogue of the late Rev. Daniel Lysons' library—sold, I believe, in 1828—in the British Museum.

D. W.

Kennington, Surrey.

[The Rev. Daniel Lysons' *Collectanea* of Public Exhibitions, &c., 5 vols. were purchased at Upcott's sale by Mr. Pocock for seventeen guineas. The library of Mr. Lysons was sold by Mr. Evans on March 17–19, 1828, and on Nov. 3–11, 1834; but the catalogues are not entered among the books in the general library of the British Museum.]

**DEDICATIONS OF ENGLISH CHURCHES.**—Has any work ever been published classifying the English churches which have been dedicated to God in honour of various saints or in memory of certain events? Mention is made of some such classification in *The Calendar of the Anglican Church*. W. H. S.

[No work, as far as we are aware, has been issued of the precise character required by our correspondent. He will find in Bacon's *Liber Regis*, and also in Carlisle's *Topographical Dictionary of England*, materials which will enable him to work out for himself the dedications of churches in any particular district. Care must be taken, however, to distinguish between the dedication of the church and that of chantries connected with it. Confusion is often caused by such circumstances. When doubt exists, the day of the village wake, or dedication feast, will afford the best means of arriving at a conclusion. A valuable MS., containing the dedications of all churches in England as far as they could be ascertained, was compiled, we believe, a few years ago by J. H. Parker, Esq., F.S.A., of Oxford, and is most probably still in his possession.]

### Replies.

#### HANNIBAL'S PASSAGE OF THE ALPS.

(4th S. ii. 289, 350.)

That Livy used the term *aceto* not technically, as was suggested to SIR T. TACRED by his French friend, for a hatchet, but in its common signification for vinegar, is indisputable, because he adds to the substantive *interfuso*. But Dr. Lammotte had previously suggested a conjectural reading, which would also account for Livy's supposed error, and substituted *acuto*.

"I have often thought," he observes, "that Livy took his account from some older writer, where, by a small alteration of a single letter, the original word *acuto* might have been changed into *aceto*. Now *acutum*, as we learn from Vegetius, signified among the Romans an iron nail, or wedge, to split or divide any hard and solid substance; and this I take to be the true reading in Juvenal, *et montes rupit acuto*, where the word *rumpere* does not imply melting or dissolving, the effect of a corrosive liquor, but tearing and rending the most hard and solid rocks. This, you will say, is a mere supposition, without any proof. I own it, and would rather suppose anything than admit the silly story of the vinegar. But since it is a mere conjecture, though I believe it is en-



tirely new, I will not espouse it farther, nor lay a greater stress upon it than it will bear."—*The Works of the Learned*, April, 1739.

The imputation of silliness to this tradition is erroneous, if it is submitted to the judgment of men of science as well as antiquaries.

"Livy informs us," observes Whitaker (*The Course of Hannibal over the Alps ascertained*, ii. 146), "that Hannibal made use of vinegar and fire for splitting the rocks of the Alps. Livy was no naturalist, and had merely to record the fact; but Pliny was; and in that very curious but much-neglected work, that grand magazine of ancient science, his *Natural History*, has left us some intimations, which unite by a lucky accident in confirming the truth of the historian. In one of these he shows fire and vinegar to have been commonly used in the mines of Spain, for the breaking even of flints. 'In mines,' he notes, 'men find flints; these they break with fire and vinegar; but as vapour and smoke are suffocating in mines, they oftener split them with iron wedges and hammers of the same metal.' (Lib. xxxiii. 4.)

Nor was this process confined to flints, or peculiar to the Spaniards. It was extended to rocks, and known by Pliny, known by the world at large, to be so extended.

"Vinegar," adds the naturalist, "is a complete subduer, not only of meats," by promoting digestion, "but of very many substances beside; when poured upon rocks, it breaks those which an antecedent fire could not break." (Lib. xxxiii. 1.)

After a description of the dissolution of pearls by Cleopatra and others, our author continues:—

"But leaving the natural historian to settle the mode and means of these dissolutions which throw a strong light collaterally upon the practice of the Spanish miners, in splitting flints at times with fire and vinegar, and upon the practice of many nations, in heating rocks with fires and pouring vinegar upon them, in order to break them up; I go on to observe, that from these actions Hannibal undoubtedly adopted his, and only used the means which he knew to be used by others. Nor let us lull our understandings asleep, and lose our powers of judgment in the dreams of fancy, by supposing Hannibal, like Cleopatra, Clodius, and Caligula, to have waited the slow progress of a dissolving *menstruum*. (Some have been almost ready to suppose that Hannibal's vinegar was 'quale fere est illud quod in officinis *Aqua Fortis* appellatur, quæ ferrum ipsum consumit.' Grævius's *Thesaurus*, v. 965.) His time was too precious to be wasted in a chemical operation. His vinegar was not used as a solvent; and his fire was only to act as equally facilitating a means for breaking up the rocks. Previous to the introduction of gunpowder into mines, it was usual in the English and the German to split the rocks with fires, and just as Hannibal's were split, with fires of wood. It is indeed the most ancient method of splitting rocks in mines that we find recorded in history; being noticed by Diodorus Siculus, as practised in some of the mines of Egypt. (Watson's *Chemical Essays*, i. 344, 5.) . . . 'The gold that is dug in *adits*,' Pliny informs us, 'is called canal gold—these canals of veins run through marble rocks, and the sides of the *adits* here and there; and thence have their name; while the earth is propped up by pillars of timber:—another mode' of mining 'beats the works of the giants; shafts are sunk to a vast depth, and the mountains are hollowed by candle-light;—in both kinds of mines are found flints; these they break with *fire and vinegar*.' This was the practice

in the days of Hannibal, retained still to the days of Pliny. . . . The flint of Pliny is the chert of our own times, lying in beds within our Derbyshire mines, and so hard as to be used for grinding the common flints. Yet with all this hardness, and though vinegar is found to have no operation upon common flints, it assuredly has upon them, when it is made to operate in the only form to which Pliny has ascribed its efficacy upon flints, *in conjunction with fire*. . . . However vinegar may have the power of softening a glowing rock for splitting; yet whence could Hannibal derive his vinegar for that purpose? This question has been repeatedly proposed; the eloquent historian of Manchester proceeds, "with all that air of triumph, with which ignorance often insults over knowledge, and folly wantons in imaginary conquests of wisdom. But let folly suppress its broad grin, and ignorance keep in its vacant stare, while I reply decisively to the question . . . . What was the common liquor of an army then? It was *vinegar*. . . . How then could he have his vinegar, and such a quantity of it, ready for the work? He had it thus. . . . The military drink of the Carthaginians was the same as the military beverage of the Romans—a mixture of vinegar and water, even that very mixture which Appian states expressly to have been the liquid of Hannibal at the rocks (i. 545, ὄξος καὶ ὕδατος). [ed. Stephani, 1592, p. 315; Schweighæuser, vol. i. 232.]

"Thus authenticated by the united testimonies of Marcellinus (xv. 10, p. 109, 110) [ed. Valesii, 1681, p. 101], of Appian, of Juvenal [10, 153], and of Livy [lib. xxi. 37], the incident stands in the history like a strong fortress built upon a hill, unassailable from [the strength of] its own barriers, more unassailable still from its advantageous position, and laughing at all the impotence of hostility from both. . . . We are not without a similar fact in the annals of the Romans themselves, at a period not very far from Hannibal's, and prior to the days of Livy. When Metellus besieged the town of Eleuthera in Crete, as Dion Cassius tells us, some traitors within fixed upon 'a certain tower, which was built of bricks, was very large, and very difficult to be assaulted, moistened it continually by night with *vinegar*, and raised, I suppose, a fire against it within; 'thus rendered it vulnerable' to the battering-rams of Metellus; 'and he mastered the town by the treason.' (Dio. xxxvi. 1.) But what is still more astonishing, we have a similar incident in modern history, in the modern history of Europe, and in history so modern as only the middle of last century. When the Duke of Guise went from France on his expedition to Naples, he had the same application made to the walls of a tower, and he derived the same advantage from it. (*Vide Harduinum, ad Plinium*, xxx. i.) [ed. Delphin]. Reimarus, in his commentary on Dion Cassius, *ibid.*, refers also to Apollodori Poliorcetica, p. 21, &c.

Whitaker adduces other instances of the same process having been pursued. See Stukeley's *Abury* [chap. iii.]; *New and General Biographical Dictionary*, "Aaron Hill"; Saussure, *Voyage des Alpes*.

"This account of Hannibal's using vinegar in splitting the rocks is generally looked upon as fabulous; for my part I can easily conceive that a few barrels of vinegar might have been of great use, if the rocks were of the limestone kind; and whether they were so or not, I leave to be settled by those who have visited the place where this famous attempt was made. Vinegar corrodes all

\* Cf. Bakewell's *Travels in the Tarentaise, Auvergne &c.*, and L. Agassiz, *Etudes sur les Glaciers*.

sorts of limestone and marble rocks; and hence, being introduced into the cracks made by the fire, it might be very efficacious in widening them and rendering the separation of large lumps by iron crows and wedges more easy. It is erroneously supposed that a large quantity of vinegar was requisite, for the vinegar did not reduce the whole mass of rocks into a pulp; since Livy clearly informs us that, after the action of both the fire and vinegar, they were obliged to open their passage by iron instruments, which would have been wholly unnecessary had the main body of the rocks been dissolved by the vinegar."—Watson's *Chemical Essays*, vol. i. *ad finem*.

"Perhaps the operation might have been confined to a small portion of the rock, and therefore a great quantity was not necessary."—*A Critical Examination of Mr. Whitaker's Course of Hannibal*, &c. [by Lord Woodhouselee]. Cf. Parkes's *Chemical Essays*, i. p. 12.

Subsequently to my writing these extracts, I have found interesting articles on this chapter in the romance of history, in the *Monthly Review*, 1795; in the *Edinburgh Review*, 1826; and *Fraser's Magazine*, 1840; which last substitutes gunpowder as Hannibal's means and appliances, not only for splitting rocks, but for producing the earthquake so graphically described in Silius Italicus, and mentioned by Livy, by Pliny, by Cicero (*pro Cælio*), and several others, though not by Polybius. Lord Byron dedicates a verse to it (*Childe Harold*, canto iv. st. 63).

BIBLIOTHECAR. CHETHAM.

In the primitive engineering of Eastern nations, fire is still frequently employed in breaking up large boulders and masses of rock. I had a good deal of experience in road-making in Central India a few years ago, and I found that native miners could remove granite and crystalline rocks quite as fast with fire as with powder. The fires were applied on the upper surface, so the heat could not have been great, but I rarely saw it fail. Powder gets rid of the debris quicker, but is less certain and always dangerous in unskilled hands.

J. B.

E. I. U. S. Club.

*Atchetta*, *Atchettone*.—For the probable derivation of these words, inquired for by your correspondent SIR T. TANGRED, see an interesting discussion in Ménage's *Origine della Lingua Italiana*, under the word "Accetta." The immediate source would seem to be the Latin *acies*. SCHIN.

*Accetta* is only a diminutive of *accia*, just as *hachette* is a diminutive of *hache*, Lat. *ascia*, with which word our English "axe" stands on a level. This little explanation, as you see, will not answer the purpose of your learned correspondent of Rose Wood, and *aceto* must, I believe, remain *aceto*. But if Horace did sing metaphorically—

"At Græcus, postquam est Italo perfusus aceto,  
Persius exclamat . . . ."

which some authors translate by "invectives," may we not suppose that Livy himself used a popular and legendary metaphor to describe the rapid and successful descent of an army, of which Florus, speaking so energetically, wraps the whole thing up in a nice thunderstorm (will you allow me to quote) ?—

" . . . statim quodam impetu rapta, medias perfregit Alp's; et in Italiam ab illis fabulose altitudinis nivibus, velut cælo missa, descendit."

If French were a dead language, and a few centuries had thrown their veil over it, how puzzling would not it seem to us to prose the "fleurs de rhétorique" ornamenting the following military exploit :—

"Une division de l'armée ayant traversé le fleuve sous le canon de l'ennemi, le général, qui est un grand foudre de guerre, ordonna l'assaut, et la formidable forteresse fut emportée à la pointe de l'épée. Ce jour-là deux mille combattants ont mordu la poussière."

J. VAN DE VELDE.

London.

MARY BATEMAN.

(4th S. ii. 391.)

I possess one of the "ten thousand copies" of the—

"Extraordinary Life and Character of Mary Bateman, the Yorkshire Witch: traced from the earliest thefts of her Infancy through a most awful course of Crimes and Murder, till her Execution at the New Drop, near the Castle of York, on Monday the 20th of March, 1809. Second Edition. Entered at Stationers' Hall. Leeds: printed by Edward Baines for John Davies." 8vo, pp. 56. n. d.

To it is prefixed a curious portrait inscribed—"Mary Bateman, the Yorkshire Witch. Topham, sc. Leeds." She appears seated in a chair, in dark dress, white cap, neckerchief, and apron; left hand on knee, holding her handkerchief; her right, extended, contains a celebrated egg, which bears this inscription—"Crist is com(ing)," which she had of course previously introduced into the body of one of her hens. On the table at her right are, a phial inscribed "M. Bateman's Balm of Gilead," an inkstand with pens, and a letter addressed "Wm. Perigo." The introduction recommends the perusal of "Criminal Records," as "warnings to giddy and unwary youth," as well as useful to magistrates: stating that "well-selected cases of this nature must be a desideratum in every virtuous family"; and promising other narratives which shall follow in a series of numbers. Is MR. RALPH THOMAS acquainted with any of these examples of "rational and moral instruction" ?

Mary Harker was born in 1768 at Aisenby, in the parish of Topeliffe, near Thirsk; when five years old stole a pair of morocco shoes; came to Leeds in 1788, and married John Bateman in



1792, after a courtship of three weeks; strikingly verifying the adage (so our moralist writes), that "short acquaintance makes long repentance," as she soon began to "make a figure as a thief, a witch, and a smooth-tongued deceiver." She sent off her husband to see his father, the sexton and town-crier of Thirsk, whom she reported to be dying, but who was found in his vocation "crying," to the astonishment of Bateman, who was not less surprised, on his return home, to find his house stripped of its contents by the sender.

In 1799 she established herself in Marsh Lane, near Timble Bridge, Leeds, as a fortune-teller and dealer in charms; and after a series of curious deceptions on Mrs. Greenwood, the family of Stead, the production of the wonderful egg represented in her portrait (exhibited at one penny each person), she appears to have poisoned a Quaker family named Kitchin, and stolen much of their property; and finally, in May, 1807, after cheating Wm. Perigo, poisoned Rebecca his wife, was tried March 17, 1809, at York, before Sir Simon Le Blanc (pp. 28-56), found guilty, and executed on the 20th, denying her guilt to the last.

In the interval between her sentence and execution, she worked a fraudulent charm for a fellow-prisoner. Her body was sent for dissection to Leeds; and

"So great was the general curiosity to see her, that the sum of 30*l*. was raised for the use of the General Infirmary, by receiving from each of the visitors the sum of threepence."

What a contrast to the Art Exhibition of 1868 for the same benevolent purpose! The biographer concludes thus: "Those that trust in *Diviners* shall be confounded and perish."

EDWARD RIGGALL.

141, Queen's Road, Bayswater.

An anonymous tract, perhaps the one by Mr. Baines referred to by MR. R. THOMAS, in my possession, has the following title at full length:—

"Extraordinary Life and Character of Mary Bateman, the Yorkshire Witch: traced from the earliest Thefts of her Infancy, through a most awful course of Crimes and Murder, till her Execution at the New Drop, near the Castle of York, on Monday the Twentieth of March, 1809. Twelfth Edition. Entered at Stationers' Hall. Leeds: Davies & Co., 1811." 8vo, pp. 56.

Including Introduction, one leaf, consisting merely of moral reflections; with a frontispiece exhibiting a full-length portrait of "The Witch," seated on a chair, and holding in her outstretched hand a label inscribed "Christ is come." The body of the pamphlet includes an abstract of the evidence at the trial.

A. DRAGOMAN.

#### ARCHBISHOP PARKER'S CONSECRATION AS RECORDED IN MACHYN'S DIARY.

(4th S. ii. 435.)

The editor of Machyn's *Diary* gives a direct contradiction to the doubts which Dr. Newman understood to exist as to the state of the manuscript. As the above editor quotes from one Catholic periodical, *The Month*, I may be allowed to refer him and the readers of "N. & Q." to another, the *Weekly Register*. In the number for Oct. 10, appeared a long letter signed "Ignotus," entering copiously into the controversy of the validity of Anglican orders, and touching upon Machyn's *Diary* among other points. In the number for Oct. 17, a letter was inserted on the same subject from a writer under the initials "B. J. F.," which he had sent to *The Times*; but which, of course, *The Times* would not insert, though it had previously printed a letter from the Rev. W. Denton, referring to Machyn's *Diary* with a feeling of triumph. In fairness I mention that, in the number for Oct. 31, a long answer to "Ignotus" appeared, signed "M. A. Dunelm." Finally, in the number for Nov. 7, appeared a rejoinder from "Ignotus" of great length.

My object in giving the above references, is, to enable all who wish to judge impartially to see the matter of Machyn's *Diary* discussed on both sides. I have no wish to enter into controversy; but since the question has been already introduced, I must beg permission to make a few observations, without imitating the EDITOR OF MACHYN'S DIARY in his accusations of "disingenuous and jesuitical insinuation," which charges ought to have found no place in the pages of "N. & Q." If the reader will go through what is said of the *Diary* in the above articles in the *Weekly Register*, he will see that there are very substantial grounds for distrusting the state of the manuscript. "B. J. F." states that he carefully examined it, and detected interpolations. After the words, "doctur Parker was," the words "mad ther at Lambeth" have been added by another and a later hand; and in like manner, the third entry ended with the words "ther were v nuw byshopes," but the same hand has added the word "mad." "Ignotus," following up the subject (Nov. 7), says that he also has examined the MS., and that the above interpolations are manifest:—

"In each case," he says, "the difference in writing and ink is clear, whether looked at with the naked eye or examined through a magnifying glass. Fraud is to my mind so evidently proved as utterly to destroy the credibility of the entries."

He goes on to say that Strype had had uncontrolled possession of the MS.; he suppressed the evidences of interpolation; and knowing, as we do, the gross untruths which fill the pages of Strype,

he was very likely to tamper with the MS. But whether he did or not, it has been tampered with, and its credibility destroyed, so that its entries prove nothing.

It must be further observed that "Machyn" does not say that he was present; he merely makes notes of the news of the day. No one denies the report of Parker's consecration: it was necessary to make it believed; but the entry of an individual upon such report, is no proof that the consecration actually took place. The "Editor of Machyn" observes that Stow records indeed the consecration of Cardinal Pole "as an event of extraordinary historical importance"; but that the ordinary consecrations of bishops will scarcely be found in his pages. But surely from an Anglican point of view, the consecration of the archbishop of a new hierarchy, if it ever took place, must have been an event of historical importance well worth recording.

I say advisedly if it ever took place, because there are grave reasons to doubt it. I follow where the editor of "N. & Q." leads in his note appended to the foregoing article about Machyn's *Diary*, and refer him to Canon Williams' *Letters on Anglican Orders generally*, and more particularly to his Letter xvii. headed "Parker's Register in twain," and if he will only seriously consider the contents of that book, he will doubt also.

F. C. H.

["N. & Q." not being a fitting place for discussing the validity of Anglican Orders; and the fact of Archbishop Parker's consecration [admitted by Lingard and Tierney] being in our opinion as clearly established by contemporary evidence as any historical fact can be, we shall confine ourselves to the real question at issue between THE EDITOR OF MACHYN'S DIARY and the writer in *The Month*, namely, Whether or not the MS. of that Diary has been tampered with?

In consequence of recent publications upon this subject, the MS. has been examined by various gentlemen of the most unquestionable respectability and equally unquestionable skill and experience in palæography (several of them men who pass their lives in the examination of such documents), and they bear us out in stating unhesitatingly, that not only has the MS. of Machyn never been tampered with, but THAT THERE IS NOT THE SMALLEST PRETENCE FOR ASSERTING THAT IT HAS!

Nay more, we are certain that, if F. C. H. had himself looked at the original *Diary*, he would have seen that there were no "substantial grounds for distrusting the state of the manuscript"; and we should have been spared his communication, and the necessity for thus replying to it.—ED. "N. & Q."]

WILLIAM TURNER'S "SOUND ANATOMIZ'D."

(4th S. ii. 357.)

This work, of which the correct title is given by my friend MR. WESTBROOK, is generally considered

by musical writers and bibliographers to have been the production of Dr. William Turner, a musician of some eminence in the latter part of the seventeenth and early part of the following century. But this is a mistake, as I shall presently be able to show.

Dr. William Turner was educated in the Chapel Royal at the same time as the celebrated Henry Purcell. He was sworn a gentleman of that establishment in 1669, and in 1696 he took the degree of Mus. Doc. at Cambridge. He lived to the age of eighty-eight, dying in 1740. It is not likely that he would publish a scientific work on his art, in 1724, without acknowledging his musical honours on the title-page.

The real author of *Sound Anatomiz'd* was William Turner, who, according to Anthony Wood, "was the son of a cook of Pembroke College, Oxford. He was for some time a singing-man of Christ Church, and subsequently went to London and occupied himself in teaching." He wrote numerous songs which were printed broadside fashion, and had extensive circulation in the early part of the last century. He thus announces a benefit concert in *The Tatler*, Nov. 29, 1709 (No. 100):—

"Whereas a Performance of Musick was designed for this Day at Stationers-Hall for the benefit of Mr. Turner, who sets the Musick for the British Apollo; some of the Performers being engaged to Night at the Opera, he is obliged to defer it till to Morrow, being Wednesday the 30th of this instant November, at Stationers-Hall, where will be performed an extraordinary Consort of Musick, consisting of Songs for one, two and three Voices (particularly those set for the British Apollo), besides several full Pieces of Musick for Trumpets, Hautboys, Violins, &c. by Mr. Dean, Mr. Mansheip and others. Also a Solo of the famous Archangelo Corelli's, performed by Mr. Dean and Mr. Bulky. To which will be added, a Two Part Song, by Mr. Turner and Mr. Reading, composed by the late famous Dr. Blow, never yet performed in Publick. The tickets may be had at Mr. Walsh's, in Catherine-street in the Strand; Mr. Garter's, at the Rose and Crown in St. Paul's Church-yard; Ned's Coffee-house in Birch Lane, Cornhill; Mr. Mayo's, Printer, against Water Lane, Fleet-street; and at the Door, at 2s. 6d. each. To begin at Six o'clock."

This advertisement is interesting, as being one of the earliest in which a solo by Corelli is mentioned. Although published at Rome some few years before, the works of this great master were only beginning to be known in England.

The proof that this Mr. William Turner was the author of *Sound Anatomiz'd* is this. I have before me a copy of the work, which has at the right-hand corner of the title-page, in an old hand, the autograph of "E. Ford, Ch: Ch: "; and the same hand has written after the author's name, "Formerly a singing-man of this college."

EDWARD F. RIMBAULT.



## CATHEDRALS: DURHAM AND WINCHESTER.

(4th S. ii. 299, 378, 381.)

The term "Galilee" applied to chapels and porches at Durham, Ely, and Lincoln cathedrals is, I think, easily accounted for. Such places in Catholic times contained altars or shrines dedicated to "Our Lady of Galilee," one of the numerous titles given to the Virgin. Such a designation lingers even among us English Protestants, who sing at Christmas

"When Joseph was an old man,  
And an old man was he,  
He married Mary  
The Queen of Galilee."

I am well acquainted with the Galilee at Durham, and always considered it to be a "Ladye chapel," dedicated to "Our Lady of Galilee." Dedictory appellations, if lengthy, always become abbreviated in common parlance. A church dedicated to the "Holy and Undivided Trinity," becomes Trinity Church; one dedicated to "St. Michael and All Saints," becomes All Saints. We have an example in Florence. And by a like process a chapel to "Our Ladye of Galilee" would be simply called "Galilee Chapel" or "The Galilee." What says CUTHBERT BEDE?

Winchester Cathedral is popularly styled the "Cathedral of St. Swithin." Chap-books are not of any great authority, but they frequently are very old, and embody popular traditions. In one printed (late in the last century or early in the present one) at the Aldermay Press, and entitled *The History and Tragical Death of King Rufus, or William the Red King*, it is stated that the "king's body was carried to Winchester, and buried in the deep broued [whatever that may mean] *Cathedra of St. Swithin*." The chap-book (of which I never saw but one copy\*) was a legendary history founded in part on the narrative of Malms-buriensis. The statement as to the time of the king's death was at variance with the general idea, which is that it occurred in *August*. According to the chap-book it took place in winter when the ground was white with snow and frost. This no doubt was done in order to bring in the legendary incident of the oak of Cadenham blooming in winter. I have versified the legend.

I do not understand the extract from Peter Heylin quoted by the REV. EDMUND TEW, M.A. (p. 381). Why should a church like Winchester Cathedral receive four dedications, or, indeed, more than one? Most of our abbeys and large churches have been built at different periods; and it is probable that all dedications subsequent to the original one have reference to *additions*, and not to the original edifice. Perhaps F. C. H. will explain.

Lausanne.

JAMES HENRY DIXON.

\* It was in the collection of the late Mr. R. S. Sharpe. After my glance at its pages, Mr. S. lent it to some one who forgot to return it.

## PALACE OF HENRY VIII. AND CARDINAL WOLSEY.

(4th S. ii. 412.)

In reply to MR. COTTON's letter, may I be allowed to quote the following explanation from *Historic Ninepins*, p. 160, which work I have announced for publication in a few days?—

"One of the few remaining specimens of olden street architecture existing in the metropolis is the house No. 17, Fleet Street, facing Chancery Lane. In the lower portion of the house is the gateway to Inner Temple Lane, of plain Jacobean design, with a semicircular arch, and the Pegasus in the spandril. This house was built in 1609, and was not, as is inscribed, 'Formerly the Palace of Henry VIII. and Cardinal Wolsey.' Thither was removed in 1795 Mrs. Salmon's Waxwork Collection, celebrated before its commemoration in *The Spectator*, No. 28. Mrs. Salmon, in her advertisement, styled this house 'once the Palace of Henry, Prince of Wales, son of King James I.,' and so it was considered until the tenant who succeeded Mrs. Salmon gave the house its present inscription. The first-floor front-room has an enriched plaster ceiling, inscribed P. (triple plume) H., which, with part of the carved wainscoting, denote the building to be of the time of James I. Still, we do not find in the lives of Prince Henry any indication of this house as a royal palace. It appears that though never the residence of Prince Henry, it was the office in which the Council for the Management of the Duchy of Cornwall Estates held their sittings in his time; and in the Calendar of State Papers, edited by Mrs. Green, we find entries dated from the Council-Chamber in Fleet Street. The interior of the house is in the style of Inigo Jones, whose first office was Surveyor of the Works to Henry, Prince of Wales until the year 1613."—*Curiosities of London*, new edition, 1868.

[I have not Mrs. Green's *Calendar* at hand to refer to for the entries.]

"It is curious to find the inscription upon this house altered from Mrs. Salmon's designation in 1795, which, though not correct, was nearer the truth than that ascribing it to Henry VIII. and Wolsey."

In Hughson's *Walks through London*, 1817, the gate is stated to have been erected in 1611 at the expense of John Benet, Esq., King's Serjeant.

"It may be mentioned that the former gate of the Middle Temple was erected as a fine, imposed by Wolsey, which may have led to the Wolseyan celebrity wrongly attached to the house adjoining the Inner Temple Gate."—*Historic Ninepins*, p. 160.

MR. COTTON, in his interesting letter (Oct. 31), is of the above opinion, and quotes Cavendish's *Life of Wolsey* in support; but his supposition that the so-called "Palace of Henry VIII. and Cardinal Wolsey" was really the former home and prison-house of Sir Amias Pawlet appears to me a *non sequitur*. Pawlet's portal was on the site of the present Middle Temple gate-house, which was built by Sir Christopher Wren in 1684.

JOHN TIMBS.

Northfleet.

Your correspondent R. P. COTTON has fallen into a great mistake, which, in such a work as

"N. & Q." should be immediately corrected. In the first place he has connected two buildings which are totally distinct; one of them being over the *Middle Temple Gate*, and the other on the side of that of the *Inner Temple*, and many yards apart from each other.

In the next place, the portal which MR. COTTON states, on the authority of Cavendish, to have been erected over the Middle Temple gate by Sir Amyas Pawlet as a peace-offering to Wolsey when he was Lord Chancellor (1515-1529) no longer exists; but, being much dilapidated in the time of Aubrey (about 1680), was pulled down soon after, and the present gate substituted in 1684 under the direction of Sir Christopher Wren.

The gate-house of the Inner Temple, which is now a hairdresser's shop, was, according to Cunningham's *Handbook of London*, p. 214, "erected 5th of King James I., and carries the feathers of Henry, Prince of Wales, eldest son of James I., in rich relief upon the front." The house was afterwards occupied by Mrs. Salmon for the display of her waxwork, which is noticed in *The Spectator* (No. 28) so long ago as 1711, and which continued to be exhibited after the beginning of the present century, when I often visited it.

The inscription over the house, that it was "formerly the Palace of Henry VIII. and Cardinal Wolsey," is palpably erroneous, and in no case could apply to its neighbour, the Middle Temple portal.

OCTOGENARIUS.

#### PIED FRIARS.

(4th S. ii. 415.)

A further investigation has convinced me that my note upon "Pied Friars," instead of being wrong, as is now suggested, is perfectly correct. They are not, or at any rate were not originally, the same as the Carmelites. The latter were (not the *Pied*, but) the *White Friars*. The truth is, that we know very little about these *Pied Friars*. They only had one house in all England, viz. at Norwich, and this only for a time; so that any allusion to them, or account of them, is very difficult to obtain. In Thomas Walsingham's history there is an allusion which seems to imply, and probably does imply, that they once had a burial-ground in London; but that, in A.D. 1326, their name, as that of a separate fraternity, was no longer used. In describing the murder by the Londoners of Walter de Stapleton, Bishop of Exeter, he says that the dead body was cast in an old cemetery which had once belonged to the Friars, whom our ancestors used to call "Pied Friars": "quod fuerat quondam Fratrum, quos *Freres Pyes* veteres appellabant." All that is said about them, in the course of the eight large volumes of Dugdale's *Monasticon*, is contained in

one short paragraph; and even this is copied from Blomefield's *Norfolk*. It is in the latter work that we at last find some account of them. After describing the church of St. Peter per Mountergate, in Norwich, he says that there was a college at the north-east corner of the churchyard, which was "first given to the *Pied Friars*, so named from their habit; and after they quitted it, which was when they were obliged to join one of the four principal orders, it came to the Hospital of Bek, in Billingford in Norfolk."—Blomefield's *Norfolk*, ii. 557; cf. Dugdale's *Monasticon*, viii. 1611.

The only other reference to them that I can discover, is the one already cited in my notes, viz. *Political Poems*, i. 262; where some *change* is evidently expressed by the words *fuereunt* and *mutati sunt*, though I forget the context at this moment. It will be observed that Blomefield himself is quite at a loss as to *which* of the four orders they joined, but the passage in the *Crède* furnishes evidence that they joined the Carmelites. I may then repeat my original note: "that they were not very different from the Carmelites." They were different once, but not at a later period. Their Latin name was "*Fratres de Pica*."

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

Your correspondent J. H. B. inquires if any one can "give any information as to the existence of a separate order of *Pied Friars*, as distinct from the Carmelites." The *Pied Friars* were certainly distinct from the Carmelites. They were called expressly "*Fratres de Pica*," from their habit being black and white, like a magpie. That of the Carmelites is brown and white, and could never have obtained for those so habited the name of *Pied Friars*. There was anciently a convent of *Pied Friars* in Norwich, at the north-east corner of the church of St. Peter per Mountergate. The second Council of Lyons, held in 1274, suppressed several mendicant orders, as their number had excessively increased; although their undue multiplication had been prohibited by the 13th canon of the fourth Council of Lateran in 1215. In the sixth and last Session of the second of Lyons, the first Decree alluded to the former prohibition, and complained that nevertheless the number of orders had gone on increasing; and that some individuals had had the temerity to introduce several orders, especially of mendicant friars, without approbation. Wherefore the Decree proceeds to revoke all mendicant orders introduced since the fourth General Council of Lateran, which had not been confirmed by the Holy See. Among these, were the *Friars of the Sack*—"Fratres de Sacco, sive de Penitentia"—who had a convent in Norwich; and also the *Pied Friars*—"Fratres de Pica." The above Decree, however, expressly permits the Carmelites to remain.

F. C. H.



## COCQCIGRUES.

(4th S. ii. 415.)

"The coming of the Cocqcigrues" is equivalent to "never."

"On dit qu'une chose arrivera à la venue des Coqcigrues, pour dire qu'elle n'arrivera jamais."—Leroux, *Dict. Comique*.

The word is said in all dictionaries to be a popular term for idle talk, stuff and nonsense, trifles, fancies, &c. "Conter des coqcigrues" is to relate what schoolboys now-a-days would call "crammers." Also it is used as a sort of chaffing answer to impertinent questions:—

"Demande-t-on quelque chose? on répond en riant, vous aurez des coqcigrues: dit-on Qu'avez-vous là? J'ai des coqcigrues."

It is also considered severely satirical if you say of anyone "Voyez le plaisant coqcigrues!" Such, however, are the recorded uses of the word in 1718. But it was in use at the same period in a very different sense, being the name Parisians gave to "sea-urchins" (*hérissons de mer*), then a fashionable curiosity in cabinets. How to connect the meanings and uses of the word is not very easy; but *Ménage* makes the attempt in the following suggestions: First, as sea-urchins have an imposing exterior—"paraissent être quelque chose d'admirable" (and he adds that *Rondelet* says they are so), but are in reality nothing, having no flesh inside them, so their name has been given to worthless fooleries or idle pretentious fancies. Secondly, the coming of the *Coqcigrues* is used to express *never*, because sea-urchins, instead of walking forward, only *turn round*. (This on the authority of *Rondelet*.) A far more learned suggestion by *M. Huet*, quoted by *Ménage*, but thought nothing of by him, is that the word *Coqcigrue* is a corruption of a Greek word used by *Aristophanes* for "castles in the air"; and certainly, if *Nephelocoecygia* can by any etymological magic be transmuted into *Coqcigrues*, it explains two uses of the word easily, but not the third, viz., its being applied to sea-urchins. Their castles are in the rock, where they are said to bore the cavities they live in—a fact curiously corroborated by *Rondelet's* old statement that, instead of walking forward, they *turn round*.

I have gone a little beyond the limits of your querist's inquiry, but the subject will, I hope, be amusing. I have not half exhausted it.

MARGARET GATTY.

"The coming of the *Coqcigrues*"—a phrase taken out of Rabelais's *Gargantua*, composed of cock, cygnet, and crane. Such a thing will happen when the *Cockcygnetcranes* come, i. e. never.

See *Gargantua*, chap. xlix., also a note at p. 258 in Bohn's translation of Rabelais (2 vols. 1863).

NEFHRITE.

*Cocqrue* is the name of certain toadstools, which have no root because the devil gnaws it off from underneath the earth; and *coqcigrues*, probably the same word but spelled differently, means idle talk, nonsense, or "things not to be believed." But the sentence quoted by R. J. P. of "the coming of the *Coqcigrues*" might perhaps best be explained by the French provincial saying, "à la venue des coqcigrues," which is "never."  
J. VAN DE VELDE.

## WILLIAM BEALE.

(4th S. ii. 441.)

As tending to further the wishes of MR. B. ST. J. B. JOULE, I send the following for the pages of "N. & Q."

1. If the Robert Beale mentioned in the answer on p. 442 was "Robt. Beale, nr. the Black Raven, Battersea Rd, Surrey"—an address entered in a pocket memorandum book, *The Commercial Ledger*, &c., for 1814—he was, no doubt, related, and most likely brother, to Peter Beale, a native of Haddington, Scotland; who removed to Nottingham, where he established himself in one of the staple manufactures of the town, and was usually styled, not only by his workpeople, but by others, "honest Peter Beale"; and after his decease was followed to his grave by a concourse of his workpeople, friends, and admirers. Such is the account I have heard of him from one likely to know; and as he was understood to have brothers—one of whom, I think, was David, living in the precincts of London—these hints may be useful.

2. If the said Robert Beale and Peter Beale were brothers, the said William Beale was own cousin to Peter's son George, mentioned in a document of which the following is a copy:—

[Copy.] "Office for Taxes. 177, Game Duty Certificate D. for the year 1815. By Alexander Foxcroft, Gent., Clerk to the Commissioners acting in Execution of the Acts for Assessed Taxes for the Division of Nottingham, in the Town of Nottingham—Received from George Beale, Esquire, residing in Castle Ward in the said Town (in Exchange for this Certificate), a Receipt under the hand of George Whitfield, one of the Collectors of Assessed Taxes for the said Ward of Castle, for the sum of Three Pounds Thirteen Shillings and Sixpence Sterling for the Game Duty chargeable upon the said George Beale, in his own right throughout Great Britain. Given in pursuance of Acts passed in the 48th and 52nd Years of the Reign of Geo. III., and certified the 22nd Day of September, in the Year of our Lord 1815.

Signed, "ALEX. FOXCROFT, Clerk."

"This Certificate will expire on the Fifth Day of April 1816."

[Printed Endorsement.] "Game Certificate, for the year 1815."

Which said George Beale was a burgess of the said town of Nottingham; and, as I have been informed by one who knew him well, "could

write a letter and carry on a conversation simultaneously." J. BEALE.

[From documentary evidence before us it is evident that William Beale, the celebrated composer of glees and madrigals, was not in any way related to William Plumridge Beale, nor to the Beales of Scotland, Manchester, or Regent Street. The cradle of the ancestry of William Beale was in the parish of Stoke Clymsland, co. Cornwall, which still retains the family name in the well known mill called to this day "Beale's Mill." The father of the musical composer left Callington in 1776, and subsequently resided at Landrake, where, as we have already stated, his son William was born on Jan. 1, 1784.—Ed.]

#### "THE SHRUBS OF PARNASSUS" (4th S. ii. 372.)

In the late Mr. Fairholt's *Tobacco; its History and Associations*, it is erroneously stated (p. 236) that "this small volume was published under an assumed name by James Boswell, the famous biographer of Johnson." I know not the writer's authority for this statement, but it is certainly wrong. The real author of the *Shrubs* was William Woty, a Grub-street scribbler, whose name is scarcely known at the present day.

William Woty was originally a clerk or writer to a solicitor in chancery, and made himself known to the world by the publication of some small poems in the newspapers, to which, in allusion to his situation, he attached the signature of Jemmy Copywell. These were collected into a volume in 1760, with the title of *Shrubs of Parnassus*. He afterwards published many other things, and becoming acquainted with Earl Ferrars, acted as a kind of steward to that family. He died at Lutterworth, Leicestershire, March 9, 1791.

His published works, as far as I have ascertained, are as follows:—

1. "The Shrubs of Parnassus," 12mo. London, 1760.
2. "The Blossoms of Helicon," 12mo. London: Printed for the author, 1763.
3. "Poetical Works," 2 vols. 8vo. London, 1770.
4. "Poems," 8vo. Derby: Printed for the author, 1780.
5. "The Country Gentleman, a Drama," 8vo. London, 1786.
6. "The Ambitious Widow, a Comic Entertainment," 8vo. London, 1789.
7. "Poetical Amusements," 8vo. Nottingham: Printed for the author, 1789.
8. "The Stage, a Poetical Epistle," 4to. Derby, n. d.

EDWARD F. RIMBAULT.

MR. FITZSTRATHERN (4th S. ii. 392, 451).—About fifteen years ago an individual, who at times called himself Fitzstrathern, and at other times William Fitzclarence, resided in a small house belonging to my father, in Edinburgh. I remember distinctly his saying he was a son of William IV., to whom, by-the-way, he bore a marked resemblance. He also stated he was in the receipt of an annuity of 50*l.* from Government. The last time I saw this scion of royalty

he was lying with his paramour in a state of intoxication and squalor, on the floor of an apartment whose only furnishings (?) were a heap of empty bottles. After rousing the pair from their stertorous slumber and seeing them off the premises, I never again heard of or saw William Fitzclarence. It is probable that he died in misery and want from excessive drinking. Although apparently between fifty and sixty years of age, he wrote a fine full round-hand that would have shamed any schoolboy. HYD.

CONFUSION OF NAMES: ROHESIA: ROISIA: ROSE (4th S. ii. 390).—In Dugdale's *Monasticon* the ancient priory of Royston is given as "De Cruce Roesie." In Stukeley's *Paleographia Britannica*, part ii., 1746, on certain antiquities at Royston (p. 8), occurs the following passage:—

"The Roiston cross . . . stood where the two famous old Roman roads cross each other, the Hemen-street running north and south, the Ikenil street passing it at almost right angles. This cross, by the concurrent relation of all authors that ever examin'd this subject, was erected by a lady of great eminence, whose name was Roisia or Rohesia, which is no other than our modern name of Rose; but it was a common name among our Norman ancestors."

On p. 10 Stukeley quotes Weever, p. 547, as follows:—

"Roiston. Rohesia, the daughter of Aubrey de Vere, Chief Justice of England under Henry I. (sister to Aubrey de Vere, the first Earl of Oxford, and wife to Geoffrey Magnavilla, or Mandevill, the first Earl of Essex) erected, where now this town of Roiston standeth, a cross in the highway, which was thought in that age a pious work to put passengers in mind of Christ's passion: whereupon it was called Crux Rohesia, before there was either church or town. But afterwards, saith Vincent, out of the records in the tower, Eustach de Merch, Knight, Lord of Nauells in this tract, had adjoined thereto a little monastery of canons regular, in honour of St. Thomas, Archbishop of Canterbury. Then were innes built here; so that in process of time, by little and little, it grew to be a town, which, instead of Rohesia's cross, was called Rohesia's town, and now contracted into Roiston."

S. H. HARLOWE.

St. John's Wood.

Permit me to add to my former communication on this subject three more errors of which Burke and others are guilty. They spell Jamania for Ismania, Ivetta for Juetta, Ella for Ela.

Is it true, as repeated by one writer after another, that Elizabeth and Isabel were ever considered synonymous names? On the rolls there are very few instances of the indiscriminate application of the two names to the same person—certainly fewer than of confusion between Margaret and Margery, or between either of these and Mary.

Let me close with a protest against the Gallic nomenclature of the present day. The newspapers are writing just now about *Monsieur* de Olozaga, and have made some remarks concerning *Madame*



de Montijo. Is this less absurd than it would be to style these persons Frau von Montijo or Olozaga Effendi? Do let us give them titles belonging either to their own country or ours.

HERMENTRUDE.

PROVINCIALISMS: VAST: POWER, ETC. (2nd S. iv. 292, &c.)—The adjective *vast* is frequently used as a noun of number. In North Yorkshire the expressions "a vast o' money," "a vast o' people," are of common occurrence. *Power*=sight, heaps, abundance, seems to be its equivalent in Somersetshire.

The word *fettle*, used in the sense noted by CUTHBERT BEDE in a recent number of "N. & Q.," is altogether new to me. In Barnsley it signifies to mend, repair. It is a favourite word with "navvies," who, if I remember right, use it also as a substantive. L. X.

ROUGH PIETY (4th S. ii. 200, 233, 311, 380.)—The following is a characteristic specimen from a popular book in its day, at least in Scotland—Erskine's *Gospel Sonnets*, Edin. 13th ed. 1778:—

"The Mystery of the Saints' Adversaries and Adversities.

"A lump of wo affliction is,  
Yet thence I borrow lumps of bliss;  
Though few can see a blessing in't,  
It is my furnace and my mint.

"Its sharpness does my lusts dispatch;  
Its suddenness alarms my watch;  
Its bitterness refines my taste,  
And weans me from the creature's breast.

"Its weightiness doth try my back,  
That faith and patience be not slack;  
It is a fanning wind whereby  
I am unchaff'd of vanity.

"The fury of my foes makes me  
Fast to my peaceful refuge flee;  
And every persecuting elf  
Does make me understand myself.

"Their slanders cannot work my shame,  
Their vile reproaches raise my name;  
In peace with Heav'n my soul can dwell,  
Ev'n when they damn me down to Hell.

"Their fury can't the treaty harm,  
Their passion does my pity warm;  
Their madness only calms my blood;  
By doing hurt they do me good.

"They sweep my outer house when foul;  
Yea, wash my inner filth of soul;  
They help to purge away my blot,  
For *Moab* is my washing-pot."

*The Believer's Riddle*, part iii. sect. 13.

S. H. H.

W. W. S. (4th S. ii. 302.)—The poems in *Blackwood's Magazine* over the signature W. W. S. are generally attributed to Mr. W. W. Story, the talented author of *Roba di Roma*. America has reason to be proud of this sculptor-poet.

W. E. A. A.

"A MIRROR FOR SAINTS AND SINNERS" (4th S. ii. 252).—Mr. Gwyn has a fragment of one of the works of Samuel Clarke, a pious Nonconformist who was ejected in 1662 from the ministry of St. Bennet Fink, London. Some bibliographical particulars of his writings will be found in Darling's *Cyclopædia Bibliographica*, col. 680. He died in 1682. WILLIAM E. A. AXON.

Joynson Street, Strangeways.

WOODEN CHURCHES (3rd S. i. 367, 437).—There is a very interesting little church, built in the half-timbered style of the country, at Trelystan, on the Long Mountain in Montgomeryshire. One or two wooden pillars are still standing in the ruins of the old church at Newtown in the same county. There is also (or was some years ago) a half-timbered church at Peover in Cheshire.

A. C. H.

Lincoln's Inn.

THE VIRGIN QUEEN (4th S. ii. 389).—MR. KEIGHTLEY expresses his surprise "that historians, when treating of the loves and flirtations of Queen Elizabeth, should not have given some attention to the fact that her aversion to matrimony may have been the consequence of a physical malformation, by no means uncommon, which rendered her incapable of bearing children." There is at least one historian who has stated the matter in the distinctest terms, and as if it were a fact of ascertained truth and public notoriety. This is Mézeray, the historian of France, who was born in 1610, very soon after the death of Elizabeth, and who might very probably have conversed with various individuals to whom the great queen was personally known. His statement is as follows (*Abrégé chronologique de l'Histoire de France*, par François de Mézeray, Amsterdam, 1723, vol. v. p. 236):—

"Le duc d'Anjou . . . était passé en Angleterre avec deux gentilshommes seulement, pour faire l'amour à la reine Elisabeth. Cette princesse était formée de telle sorte qu'elle aimait passionnément, mais ne pouvait être aimée jusqu'à être mère sans un très-grand péril de sa vie; à cause de quoi elle n'eut jamais intention de prendre mari,—et néanmoins elle n'en refusait aucun, afin de tenir ses ennemis en cervelle par le bruit de ses alliances, et de se faire des amis par les attrait d'une si belle espérance."

W. M. ROSSETTI.

56, Euston Square, N.W.

PLUSCARDINE ABBEY (4th S. ii. 393).—In Spottiswood's "Account of the Religious Houses in Scotland," appended to Hope's *Minor Practicks*, 1734, there will be found a notice of this monastery, where it says that—

"It is commonly reported that the famous Book of Pluscardin, seen and perused by George Buchanan, was penned here. But there are some who, with greater probability, take it to have been only a copy of Fordon belonging to the monastery."

In the preface to the *Chartulary of Moray*, issued by the Bannatyne Club in 1837, there are some curious particulars as to the priory of Pluscardine, &c.

T. G. S.

Edinburgh.

MONTROSE AND HIS ROLL OF ADHERENTS (4th S. ii. 393.)—CORNUB. upon a reference to the very valuable and highly interesting publications of Mr. Mark Napier, entitled *Memorials of Montrose and his Times* (2 vols. 4to), issued by the Maitland Club in 1848-50, and *Memoirs of the Marquis of Montrose* (2 vols. 8vo, Edinburgh, 1856), will, I think, find the information which he is in quest of, along with some other relative documents thereabout.

T. G. S.

Edinburgh.

"JOURNAL OF A SOLDIER," 71ST REGIMENT (4th S. ii. 393.)—This work was compiled from the author's notes and conversations by John Howell, bookbinder (and a polyartist), Edinburgh, who also edited *The Life and Adventures of John Nicol*, a mariner; *The Life and Adventures of Alexander Selkirk*, containing the real incidents upon which the romance of *Robinson Crusoe* is founded; *The Life of Alexander Alexander*, &c.; and he was the author of an *Essay on the War-Galleys of the Ancients*, published in 1826.

T. G. S.

Edinburgh.

THE POLITICAL ECONOMY CLUB (4th S. ii. 254.) The information wanted by A. B. C. will be found in a privately-printed volume issued by this club under the title:—

"Political Economy Club, founded in London 1821. Names of Members, 1821-60. Rules of the Club, and List of Questions discussed, 1833-60. London: Printed for the Club, 1860."

There is a copy in the City Corporation Library, but not at the British Museum.

A. B.

TAULER AND ST. FRANCIS DE SALES (4th S. i. 525; ii. 416.)—A translation of St. Francis' *Philothea* is mentioned by EIRIONNACH, secretly printed in 1709, as containing at the end the "Dialogue of Dr. Thaulerus, or Tauler, with a Beggar." I have a translation of the same, printed still earlier, in 1675, to which the same dialogue is appended. I believe it continued to form an appendix to every edition published in English subsequently, as it is in Keating's edition of 1811. I cannot find that it was added to the French editions. I have one printed in 1669, forty-two years after the saint's death, but the dialogue does not appear in it. How it came at all to be appended to our English translations, I cannot imagine. Certainly St. Francis of Sales could have no connexion with the Dominican Doctor Thaulerus, who died in 1355.

F. C. H.

BROAD ARROW (4th S. ii. 415.)—In the *Memoirs of London and London Life*, recently published by order of the Corporation of the City of London, an arrow-head is mentioned *sub anno* 1386 (p. 489), as the mark placed upon barrels of ale seized for the use of the king's household.

The broad arrow (*brodearwe*) is mentioned incidentally in p. 557 of the same work, *sub anno* 1403, as being sold by foreigners within the City of London.

H. T. R.

WESTON FAMILY (3rd S. *passim*.)—It is more than probable that the following monumental inscription from Madley church, Herefordshire, has escaped the notice of the many inquirers after the history of this family:—

"Here lyeth the body of Henry Weston, Esq. younger son of Sr Richard Weston, of Sutton, in the County of Surrey, who died near the 80th year of his age, 1711."

Adjoining it is the following:—

"Here lyeth the body of Honor' Monson, relict of Anthōn. Monson of Northorp, in the County of Lincoln, Esq., who died about the 60th year of her age, 1702."

It is curious that in both of these inscriptions there should be the same vagueness as to age and date.

C. J. R.

WHO WAS THE DUKE OF ORLEANS IN THE REIGN OF LOUIS XII.? (3rd S. ii. 126; 4th S. ii. 426.)—I am afraid that P. A. L. has not cut the Gordian knot. The Duchess may possibly have been the Princess Jeanne, though I have found no record of her appearance at court after her divorce; but what right had she to the title of Duchess of Orleans after her divorce from the Duke? The second point is still more doubtful. These letters, addressed from "Loys D'Orleans" to Mary Tudor and Cardinal Wolsey, were written in September 1514, when Louis XII. had been King of France for sixteen years. Beside this, the writer makes mention of *le Roy* in the third person, and signs himself Mary's *très-humble et très-obéissant sub[jet] et serviteur*; thus furnishing conclusive evidence that he was not Louis XII. Who was he?

HERMENTRUDE.

NATURAL INHERITANCE (4th S. ii. 343, 427.)—When I resided at Cambridge I brought home from the University library Noble's *History of the House of Cromwell*, and I asked my children if they knew any person like the portrait of Oliver Cromwell's mother? They could not see any name, and the immediate reply to my inquiry



was, "It is like grandmamma." The maiden name of my wife's mother (the widow of Mr. J. M. Simson, formerly of Cann Hall, Great Clacton, Essex) was Taburn; one of which family married a Walford, who was descended from Jane Desborough, sister of Oliver Cromwell. One of the Taburns married a widow named Bowtell, who was also related to the Walfords. When Oliver Cromwell went to look at King Charles in his coffin, he was accompanied by a Mr. Bowtell. Can any readers of "N. & Q." state who this Mr. Bowtell was? what was his wife's maiden name? and whether he was related to the Cromwells? The Bowtells, Desboroughs, Walfords, and Taburns intermarried many times.

R. D. DAWSON-DUFFIELD, LL.D.

GALY-HALFPENYS (4th S. ii. 344.)—CORNUB. asks, what are "galy-halfpenny?" I venture to think S. L. might have been a little clearer in his answer (4th S. ii. 428); but as he merely quotes from Coles's *English Dictionary* that they were "a coin forbidden by Hen. V.," it may be useful to tell your inquirer that Ruding's *Annals of the Coinage*, vol. i. p. 256, is somewhat more minute:

"1414. Writs were issued in this year . . . which stated, that whereas it had been usual aforetime for the merchants of Venice, who came in their galleys, to bring their own money of Venice, called galley-halfpence, with them into England, to make their merchandise with, to the injury of the people, contrary to the provisions of the statute, by which such money was forfeited to the king," &c. &c.

The writ went on to state that notice should be given to all Venetian merchants, holders of such moneys, and thereupon they should send the same to the Tower to be made into lawful English money. These coins were repeatedly forbidden by Hen. IV., V., VI., and again in the reign of Hen. VIII. (1519).

For the information of your correspondent S.L., Snelling's *Views of the Silver Coin*, p. 18, note (y), states that the *suskin* was certainly the Flemish *skeskin*, or piece of six mites; the *doitken*, the Holland *duitsken*, or *doitken*, of two penningens.

F. J. J.

WESTMINSTER HALL (4th S. ii. 418.)—Much inconvenience results from misquotation of titles of books. The work on the *Public Buildings of London*, referred to at p. 418, was not by A. W. Pugin, but by John Britton and Augustus Pugin, the latter the father of A. Welby Pugin. I apprehend there is no edition bearing date "1856"; but there was an edition, published with supplement, by W. H. Leeds, not "Leedes," in 1838.\*

[\* In Low's *British Catalogue* this work is thus entered:—"Pugin (A. W.), *Public Buildings of London*, 2nd edition, 1838 (Weale);" and in the *London Catalogue of Books*, 1835-1862, we read, "Pugin (A. W.) *Public Buildings of London*, edited by Leeds, 2 vols. roy. 8vo, 1856, H. G. Bohn."—ED.]

For particulars and illustrations of Westminster Hall, *The History of the Ancient Palace and the late Houses of Parliament at Westminster, &c.*, by E. W. Brayley and John Britton, 8vo, London, 1836, may be usefully referred to. I am writing without means of reference, or would act up to my principle of quoting titles, with descriptions, of books, in full, from the volumes themselves.

EDWARD HALL.

ANONYMOUS POEM (4th S. ii. 414.)—The poem on "King's Bridge," with the refrain—

"The river is green and runneth slow,  
We cannot tell what it saith," &c.,

will be found at p. 175 of *The Cherwell Water Lily and other Poems*, by Frederick William Faber, Fellow of University College, Oxford, published in 1840. M. N.

STONEHEWER (4th S. ii. 436.)—Richard Stonehewer, who had been tutor to the Duke of Grafton, and was then a commissioner of excise, obtained the professorship of poetry at Cambridge for Gray in 1768, from the duke, who was then prime minister and chancellor of the university.

J. WILKINS, B.C.L.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Letters and other Documents illustrative of the Relations between England and Germany at the Commencement of the Thirty Years' War. Second Series. From the Election of the Emperor Ferdinand II. to the Close of the Conferences at Mulhausen.* Edited by Samuel Rawson Gardiner. (Camden Society.)

Mr. Gardiner's Second Series of documents illustrating the relations between this country and Germany in the reign of James I., illustrates, in a very marked manner, how few traces of the real state of affairs in the latter country are to be found in the communications between English diplomatists and statesmen; and that whilst the fortunes of Europe were being decided in the cabinets of Munich and Madrid, James practically withdrew from the scene of action. Mr. Gardiner tells us that the sovereign of England saw as fully as it will be seen when the legend of the Thirty Years' War gives way to its true history, that the danger of anarchy in Germany was as great as the danger of religious persecution, but did not see how the danger was to be met. The volume will be found of great interest to historical students, and will place important inedited materials at the service of future historians.

*The Globe Edition. The Miscellaneous Works of Oliver Goldsmith. With Biographical Introduction by Professor Masson.* (Macmillan.)

Beautifully printed, in a clear though small type, this collected edition of the works of one of the most delightful of our classics is published at the small price of three and sixpence. It says much for the literary taste of the people that, despite the rage for sensationalism, there is such a demand for the works of our best writers as to remunerate their republication at a price which can only prove remunerative by the sale of thousands and tens of thousands.

*English Reprints: George Villiers, second Duke of Buckingham; The Rehearsal, with Illustrations from previous Plays. Carefully edited by Edward Arber. (Murray & Son.)*

Of the many who talk of the Two Kings of Brentford, how few have read the witty satirical drama in which they figure? They may now do so for a shilling, and have in addition much curious illustration of *The Rehearsal*, the circumstances which gave rise to it, and the life of the witty peer who wrote it.

*Miscellanea Genealogica et Heraldica. Edited by J. J. Howard, LL.D., F.S.A. Volume I. (Russell Smith.)*

We have so often called attention to Dr. Howard's work as the parts of it appeared, and spoken of it with the commendation it deserves, that all that now remains for us is, to say that the value of what he has collected in this first volume—which probably contains a larger number of original Grants and Confirmations of Arms than has hitherto been presented to the public—is greatly enhanced by the facility with which it may now be consulted by means of the very copious Index which gives completeness to the book. A few words ought to be said, too, of the admirable manner in which the woodcuts are executed.

*Ancestral Stories and Traditions of Great Britain, Illustrative of English History. By John Timbs, F.S.A. (Griffith & Farran.)*

Sydney Smith is reported to have said of a well-known zealous politician, that while some men kept horses, and others women, B kept a review. Mr. Timbs, if he goes on at this present rate of publishing, will have to keep a review for the express purpose of noticing his books. The task of his reviewer will be a pleasant and easy one. If he may not commend the originality of Mr. Timbs's subjects, he may honestly commend his industry and tact in illustrating the particular literary or historical point which he takes in hand. These *Ancestral Stories* are just of this character. The idea is not new, but it is very pleasantly worked out.

**YORKSHIRE WORTHIES.**—Many applications having been made for photographic copies of the portraits of YORKSHIRE WORTHIES, collected in the National Exhibition of Works of Art at Leeds, it has been deemed advisable to ask the owners of the pictures to allow them to be copied. This request having been granted in almost every instance, Messrs. Cundall and Fleming are now at work securing the requisite negatives. The portraits will be accompanied by Biographical Notices by Mr. Hailstone, and the whole will form two handsome volumes, price Ten Guineas. It is proposed to limit the sale exclusively to Subscribers, whose names will be received by the Photographers, 168, New Bond Street.

## BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

GIL BLAS. 2 Vols. Roscoe's Novelists, in boards, published by Eellingham Wilson, 1833.

\*\*\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 43, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

BURKE'S ROYAL FAMILIES AND DESCENDANTS. 2 Vols. 8vo.

— EXTINCT AND DORMANT PEERAGE. 1 Vol. 8vo.

— EXTINCT AND DORMANT BARONETAGE. 1 Vol. 8vo.

Wanted by Mr. J. W. Gibson, 3, Harding Street, Islington, N.

DEFOE'S SHORTEST WAY WITH THE DISSENTERS. 1702.

ALEXANDER SELKIRK, PROVIDENCE DISPLAYED.

Wanted by Mr. J. E. Cornish, Bookseller, Manchester.

BAILY'S SPORTING MAGAZINE. Nos. 2 and 9.

Wanted by Messrs. Henningham & Hollis, 5, Mount Street, Grosvenor Square, W.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

J. POWELL. The origin of the line "Though lost to sight, to memory dear" has been asked for several times in "N. & Q.," but heretofore without success.

MARY ANN. (1) Full particulars of the "Breches Bible" will be found in vol. ii. of our First Series. (2) It is not possible to identify the edition of the Bible from the description forwarded. (3) Sternhold and Hopkins lived in the reign of Edward VI. The first edition of their Psalms was printed in 1543-1549.

MAKROCHIR and II. S. G. are requested to state where communications may be forwarded to them.

W. E. The united Indexes are bound in one volume; the edge of each series being of a different colour, like the several directories in the Post Office Directory, renders a reference comparatively easy.

THE EPIGRAPH FROM NEWHAVEN, SUSSEX, was printed in our First Series, viii. p. 147.

H. W. B. For water-marks on paper consult Samuel Sotheby's Principia Typographica, vol. iii. fol. 1838, and "N. & Q." 3rd. S. ii. 169.

D. MACPAIL. The authorship of The Conspiracy of Querini and Tiepolo, 1837, has been twice inquired after unsuccessfully in "N. & Q."

ERRATA.—4th S. ii. p. 313, col. ii. line 4 from bottom, for "space," read "span"; p. 443, col. ii. line 26, for "Goonda" read "Govinda"; line 43, for "Kalyon" read "Kalyan."

THE MANUFACTURE OF WATCHES AND CLOCKS.—A most interesting and instructive little work, describing briefly, but with great clearness, the rise and progress of watch and clock making, has just been published by Mr. J. W. BENSON, 25, Old Bond Street, 99, Westbourne Grove; and the Steam City Factory, 58 and 60, Ludgate Hill. The book, which is beautifully illustrated, gives a full description of the various kinds of watches and clocks, with their prices; and no one should make a purchase without visiting the above establishments or consulting this truly valuable work. By its aid persons residing in any part of the United Kingdom, India, or the Colonies, are enabled to select for themselves the watch best adapted for their use, and have it sent to them with perfect safety. Mr. BENSON, who holds the appointment to the Prince of Wales, sends this pamphlet to any address on receipt of two postage stamps, and we cannot too strongly recommend it to the notice of the intending purchaser.

"NOTES & QUERIES" is registered for transmission abroad.

## A CHRISTMAS BOOK FOR CHILDREN. THE FIVE DAYS ENTERTAINMENTS AT WENTWORTH GRANGE.

By FRANCIS TURNER PALGRAVE.

Beautifully Illustrated by ANTHONY HUGHES. Title-page engraved on Steel by JENNIS. Small 4to, cloth extra, gilt top, 9s. [This day.]

## GLOBE EDITION OF GOLDSMITH'S MISCELLANEOUS WORKS.

With Biographical Essay by PROFESSOR MASSON.

Globe 8vo, 3s. 6d. [This day.]

## MIRELLI.

A PASTORAL EPIC OF PROVENCE.

From the Provençal of F. Mistral. Translated by H. CHRITCHTON. Extra fcap. 8vo, 6s. [This day.]

## SIXTH ANNUAL PUBLICATION. THE STATESMAN'S YEAR BOOK for 1869.

By FREDERICK MARTIN.

Forming a Manual for Politicians and Merchants.

Crown 8vo, 10s. 6d. [This day.]

MACMILLAN & CO., London.

This day,

THE ROAD TO ROME, *viâ* OXFORD; or, Ritualism identical with Romanism. By the REV. J. A. WY-LIE, D.D., LL.D., Author of "The Papacy," &c. Crown 8vo, cloth, 5s.

THE PASTOR'S WIFE: a Memoir of the late MRS. SHERMAN. By her HUSBAND. Crown 8vo, with Portrait, cloth, 3s. 6d. Thirteenth Thousand.

THE LAST ADAM. By LIEUT.-GENERAL GOOD-WYN, Author of "Autypical Parallels," &c. Crown 8vo, cloth, 3s. 6d.

London: S. W. PARTRIDGE & CO., 9, Paternoster Row.



LONDON, SATURDAY, NOVEMBER 28, 1868.

## CONTENTS.—N° 48.

NOTES:—Monument to Alexander Selkirk, 503.—An Interview with Napoleon, 1807, 504.—'Αλέκτωρ: the Oath by the Cock, 505.—Francis Beaumont, &c., 506.—Charles Lamb and Burton.—The Old Library at the Guildhall of London.—Mural Paintings at West Somerton Church.—Genteel Dogs.—Atonement.—Ridley's Works, Parker Society.—Copyright in the Sixteenth Century.—Thomas Prujean: Curious Allusion to him, 507.

QUERIES:—Arctic Expedition.—Bibliotheca Northamptonensis.—Ordination by Bishop Clayton, 1741.—Devonshire Registers.—East Anglian Saints.—Flint Implements found in Africa.—Giffard and Froide Families.—Gladiators.—Families of Husbands and Leather.—"To kill Time".—Lymbrooke Seal.—Miss Montague.—Inscription on a Tomb near Penzance wanted.—Quotation.—Prisoners taken at Scarborough.—"Spanish Armada".—Stickleback Duty.—Passage in Tennyson.—Tottenham Church Bells.—Entrance-Registry: Trinity College, Dublin, 508.

QUERIES WITH ANSWERS:—Earldom of Derwentwater.—Mary Tudor's Portrait.—Odd Fellows.—The Litany: "And the blessings of the seas".—History of Cutlery.—Suckling's Suffolk Collection.—Erasmus's Paraphrase.—John Bee, 511.

REPLIES:—Lucas Ampanctus, 512.—Natural Inheritance, 513.—Bishop Percy and his Reliques, 514.—"God us ayde", 515.—Machyn's Diary.—Sea-Dreams: Sea Furberlo.—Origin of the Stereoscope.—The Holy Ghost.—Quotation wanted.—Samuel Bagster, Jun.—The Halifax and Rochester Peerages.—Bolton Percy Church, Yorkshire.—Essington.—Columbaria.—Threshold.—Calligraphy.—Cornish Primeval Remains.—Boilett [Holed Stone].—History of Dumfriesshire, &c., 516.

Notes on Books, &amp;c.

## Notes.

## MONUMENT TO ALEXANDER SELKIRK.

[The following cutting from the *Panama Star and Herald* of October 6, 1868, cannot but be interesting to our readers. Our first thought is to commend the highly creditable feeling of nationality which has induced the officers of one of her Majesty's ships thus to commemorate the lonely sojourn of a British sailor in a desolate island on the opposite side of the globe. Our second is, to recognise the imperishable force of human genius that—after the lapse of a century and a half—the influence of the writer who first made Selkirk famous has been embodied in such a monument. Thirdly, by a natural contrast, we inquire—how is it that the most populous and wealthy city of the world, in which city the author of *Robinson Crusoe* was born and died, possesses no monument or statue of one of the greatest and noblest of her sons?

The account of Selkirk given in the *Panama Star* is succinct and, we believe, accurate; but we may perhaps add somewhat to the bibliography of the subject.

The first notice we find of any one living alone on the Island of Juan Fernandez is in *A New Voyage round the World*, &c. &c. "by Captain William Dampier," fourth edition, London, 1699. He found there and liberated a Mosquito Indian who had been on the island more than three years. One of Dampier's sailors was also a Mosquito Indian, and the crew named the two *Robin* and *William* (pp. 84-6). Defoe had certainly read this account, and perhaps thus used the word *Robin* in naming

his hero.—*A Voyage to the South Sea*, &c. &c., wherein an account is given of Mr. Alexander Selkirk, his manner of living and taming some wild beasts during the four years and four months he lived upon the uninhabited Island of Juan Fernandez, &c., by Capt. Edward Cooke, London, 1712, pp. 36-7. *A Cruising Voyage round the World*, &c. &c., containing, &c. an account of Alexander Selkirk's living alone four years and four months in an island, &c., by Capt. Woodes Rogers, &c., London, 1712. In the year 1718 this work was republished as the second edition, corrected. In it the account of Selkirk will be found, pp. 122-136. Sir Richard Steele made the adventures of Selkirk the subject of his serial paper *The Englishman*, No. 26, December, 1713. The first volume of *Robinson Crusoe* was published on April 25, 1719, and the second on August 20 in the same year. Capt. George Shelvocke, whose *Voyage round the World* was published in 1726, was shipwrecked at Juan Fernandez, and, with his crew, remained several months on the island, which he describes, but does not mention Selkirk. An interesting volume, small octavo, was the first attempt to compile all that was then known of Selkirk under the title, *Providence Displayed. The Remarkable Adventures of Alexander Selkirk*, by Isaac James, Bristol, 1800. *The Life of Alexander Selkirk*, by John Howell, is correctly stated as having been published in London in 1829. As far as we know, the most recent work on the subject is a curious, but little known, octavo volume, illustrated with plates, and entitled *Crusonianiana; or, Truth versus Fiction, elucidated in a History of the Island of Juan Fernandez*, by a Retired Governor of that Colony. Manchester: Published by the author, 1843. The author was Lieut.-Col. Thomas Sutcliffe, and his account of Selkirk forms the second chapter of his work, pp. 14-52.—ED.]

"There is at present on exhibition at the works of Messrs. J. Child & Son, Valparaiso, a very handsome tablet, manufactured by them, for erection on the widely celebrated Island of Juan Fernandez. Its inscription, which is as follows, will tell its own tale:—

IN MEMORY OF  
ALEXANDER SELKIRK,

MARINER,

A native of Largo, in the County of Fife, Scotland,  
Who lived on this island, in complete  
solitude, for four years and four months.

He was landed from the Cinque Ports galley, 96 tons,  
18 guns, A.D. 1704, and was taken off in the  
Duke, privateer, 12th February, 1709.

He died Lieutenant of H.M.S. Weymouth,  
A.D. 1723, aged 47 years.

This Tablet is erected near Selkirk's look-out,  
By COMMODORE POWELL and the OFFICERS  
of H.M.S. TOPAZE, A.D. 1868.

"It may not be considered out of place by our readers if we give the brief summary which follows of the life of this celebrated mariner, which has been the foundation of the most remarkable

novel that has perhaps ever been published: the particulars are extracted from John Howell's *Life of Alexander Selkirk*, published in London 1829:—

“Alexander Selcraig was the seventh son (no daughters intervening) of John Selcraig and Euphan Mackie, and was born at Largo, in the county of Fife in Scotland, A.D. 1676; he went to sea in 1695, when he changed his name to Selkirk, and was unheard of till 1701, when he returned to Largo. On May 18, 1703, he sailed from the Downs in the Cinque Ports galley, 65 tons, 18 guns, and 63 men; Charles Pickering, captain; Thomas Stradling, Lieutenant; Alexander Selkirk, sailing-master; and on November 24 anchored at La Granda, Brazil, where Capt. Pickering died, being succeeded by Lieut. Stradling. They left on December 8, and on February 10 of the following year came to anchor in Cumberland Bay, Island of Juan Fernandez. On February 29 left the island in pursuit of a French ship, returning on the following September, and in consequence of quarrels with Stradling, Selkirk, when the Cinque Ports sailed at the end of the month, determined to leave the vessel, and was landed with all his effects. On February 2, 1709, four years and four months after Selkirk landed, the Duke and the Duchess privateers, commanded by Captain Woodes Rogers, anchored at Juan Fernandez, on the former of which vessels Selkirk engaged as mate and sailed in her on the 12th of the same month, arriving at Erith, England, on October 14, 1711, with a prize. The cost of Captain Woodes Rogers' voyage was 14,000*l.*, and the prize was worth 170,000*l.* Selkirk received 800*l.* as his share, and set out for Largo, where he arrived early in the spring of 1712, and left again in 1717. At the end of 1724, or beginning of 1725, Frances Candis came to Largo and claimed the property of her husband, Lieut. Alexander Selkirk, who died on board H.M.S. Weymouth some time in the year 1723; and having proved her marriage and the will dated December 12, 1720, her claim was adjusted, and she left her husband's native village a few days thereafter.”—*Panama Star and Herald*.

#### AN INTERVIEW WITH NAPOLEON, 1807.

I have before me an interesting little volume—“Grand Duke George of Mecklenburg: a Memoir, dedicated to all dear countrymen by a Mecklenburger”\*—containing a short but very interesting biography of an amiable, kind-hearted, genial, and high-minded German prince, George Grand Duke of Mecklenburg-Strelitz, the “gute alte Herr” (good old master) of his subjects (born August 12, 1779; died September 6, 1860).† Of him I think

\* *Grossherzog Georg von Mecklenburg. Ein Lebensbild. Allen lieben Landsleuten gewidmet von einem Mecklenburger. Neustrelitz (1866).* 80 pp.

† The four beautiful sisters of the grand duke, of whom mention is made in the interview, were—1. Charlotte (born 1769, died 1818), married to the Duke of Saxe-Hildburghausen; 2. Theresa (born 1773, died 1839), married to the Prince of Thurn and Taxis—a princess whose *palais* during the Congress of Vienna, 1814–1815, was the place of rendezvous of all the celebrities (Emperor Alexander, Hardenberg, Talleyrand, Wellington, Wilhelm von Humboldt, Gentz, Prince de Ligne, Metternich, Cardinal Consalvi, Rachel, frequented her *salon*), then at the *Kaiserstadt*; 3. Louisa, “the beautiful queen” (born 1776, died 1810), married to the King Frederick William III. of Prussia—a high-minded woman, whose

of sending, shortly, a biographical sketch to this paper; but, from the memoir before me, I intend to extract and translate here an interesting interview the grand duke once had with the great Napoleon. It was in November, 1807. Prince George, at that time hereditary prince (*Erprin*z), had, in the name of his father, Duke Charles of Mecklenburg-Strelitz, and together with the hereditary prince Friedrich Ludwig of Schwerin (brother-in-law of the Emperor Alexander), to negotiate for the entrance of the two Mecklenburgs in the *Rheinbund*, from which step they promised themselves a material alleviation for their countries. Almost all the personal interviews with the emperor took place at his *levées*, at nine o'clock in the morning; and to which to have *les petites entrées* was considered a great distinction, as it offered to the persons thus favoured the occasion to be spoken to by the emperor almost daily. But the emperor himself had allowed Prince George upon his request, and especially on account of his hearing very badly, to lay before him any special topic *after* the *levée*:—

“Such a case,” says the Memoir (pp. 25–29), “had now occurred; Prince George was negotiating about the contingent to the *Rheinbund*. The emperor had answered quietly and politely, and the prince was on the point of leaving the room, when the emperor, with a suddenly changed tone and sarcastic looks, asked him whether he had news from his sister, the Queen of Prussia:—

*The Prince.* Yes, sire.

*The Emperor.* Is she well?

*The Prince.* No, sire, she cannot be well.

*The Emperor.* And why not?

*The Prince.* Because she sees herself deceived in her dearest and justest hopes. After the treatise (*tractaten*) with your majesty, the king ought to be already back at Berlin; but as these are not yet fulfilled, the queen will see her most heartfelt wish, to await her approaching confinement at Berlin, to be impossible, and this can only be most injurious to her health.

*Napoleon, in great anger.* This is not my fault; it is their fault; they have wished for (*gewollt*) war, and these are the consequences.

*The Prince.* The peace is concluded, and the treatise at the same time.

*Napoleon.* I can in no way rely on the king: he is neither soldier (*militaire*) nor politician. I can, therefore, put not the least confidence in him.

*The Prince.* I beg your pardon, sire, but I cannot be of the same opinion. The king, it is true, is conquered by you; but this cannot injure his military importance, as your majesty's military genius is acknowledged everywhere. If you state that he is no politician, you are surely right; for, if he were such a one, he would have certainly accepted the *Separatfrieden* (a separate peace with Prussia alone) that was offered to him by you twice. And why did he not accept the latter? Surely not in

very name has become an historical celebrity; 4. Frederika (born 1778, died 1841), “une femme des plus belles et des plus spirituelles,” as Talleyrand called her, married (1) to Prince Ludwig of Prussia; (2) to a Prince Sohns-Braunfels; and (3) to Ernest-Augustus, Duke of Cumberland, and afterwards King of Hanover.



the belief to conquer you; for, as things were situated already at that time, such a belief would have been folly. The only reason of not accepting it was, therefore, merely the regard, nay, the veneration, that fills his heart for a given word: he had solemnly promised the emperor [Alexander] of Russia to conquer with him, or to fall with him; and thus there was no choice for him according to his principles. This political fault, then, ought to fill you, sire, at least with the greatest confidence in him, especially under the present circumstances, where it is clear as daylight that the king cannot care better for his own interest than by upholding the treatise with you.

*Napoleon, with the greatest violence.* No! I know them better there than you. I can only have the greatest mistrust, et je les écraserai à la première bêtise qu'ils feront!

*The Prince, stifling his indignation, replied quietly.* Well, crush them, if you should feel yourself compelled to do so; but until, sire, this sad necessity drives you to it, do not neglect at least to show yourself noble and generous.

*Napoleon, quieter and in a nearly pleasant tone.* Your sister, the queen, has much *Verstand* (a difficult word to translate, *esprit*, knowledge); she has moreover many good qualities, but she has not influence enough, she has just as much as is necessary to embroil everything (*pour tout embrouiller*).

*The Prince.* The queen has never tried to obtain influence; she only answers when the king asks her opinion. But if your majesty wishes to make her responsible, she will, I am sure, in consideration of all that is on stake, willingly accept this responsibility.

*Napoleon, satirically.* Oh! if I could depend on her, your other sisters would try to influence the war again.

*The Prince.* Which of them? My sister Taxis, perhaps, who has been here for the last six months in order to supplicate your majesty to save the welfare of her family and to restore it? Or the Duchess of Saxe-Hildburghausen, whose husband has already entered the *Rheinbund*, and has on that account merely to expect all that is good from your majesty?

*Napoleon, with great satire.* Eh bien! perhaps Princess Solms!

*The Prince, in spite of this petty meanness, forced himself to laugh.* Truly, sire, I should not have believed that you could be afraid of beautiful young ladies.

Napoleon was forced, too, to laugh aloud; and the prince made use of this opportunity to make another trial, to lower at least the unobtainable contributions assigned by Napoleon to Prussia. But Napoleon put directly on his cold satirical smile: 'Oh, a good harvest, and everything falls back into its old state.'

*The Prince.* You are thinking surely of your beautiful provinces in the south, which are so richly blest by nature; but as you know with your own eyes the *Brandenburger Marken*, you must know, too, how little your simile can be employed.

During the discussion in regard to this sad affair, Napoleon interrupted the prince several times with these words: 'Ah! you speak like a young man!' ('*Vous parlez comme un jeune homme!*') But after the prince had received a polite *comgé* from the emperor, the former turned once more round at the door, and stood respectfully but firmly before Napoleon: 'Pardon the liberty I take,' he said, 'to return once more; but your majesty has used the expression that I speak like a young man, and, therefore, I feel obliged to declare that I do not retract anything of all I have said!'

How great, however, was his surprise as the emperor, in a completely changed, quiet, and polite tone, replied: 'Oh, I wished to say, like a young man who is much attached to his family!' This ended the audience."

From this time Napoleon showed the prince much polite attention; and Talleyrand ("the greatest political instinct of his era," as the author calls him, vide *Memoir*, p. 21) said of him to Wilhelm von Humboldt: "Voilà un prince qui est bien; il a su se faire sa place"; and to somebody else, "C'est un prince qui a du cœur et de l'honneur!" (vide *Memoir*, p. 30).

I only wish to add, that this interesting interview is perfectly authentic; the author of the memoir, belonging to the grand ducal family of Mecklenburg-Strelitz, has often heard about it from the "gute alte Herr" himself.

HERMANN KINDT.

Germany.

### ΑΛΕΚΤΟΡ: THE OATH BY THE COCK.

The oath by the cock has been mentioned in your pages in connection with that by the peacock or pheasant (3rd S. xii. 173), and old suggestions have been again brought forward with rather less effect. A short time ago two passages in Sir Samuel Baker's *Exploration of the Nile Sources* drew my attention back to the subject, and I now quote the passages, and give in a note and query the suggestions to which they gave rise:—

"I was met by the chief and several of his people leading a goat, which was presented to me, and killed immediately as an offering, close to the feet of my horse. The chief carried a fowl, holding it by the legs with its head downwards. He approached my horse, and stroked his fore-feet with the fowl, and then made a circle around him by dragging it upon the ground: my feet were then stroked with the fowl, and I was requested to stoop so as to enable him to wave the bird around my head; this completed, it was also waved round my horse's head. . . . The knife put an end to its troubles, as the ceremony of welcome being completed, the bird was sacrificed and handed to my headman."—Vol. i. p. 327-8.

"Before parting, a ceremony had to be performed by Katchiba. His brother was to be our guide, and he was to receive power to control the elements as deputy-magician during the journey. . . . With great solemnity Katchiba broke a branch from a tree, upon the leaves of which he spat in several places. This branch, thus blessed with holy water, was laid upon the ground, and a fowl was dragged around it by the chief; and our horses were then operated on precisely in the same manner as had been enacted at Farajoke [i. e. as described above]."—P. 335-6.

It will be observed that the same ceremony was performed by the Obbochief and magician Katchiba (one who, in his quality of magician, was as likely as not to invent ceremonies of his own), and by the chief of Farajoke. Hence it may be concluded to be an old and established rite. Its intent evidently was to avert evil. Now in Greek mythology the cock was the attendant on Apollo, and Apollo himself ἀλεξίκακος. The sick man also sacrificed a cock to Esculapius, son of Apollo, anciently the god of thunder, but afterwards of healing, from the effect of thunder-storms in puri-

fying the air and removing the conditions of disease and pestilence. In agreement with these things, and suggested to me by them, are derivations of ἀλεκτωρ and ἀλεκτριών, which make him not the sleepless (or unbedded or unmarried) one, but the averter and the averter of affliction. The derivation from ἀ and λέκτρον appears to me to be on other grounds objectionable and untrue. It is curious also, that the evidently compound name of an unclean bird in Lev. xi. 19 and Deut. xiv. 18, דוכיפת (the domestic fowl not being mentioned, unless this be it), has been supposed to have for its first half the word cock, and that the primitive דחך, to dispel, expel, or force away, only differs from it by a cognate guttural, which may have been absorbed by the כ of kepha.

Turning from Africa and the East, and from the Jews—among whom fowls were for some reason counted unclean—we find that Cæsar says of the Britons, and apparently not of the Belgian Britons: “Leporem et gallinam et anserem gustare fas non putant; hæc tamen alunt animi voluptatisque causa” (*De B. G.* v. 12). And of the Gaulish Celts having, like the Britons, the Druids, and Druidical religion as a chief power among them, he says they believe “Apollinem [Bel, the sun-god] morbos depellere” (vi. 14)—a natural attribute, as the *maremma* and other malarial pestilences walk in the vapour of night, and ease from the nightly exacerbations of many diseases comes in the morning.

Admitting then that, like *diantre* and *sacre-bleu*, cock's body is an attempt to render an oath innocuous, I would ask, What was the determining motive for substituting cock for God? A certain similarity of sound might have assisted the choice, but in itself seems insufficient. Nares assumes that there was an old oath, “By God and the Pye”—such an one, I presume, as though, in reference to our judicial mode of taking an oath, we were to say: “By God and the New Testament.” If so, the equivocal word “Pye” may, or may not, have suggested the word cock. But was there such a mode of taking oath on the ordinal or pie? and, secondly, was there such a mode of expressing this oath? Looking to other phrases and customs, I am inclined to suppose that “By cock and pie” is the innocent variant of “By God and the pix”—an oath on and by the Host as presented to them.

In these uncertainties, and setting aside for the present the assumption that the cock is any other than chanticleer, I would further ask, are there any superstitious beliefs regarding this bird which would tend to show that “By the cock” was a pagan oath, afterwards perhaps christianised through the history of St. Peter? Secondly, whether there is anything in the earlier mythologies which would assist in deciding whether the cock was appropriated to the sun as his herald, or

because, like the peacock, he was, in climes where the peacock was unknown, considered an irid-coloured representative of the rainbow, or for both reasons? The one does not exclude the other, but the second makes it more easy to understand why he was the averting one, and the appropriate sacrifice to Esculapius.

B. NICHOLSON.

West Australia.

#### FRANCIS BEAUMONT:

TWO APPARENTLY UNPRINTED POEMS IN AN EARLY MS. SUPPOSED TO BE BY HIM.

In a MS. written about 1630, and containing pieces by Donne, Carew, Bishop King, Ben Jonson, &c. are three poems signed F. B. As one of these is included in Mr. Dyce's edition of Beaumont and Fletcher's *Works*, and is there, without any doubt expressed as to its authenticity, assigned to the former, may not the two other productions, which I forward for your columns, and which Mr. Dyce does not seem to have met with, be equally from the pen of Beaumont, slender as their poetical merit may be considered?

#### Epigram.

“Good Madam Fowle do not trouble me,  
To write a Sonnet in the prayse of thee;  
I dare not crosse with Nature so to frame  
A Sonnet where she ment an Epigrame.  
When Nature did create thy corps, she thought  
On Epigrams that I should make, And taught  
As many limbs as she did giue thee, just  
So many Epigrams I answer must.  
And though thou thinkest (& truly) that thou hast  
Some limbs about thee that are not misplace:  
Yet those few parts w<sup>h</sup> thou beleuest are best,  
Are but good Epigrams against the rest.  
And that thou mayst perceive thy fate to bee  
Never to have a Sonnet writ of thee,  
Thy mothers children were conceiued all  
And borne in Epigrams Originall.  
For at the gettinge of each child thy damm  
Against hir selfe conceiued an Epigram. F. B.”

#### [Verses without any superscription.]

“Why should not Pilgrims to thy body come,  
And miracles be wrought at thy poore tombe?  
Thou, like Religious men, whilst thou didst live,  
A blind obedience to thy will didst giue;  
And though it cald thee from thy sleepe to playe,  
To drinke, to w-e, to fight, thou didst obaye,  
As they doe their Superiours, and not grudge  
Nor even madste thy feeble reason Judge.  
This brought thee into prison holes, to stocks;  
To beatings, whippings, and the primitive pocks,  
So pure, that no physitian could it doubt  
To be the slowe Scyaticæ or gout:  
To all the worldly persecution,  
That an afflicted member can put on  
Thy stricke obedience drew thee, yet thy minde  
Apt to indure w<sup>h</sup> patience would not finde  
The way to prayre; But tooke the Crosses sent  
W<sup>h</sup> resolution, & did not repent.  
These are greates Symptomes of a Saynt, but wee  
Who, whilst some of thee lived didst heare & see,



How many reliques thou didst leave behinde,  
 For holy men in after tymes to fynde  
 In p—es, brothels, & thy barbers stand  
 (Sufficient to convert a savage land)  
 Doe feare that peice, weh came the grave vnto,  
 Is not enough a miracle to doe. F. B."

The MS. also contains "An Elegie ypon the death of the late Countesse of Rutland," similarly subscribed F. B.; but this is printed in Dyce's *Beaumont & Fletcher*. I may, however, place on record the following variations between the two copies. The MS. readings are in brackets:—

xi. 509, l. 4	Of worse to come, or past, then might—[Of worse to come still, then it—]
— 1. 5 from bottom	Call that back again as soon as thee [back as easily as thee].
— 510, l. 2	its end [an end].
— 1. 16	suffer [suffered].
— 511, l. 1	too strange a path [a stranger path].

The last four lines of Dyce's edition are not in the MS., several of the readings of which are certainly inferior to those in the printed text.

W. CAREW HAZLITT.

CHARLES LAMB AND BURTON.—In Bohn's *Louises*, after a description of the various editions of Burton's *Anatomy of Melancholy*, occurs the following note:—

"In vol. i. of the works of Charles Lamb are 'Curious Fragments' extracted from the *Common-place Book*, which belonged to Robert Burton, the famous author of the *Anatomy of Melancholy*."

These are mere imitations of Burton, as Mr. Bohn might surely have added. Lamb confesses the fact broadly in his published correspondence.

In the *Reliquiæ Hearnianæ* I find this quaint anecdote of Burton:—

"The Earl of Southampton went into a shop and inquired of the bookseller for Burton's *Anatomy of Melancholy*. Mr. Burton sate in a corner of the shop at that time. Says the bookseller, 'My lord, if you please, I can show you the author.' He did so. 'Mr. Burton,' says the earl, 'your servant.' 'Mr. Southampton,' says Mr. Burton, 'your servant,' and away he went."

In another note Hearne says of the author of the *Anatomy*:—

"Mr. Burton was one of the most factious and pleasant companions of that age, but his conversation was very innocent. It was the way then to mix a great deal of Latin in discoursing, at which he was wonderful ready (in the manner his book is wrote), which is now looked upon as pedantry."

T. WESTWOOD.

THE OLD LIBRARY AT THE GUILDHALL OF LONDON.—Very little is known of this library beyond what Stow tells us, which makes the following memorandum the more noteworthy.

A few years ago I examined an interesting MS. in the possession of W. W. Sotheby, Esq., entitled "*Biblia Sacra*." It was written in the

fifteenth century, and upon a fly-leaf, in the handwriting of the same period, was the following remark:—

"Hunc librū donauit Magr' Joh'nes Martil librarie cōi guylhalde ciuitatis london."

WILLIAM BLADES.

11, Abchurch Lane.

MURAL PAINTINGS AT WEST SOMERTON CHURCH. Some interesting wall-paintings were discovered last year in the church of West Somerton, Great Yarmouth, Norfolk. Mr. L'Estrange read a description of them before the Norfolk Archaeological Society. Mr. J. T. Bottle, of Great Yarmouth, cleared off the numerous coats of whitewash, and found that the space between two of the early English windows of the nave, in length about 12 feet, was occupied by a fine large and early painting representing "the Son of Man coming in the clouds of heaven with power and great glory." The central portion of the upper part of the painting is irretrievably lost, the wall having there been rebuilt some considerable time since. The excellence of what remains makes this all the more to be regretted. Our Lord was represented seated, with the globe beneath his feet, upon a rainbow, the lower part of which is still left; but of the figure nothing but the bare feet, marked with the point of the nail, remain. On either side of Our Lord is depicted a seraphim, presenting to him a kneeling female. The one on his right hand, evidently his Virgin Mother, bares her bosom, and holds her right breast in her hand as if pleading her maternity. The other figure Mr. L'Estrange cannot appropriate. Lower down are two angels habited in albs. At the bottom of the painting are eleven nude figures rising in various attitudes, and with varied expressions of countenance, from the earth. Amongst them are a king and queen, mitred and tonsured ecclesiastics, and two knights, who, from the acutely pointed bascinets, are about the time of Edward III. On the north wall of the nave, opposite the painting just noticed, is a smaller one of Our Lord's resurrection. Our Lord, habited in a green vesture, is stepping out of the sepulchre, holding a cross and banner, and with his right hand giving the benediction. The whole of the walls were originally covered with paintings, and I hope they may be uncovered. The vicar of the parish appeals, through *The Standard*, for aid to restore the church and uncover the rest of the paintings; and I hope he may not appeal in vain. JOHN PIGGOT, JUN., F.S.A.

#### GENTEEL DOGS.—

"Also, to avoid the noise, damage, and strife that used to arise therefrom, it is forbidden that any person shall keep a dog accustomed to go at large out of his own enclosure without guard thereof, by day or night, within the franchise of the City, genteel dogs excepted; under pain of paying forty pence, to the use of the Chamber."

Mr. Riley's note to this passage (*Liber Albus*, p. 389) is that the word *gentile* may mean "gentle" or pet, dogs of the then known description. But "gentyll houndes" are such as were kept for hawking and hunting, as "grayhoundes, braches, spanyellis, or suche other." See Laurens Andrewe on the Dog, quoted in Mr. Furnivall's *Babees Book*, p. 225. Sir R. Mayne should let all such go unmuzzled still. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

**ATONEMENT.**—The derivation of this word (*at, one*) receives admirable illustration from one or two passages in Mr. Arber's reprint of Ascham's *Toxophilus*. At p. 84, speaking of the desirableness of a union between England and Scotland, he says:—

"Yet one thyng woulde I wysse for the Scottes, and that is this, that seinge one God, one faythe . . . hath made Englande and Scotlande bothe one, they wolde suffre them no longer to be two . . . Howe profytable suche an atonement were for Scotlande," &c.

Again, pp. 85, 86:—

"And this felicitie (my mynde gyueth me) within these few dayes shal chance also to Scotlande, by the godly wysdome of oure mooste noble Prince kynge Henrye the viii. . . . To suche a Prince of suche a wysdome, God hath reserued this mooste noble atonement."

To these may be added a passage from the reprint of *Euphues and his England*, p. 381.

Euphues and Philautus have quarrelled; Philautus, after a time, writes to Euphues seeking to bring about a reconciliation; Euphues for a time holds back, and in his reply to Philautus says:—

"In that thou seemest so earnest to craue atonement, thou caust me ye more to suspect thy truth."

JOHNSON BAILY.

Pallion, Sunderland.

**RIDLEY'S WORKS, PARKER SOCIETY.**—The editor has assigned the wrong day of the week to April 17, 1555, the day on which he says Bishop Ridley disputed at Oxford with Dr. Smith—in his note at p. 189 of this book; and the error affects all his calculations respecting the days of the week from April 17-20, 1555. April 17, instead of being Tuesday, as he states, fell on a Wednesday, and consequently the condemnation of Cranmer, Ridley, and Latimer, which he assigns to Friday April 20, is incorrect, as April 20 was Saturday. C. H. T.

**COPYRIGHT IN THE SIXTEENTH CENTURY.**—The following caution to the literary pirates of his day is appended by Albert Dürer to his edition of *Epitome in diuæ parthenices Mariæ*, folio. Nuremberg, 1511:—

"Hold! you crafty ones, strangers to work, and pilferers of other men's brains. Think not rashly to lay your thievish hands upon my works. Beware! know you not that I have a grant from the most glorious Emperor Maximilian, that no one throughout the imperial dominion shall be allowed to print or sell fictitious imi-

tations of these engravings? Listen! and bear in mind that if you do so, through spite or through covetousness, not only will your goods be confiscated, but your bodies also placed in mortal danger."

WILLIAM BLADES.

**THOMAS PRUJEAN: CURIOUS ALLUSION TO HIM.** This gentleman, a member of Caius College, Cambridge, published a volume of poems entitled *Aurorata*, Lond. 1644, 8vo. This book has become of great rarity. I find the following reference to it in Strong's *Joanereidos*, 1645, reprinted 1674, sign. A 2. The writer, Thomas Allen, contributor of a copy of commendatory verses to Strong's tract, has been speaking of Wither:—

" . . . . . thy active Muse  
Out-does his lance and pen; all Pedlars use  
Next unto Almanacks with care to buy  
Their dear delight Tho. Pru's sweet Poetry,  
Which spread in wickar scive, hath oft invited  
The Chamber-maids with itch of verse delighted,  
Unto their moving shops, where they do sell  
Nothing but tape and needles half so well."

W. CAREW HAZLITT.

### Queries.

**ARCTIC EXPEDITION.**—In the *Sunday Magazine* for May, 1866, the editor has given a very graphic account of a ship icebound for fifty years, when the crew were found "all told," but "they lay in couches on the floor, each attired in the dress and presenting the form and flesh of life; while their captain sat by the cabin table, pen in hand, and the log spread out before him. . . . Nor crew nor captain stirred. All were dead, and had been corpses for half a century—the frosts that killed, preserved them. Life-like as he looked who bent over the table with a pen in his fingers and the paper before him in which, the last survivor, he had recorded their sufferings, he also was dead." Is this a fact? If so, where can I see a full account of it? GEORGE LLOYD.

Darlington.

**BIBLIOTHECA NORTHANTONENSIS.**—Can any of your readers tell me where I can find the following tracts?—

"The Scottish Queen's Buriall at Peterborough, upon Tuesday, being Lammas Day, 1587."

"Sad News from Northampton, being an exact and true Relation of a great and terrible Storm on Wednesday 6 May. London, 1663."

"The great Flood, or sad and lamentable News from Northampton, &c. on Tuesday and Wednesday 5th and 6th instant May, 1663."

"Strange and Wonderful News from Oundle, giving an impartial Relation of the Drumming Well, called Dobse's Well. London, 1692."

"Prophecies, fore-telling Wonderful Events to fall out in this Kingdom, &c. Whereunto is added 'Strange News from Oundle.' 1642."

"A brief Account and seasonable Improvement of the late Earthquake in Northamptonshire, Jan. 4, 1675-6. 1676."

Northampton. JOHN TAYLOR.



ORDINATION BY BISHOP CLAYTON, 1741.—On Sunday, November 15, "the Right Rev. Doctor Robert Clayton, Bishop of Cork [afterwards of Clogher], ordained at Donneybrook Church (near Dublin) several priests and deacons."—(*Dublin Gazette*, November 17, 1741.) Having a particular object in view, I am anxious to learn the names of these clergymen, but do not know where to find them. Some one, perhaps, will kindly assist me?

ABHBA.

DEVONSHIRE REGISTERS.—The registers of a parish in Devonshire do not go back further than the year 1723, and I am now at a loss where to look for traces of an ancestor of mine who died before that year, and who was buried in that parish. Would you or one of your readers kindly suggest what searches remain to be made? By an old document which purports to be a copy of the inscription on his tombstone, it appears that he was a captain, and that he ran "many riques at sea," but it does not say whether in the royal navy or not. I have searched Doctors' Commons for his will, but cannot find it. NOVICE.

P.S.—Supposing him to have been in the merchant service, would his death be recorded in the books of any of the old companies of London?

What other search should I make to find his will?

EAST ANGLIAN SAINTS.—S. Felix, B. 650; S. Etheldreda, V. 670 (Oct. 17); S. Ethelbert, K. of East Angles, M. 793; S. Edmund, K. M. 870 (Nov. 20); S. Osyth, V. M. 870; S. Walston, C. 1016; S. William, of Norwich, M. 1137. I shall be glad of any assistance in completing the list. W. H. S.

FLINT IMPLEMENTS FOUND IN AFRICA.—In his *Naturalist's Rambles in the China Seas* (p. 416), Dr. Collingwood says, speaking of the South African Museum at Cape Town:—

"I did not observe much in it of special interest except some flint implements which Mr. Layard pointed out to me as having been recently found in the colony, and which have the unmistakable impress of relationship to those found in Europe—certainly a very remarkable fact, and wonderfully extending the geographical area of those early inhabitants of the earth, whose first traces have been so ably followed up in Great Britain, France, Switzerland, and Denmark."

I wish to ask whether any account has been published of these implements, and of the locality in which they were found? E. C.

Metropolitan Board of Works, Spring Gardens.

GIFFARD AND FROUDE FAMILIES.—Can any of your readers who may be acquainted with the histories of Devonshire families be kind enough to inform me if any intermarriage took place between the Giffards of Brightley and the Froudes of Edmestone, between the years 1650 and 1770? or who the daughters of Colonel Giffard of

Brightley, the well-known officer of Charles I., married? A letter directed to C. D. E., The Union, Oxford, would find me. C. D. E.

GLADIATORS.—In an inscription which I saw at Venusia, enumerating a family of gladiators belonging to Salvius Capito, besides the well-known classes of "Samnites, Retiarii, Galli," there is also mentioned "Scissores." What was a "Scissor" among gladiators? He is not mentioned in Smith's *Dictionary of Greek and Roman Antiquities*. I give the exact words:—

	RET	
C'CLODIVS I	.....	II
	SCISSO	
M'CAECILIVS		T.

Here C. Clodius was a Retiarius, and I suppose that the figure means that Capito had two of them, and then the name of the Scissor was M. Caecilius, and the letter T means Tiro, a young beginner.

CRAUFURD TAIT RAMAGE.

FAMILIES OF HUSBANDS AND LEATHER.—In looking over the title-deeds of the manor of Wormbridge, Herefordshire, I found there two curious names in the following juxtaposition. By an indenture dated 6 Jac. I., James Husbands of Hastings, co. Sussex, gent., and Martyn Leather of the same place, gent., purchased certain property of William Pye. Martyn Leather died in 1621, and the Husbands family seem to have been his heirs. I should be glad if some Sussex correspondent could tell me anything about the possessor of either name. C. J. R.

"TO KILL TIME."—Can any one tell me when the phrase "To kill time" was first used in our language? Is it of English invention, or a translated importation? A. O. V. P.

LYMBROOKE SEAL.—There is a deed at Stanford concerning the impropriation of Clifton-on-Teme, Worcestershire, to which is attached the seal of the nunnery of Lymbrooke in Herefordshire. The deed is dated in the reign of Henry VIII. The device on the seal resembles the martyrdom of St. Thomas of Canterbury. I cannot find any account of this seal, and it may be unique, but perhaps some correspondent learned in monastic seals may give me some information.

THOMAS E. WINNINGTON.

MISS MONTAGUE.—H. M. would be much obliged for information as to the birth and parentage of Miss Montague, whose portrait, engraved by J. R. Smith, has been hanging in Mr. Hotten's window in Piccadilly for some time. Did she marry, and if so, to whom? also date of her decease? Does Walpole or any other contemporary author mention her?

INSCRIPTION ON A TOMB NEAR PENZANCE WANTED.—Somewhere on the slopes of Castle-

an-dinas, one of the hill-fortresses near Penzance, is the grave of a gentleman whose name I think was Hosken. On the slabs forming the sides of the tomb there are several curious inscriptions, the particulars of which I have been unable to discover in any county history at my command. Will some antiquary of the neighbourhood kindly transcribe the same, and acquaint me of the result through the medium of "N. & Q."?

E. H. W. D.

QUOTATION.—May I renew a query published some years ago in your pages, but never answered as to the whereabouts (I fancy they are in Berni's *Oriando Inamorato*) of the lines—

"Questo del colpo non accorto,  
Andava combattendo, ed era morto."

X. H.

#### PRISONERS TAKEN AT SCARBOROUGH.—

"A Letter this day [Sept. 25, 1648,] came of the taking of Scarborough Town, which was signed by Col. Bethel and Col. Lassels, and a List of the Prisoners inclosed."—Rushworth, *Hist. Coll.* part iv. vol. ii. p. 1272.

Where can this list be seen, in print or manuscript?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"SPANISH ARMADA."—I remember when a child hearing a relative of mine singing verses respecting "Queen Elizabeth and the Invincible Spanish Armada." One of the verses I can remember. Where can I find the complete ballad?

"The ships they sailed out, and the winds they did blow,  
And their guns made a terrible clatter,

And our mighty Queen Bess, 'cause she wanted to know,

Twill'd her ruff and cried 'Pray what's the matter?'

[Chorus:] Pray de-de-di-di-de-do—twill'd her ruff,  
And cried, 'Pray what's the matter?'

W. B. BUTLER.

Dublin.

STICKLEBACK DUTY.—Extract from a note on p. 679 of Pishey Thompson's *History of Boston*:—

"1710. The fishers for sticklebacks were summoned to appear for fishing without license, and corrupting the water with the oil and refuse of the said fish. 1711. The duty received upon the stickleback fishery for the year was 11*l.* 17*s.* 6*d.* In 1712, 3*l.* was paid for collecting the duty upon stickleback oil. In 1718, the duty paid in was 8*l.* 17*s.* 6*d.*; and in 1723 it was 8*l.* 7*s.* 6*d.* We are not informed the rate of duty, so as to be enabled to ascertain the quantity of oil produced."

Can any of your readers inform me as to the rate of duty for the above produce? Also, for what the stickleback oil was chiefly used, whether medicinally or not?

D. C. E.

South Bersted, Bognor.

PASSAGE IN TENNYSON.—The Laureate's verses are, I know, not intended to be mere formal lines of syllables, which can be counted on the fingers. Like Milton, he trusts much to rhythm, and to that vernacular pronunciation of the English lan-

guage which appeals to the ear and not to the eye of his reader. But, bearing this in mind, I cannot make music of the following lines from the *Idylls of the King*, unless I lay the accent on the second syllable of "spiritual":—

"And judge all Nature from her feet of clay,  
Without the will to lift their eyes, and see  
Her godlike head crown'd with spiritual fire."

Ed. 1859, p. 137.

Again, at p. 228, I find:—

"In the dead night grim faces came and went  
Before her, or a vague spiritual fear."

JAYDEE.

#### TOTTENHAM CHURCH BELLS.—

"Originally there were only five bells in Tottenham Church steeple; but in 1696, when these were recast, a sixth was added. The bell known as the vestry bell was formerly the alarm bell to the garrison of Quebec, and was taken thence in 1759 by some sailors employed in the siege of that town. It was purchased by Mr. Jackson, of White Hart Lane, for 20*l.*, and given to the parish by him in 1801. It has upon it a cross and the words 'Sit nomen Domini benedictum.' Owing to its superior note (tone?) the bell is supposed to contain much silver."

I have copied the above from the *Tottenham Gazette* of November, supposing its contents to be not generally known. I have not by me Robinson's *Tottenham* to ascertain if he has noticed it.\* I believe that in many towns and villages the number of bells in the churches was in earlier times indicated by public-house signs: thus in the Isle of Wight, Brixton, otherwise Briceton, and Shorwell there are inns of the Five Bells, at Carisbrook the Eight Bells. At Tottenham we have no memorial of that kind, only a singular conjunction, the Bell and Hare, and at Edmonton the Bell, rendered immortal by John Gilpin's exploit.

J. A. GRIMES.

ENTRANCE-REGISTRY: TRINITY COLLEGE, DUBLIN.—In p. 24 of Dr. Urwick's *Biographic Sketches of the late James Digges La Touche, Esq., Banker*, (Dublin, 1868), the following paragraph occurs:—

"By the entrance-registry of Trinity College, Dublin, it appears that James Digges La Touche, son of William Digges La Touche, entered as a Fellow-Commoner on the second day of October, 1803, at four minutes past twelve o'clock. The statement 'at four minutes past twelve o'clock' signifying that he had won the fourth place at the entrance examination. A truly honourable position it was to be taken by a youth who had only about a month before completed his fifteenth year."

My object in quoting the passage is to ascertain from some one capable of answering the question, whether this was and is the customary mode of recording the relative answering of candidates at entrance examinations in Trinity College, Dublin.

ABHBA.

\* A similar account of these bells is given in Robinson's *History of Tottenham*, edit. 1840, ii. 13.—Ed.]



### Queries with Answers.

**EARLDOM OF DERWENTWATER.**—We have recently been reading in the newspapers of the occupation of Dilston Hall, near Hexham, by a lady claiming to be the descendant and representative of the Earls of Derwentwater, and the ancient house of Radcliffe. James Radcliffe, the last unfortunate earl, who was executed in 1716 on Tower Hill with Lord Kenmure, sleeps beneath the pavement of the little chapel at Dilston, close at hand; and the suit of black velvet he wore on the scaffold is yet preserved at Thorndon Hall, near Brentwood, the seat of Lord Petre. A good account of Dilston may be found in White's *Northumberland and the Border*, and also in Howitt's *Visits to Remarkable Places*, vol. ii., where is also a drawing of the vault and the coffins it contains.

Who is usually supposed to be the real descendant and representative? for there have been, as I am aware, claimants innumerable. After the execution of the last earl, his extensive estates being confiscated, were, as is well known, granted by the crown to Greenwich Hospital.

*Appropos* of this, it is said that the Derwentwater estates had at the time all but been purchased for less than their real value by Sir William Smith of Sydling St. Nicholas, near Dorchester, who invited his friends to a tavern in London in order to make merry with him on the occasion. Unluckily a government spy happened to be in the room and overheard the baronet boasting about his bargain, and delighted at having secured, as he imagined, so valuable a property for a far less sum than it was worth. The information thus surreptitiously obtained was immediately communicated by the emissary to the government, which declined then to complete the purchase transferring the estates to Sir William. Sir Robert Walpole was then prime minister. The old proverb was indeed verified,—“There's many a slip 'twixt the cup and the lip,”—as Sir William must have found to his cost.

Has this legend ever appeared in print before, and if so, where is it recorded? It was told to me by a friend of mine, a lineal descendant of Sir William Smith, in whose house, in the Weald of Kent, hangs an excellent painting depicting the scene above described. The spy is represented in a retired corner of the room, evidently taking in every word spoken by the baronet and his friends. Sir William Smith died in 1752, and was buried in the chancel of Sydling St. Nicholas church in Dorsetshire. OXONIENSIS.

Bolton Percy, near Tadcaster.

[It was only a portion of the earl's property, the Cumberland estates, that passed into the hands of Sir William Smith, as we learn from that interesting work, *Dilston Hall; or, Memoirs of the Right Hon. James Radcliffe, Earl of Derwentwater*, by Wm. Sidney Gibson, Esq.

(*London*, 8vo, 1850), p. 160. He informs us, that “the Cumberland property had nearly passed into private hands only a few years after it was torn by the Government from its rightful inheritors, for it was sold by authority of the then Commissioners for Forfeited Estates, and bought by Sir William Smith; but the ministry, on finding it would be a popular and politic measure to endow the Royal Hospital for Seamen with the broad lands of the murdered earl, caused the sale to be annulled by act of parliament, on the ground that all the commissioners had not signed the deed. The whole property was soon afterwards conferred on Greenwich Hospital; and the Cumberland estates remained in the control of the commissioners of that national charity until they were sold [about the year 1832] to Mr. Marshall of Leeds, when the sum bargained for is said to have been 20,000*l.* below the value of the land and timber.”

Previously to the sale of the Cumberland estates, “the net balances of income derived by the hospital from the lands, woods, and mines of the Derwentwater family, appear from a parliamentary paper to have been in 1738, 26,016*l.*; 1798, 34,279*l.*; 1808, 27,593*l.*; 1818, 39,913*l.*; 1828, 49,421*l.*; 1831, 38,286*l.* After the last-mentioned period, the Cumberland estates, the Meldon property, and the Hartburn Grange property, were sold, and yet the present [1850] net annual income is the enormous sum of 44,000*l.*, or thereabouts.” For some particulars of the Derwentwater family and estates, see “*N. & Q.*” 3rd S. v. 402; viii. 119, 218; x. 126; xi. 450.]

**MARY TUDOR'S PORTRAIT.**—Mary, daughter of Henry VII., who married Louis XII. of France, and afterwards Brandon Duke of Suffolk, is always represented with an artichoke in her hand. Can any of your readers supply the reason for this? H. W. B.

[It is stated by Mrs. Green, that “the style of the drawing shows that they were the bridal portraits of the duke and duchess-queen. The regal globe in the queen's hand is ingeniously formed like an artichoke, with a caduce or Mercury's wand on the top; a scroll on the side of the picture bears the following stanza, said to be composed by Suffolk, in allusion to his unequal union, and containing a fitting precept for himself and his wife:—

“Cloth of gold, do not despise,  
Though thou be matched with cloth of frize;  
Cloth of frize, be not too bold,  
Though thou be matched with cloth of gold.”

*Lives of the Princesses of England*, v. 105.]

**ODD FELLOWS.**—Can any of your readers inform me of the origin of this society, of the words, and all particulars respecting it? A. E. N.

[The commonly received account of the origin of Odd Fellowship is this: In the year 1812 twenty-seven men formed the Manchester Unity from one of the extinct guilds—the Sheffield Unity; they were working men residing at Manchester, and they determined to revive the spirit of the ancient institution. They chose the name of Odd Fellows, meaning thereby that they did not con-

sist, like most of the old guilds, of men of any particular trade, but were *Odd*, or unconnected. *Vide* a series of articles on "Odd Fellowship, its Principles and Practice," in the *Odd Fellows' Magazine*, New Series, 1860, ii. 98, &c.; and an article on "Odd Fellowship," in *The New Englander*, 1846, iv. 506-521. Consult also "N. & Q." 1st S. ix. 327, 578; x. 75; 3rd S. viii. 127.]

THE LITANY: "AND THE BLESSINGS OF THE SEAS."—In the petition—

"That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them,"

I have heard between *earth* and *so*, "and the blessings of the seas," from a Manx pulpit in the fishing season. Is it known whether any other special clauses, applicable to special seasons, are similarly employed elsewhere? J. BEALE.

Spittlegate, Grantham.

[No Act of Uniformity (with all its advantages) forbids the Island Church of Man from that liberty which every diocesan church has ever possessed, of making alterations or additions, as may seem to the ecclesiastical governors expedient. Accordingly we find the saintly Bishop Wilson, although he tells us "the religion and worship of the Manx Church is exactly the same with that of the Church of England," prescribing, on his own authority, "A Form of Prayer to be used by his clergy, who, according to a laudable custom, are bound to attend the boats during the herring fishing"; also "Forms of Excommunication and of Receiving Penitents;" as well as "A Form of Consecrating Churches, Chapels, Churchyards, and places of Burial." It was Lord Chancellor King who once remarked, that "if the ancient discipline of the Church be lost, it may be found in all its purity in the Isle of Man."]

HISTORY OF CUTLERY.—Will you kindly inform me where to find the best treatise on cutlery, or a history of the trade in England; also that of Damascus? BOYERAM.

[The best work on this subject known to us is *A Treatise on the Progressive Improvement and Present State of the Manufactures in Metal*, by John Holland, in 3 vols. 1831. (Lardner's *Cabinet Cyclopædia*). In Nicholson's *Journal of Natural Philosophy*, &c. 1804, vii. 120, is "An Account of an Experiment to imitate the Damascus Sword-Blades," by James Stodart. Consult also the articles on "Cutlery" in the *English Cyclopædia*, "Arts and Sciences," iii. 363, and especially that in the *Encyclopædia Metropolitana*, viii. 647. The records of the Cutlers' Guild at Sheffield, if available, may be useful to our correspondent. *Vide* "N. & Q." 2nd S. x. 294.]

SUCKLING'S SUFFOLK COLLECTION.—The Rev. A. Suckling, formerly rector of Barsham, in Suffolk, attempted a history of that county, of which only eight parts were published. As it is the desire of the editor of the new edition of *Standard Historical Works by Suffolk Authors* to include

with the already published portion of Suckling's *Suffolk* his unpublished remains, inquiries have been made, but replies are not satisfactory. Some of your readers may be kindly willing to throw some light relative to their whereabouts.

H. W. BOYCE.

Wangford.

[Our correspondent will find among the Additional Manuscripts in the British Museum Suckling's Collections for Suffolk, A.D. 1821-1839, Nos. 18,476-18,478; 18,480-18,482; and an Index to them, No. 18,491.]

ERASMUS' PARAPHRASE (4th S. ii. 469).—I possess a copy of Erasmus' *Paraphrase on the Apostolic Epistles*, printed by Frobenius of Basle, 1534. Is my copy a part of a more extended paraphrase of the New Testament, and did Frobenius publish the other portions? THOS. E. WINNINGTON.

[Between the years 1522 and 1542 Frobenius of Basle printed several editions of Erasmus's *Paraphrase of the New Testament*. In 1534, from the same press appeared two volumes in octavo, the first on the *Acts of the Apostles* and the second on the *Epistles to the Romans, Corinthians, Galatians, and Ephesians*, both volumes by Erasmus.]

JOHN BEE.—I have an impression that the editor of Samuel Foote's works (3 vols. 1830) adapted the above as a pseudonym. If such was the case I should be glad to know the writer's real name. CHARLES WYLIE.

[By John Badeock, author of *A Dictionary of the Turf*, &c.; *Sportsman's Slang*, and other similar works.]

## Replies.

LACUS AMPSANCTUS.

(4th S. i. 336, 417, 557; ii. 396.)

The exhaustive character of W.'s paper on Fons Bandusie and Lacus Ampsanctus, for the trouble and pains in preparing which all who take an interest in these questions must feel deeply indebted to him, renders it unnecessary that the investigation should be continued. Every one has now materials to determine for himself on which side the weight of evidence preponderates. For myself I still, though with some hesitation, adhere to my former statement, that we must look for the fountain in the Sabine country, though this was not always my opinion, as may be seen in my *Nooks and By-ways of Italy* (p. 211).

In regard to the Lacus Ampsanctus, there is one point which has not been noticed, and to which I wish to draw W.'s attention. In the old scholiast Servius (vol. i. p. 431, ed. H. Albertus Lion, Gottinge, 1826) he will find the following reference to Donatus, who is believed, though it is doubtful, to have lived about the middle of the fourth century:—



"Unde etiam Donatus, Lucaniæ (al. Canusie; al. Can. vel Luc.) esse, qui describitur, locum circa fluvium, qui *Calor* vocatur."

Here Donatus says distinctly that the lake is in the vicinity of the river Calor, and it will be recollected that I stated that we crossed the feeders of this river after leaving Taurasi. In fact our course during the whole day, from early dawn, had been upwards, along the banks of the Calor from Benevento, where it is a river of considerable size, till we came upon the little streams of which I have spoken.

There is another reference to this lake which I have found in Lupoli's *Iter Venusinum* (p. 79), in regard to Julianus, bishop of Æculanum, which is close to it, the ruins being found near Mirabella, on the left bank of the Ausidus, opposite to Mons Vultur. This Julianus was a native of Æculanum, at one time the friend of St. Augustine, and raised to the bishopric of his native place by Innocent I. A.D. 416, the year before Innocent died, though he was deposed the following year by Pope Zosimus for heresy. Of this Julianus, Marius Mercator, in his *Liber Subnotationum*, in Julian, cap. iv., says:—

"Te verissime Amsancinæ scaturiginis conregionalis tuæ, tetricus fector . . . inflavit."

Here then we have the continuous tradition of the lake Ampsanctus brought down through Cicero, Pliny, Donatus, and Marius Mercator to the beginning of the fifth century, and I think therefore that the evidence weighs strongly for "Mofete," near Frigento.

There is a question which has suggested itself to me in respect to the "umbilicus Italiæ," on which Chaupy and W. rest a good deal as to the position of the lake. When did the geographical expression "Italia," as Metternich understood it, first apply to the whole country from the Alps to its southern capes? Was Gallia Cisalpina fairly included in what was considered Italia in the time of Virgil? I have great doubts if it could be said to be so. It was Augustus that consolidated the whole country into one homogeneous mass, but this was subsequent to the death of Virgil, which took place on September 22, B.C. 19. There are allusions in his seventh book (v. 606), which show that Virgil was working at it B.C. 20, the year before his death. It is therefore, I think, doubtful whether Italia could be considered to extend beyond Etruria and Umbria at that time. Thus, if I am right, Virgil was not so far wrong in stating the Lacus Ampsanctus to be situated in the middle of Italy, whether we regard it from north to south or from east to west.

I may add that it is a curious circumstance, *valent quantum*, that the clan "Virgil," if we may so call it, seems to have been scattered in various directions round this lake. I mentioned the se-

pulchral inscription which I found at Taurasi to "P. Vergilius," and I see in the "Marmora Æculanensia," quoted by Lupoli (p. 99), the following inscription, which is now found at Frigento within four miles of the lake, but which is believed to belong to Æculanum:—

"M. VERGILIUS. C. L. L.

GALLVS AVG.

QVINQ."

CRAUFURD TAIT RAMAGE.

#### NATURAL INHERITANCE.

(4th S. ii. 343, 427, 474.)

Beneath the surface of this apparently curious physiological subject there exist depths profound—perhaps unfathomable. I do not desire now to discuss the correctness of the term "inheritance." But when we consider how unlike is the newborn inheritor to the same individual in mature form, the greatest repugnance to *Darwinian* theory cannot prevent the recognition of a limited but specific *development*, combined with *inheritance*. We grow like our ancestors.

Nearly fifty years ago it was a self-imposed duty of love to brush off any mud-splashes my father might have acquired from the heels when walking; and, as a thoughtful boy, I pondered how it was that these spots were differently disposed on the two legs, but always similar upon the same. As I have advanced in life I have found that I exactly copy him in this respect, even to the position of the spots. It will not excite surprise that I wear down my boots—soles and heels—just in the same parts as he did; and that my mother, when an aged widow, knew of my approach before seeing me, because I brought the sound of my father's footsteps. Yet in size, complexion, and many other points of comparison, there was little resemblance between us.

Let me say that I shrink from any appearance of *egoism*: but, on such a subject, illustrations of personal knowledge and experience may be facts of the most valuable kind for accumulation in your columns.

I will go on then to say, that the *inheritance*, whether direct or collateral, may exist almost, if not entirely, distinct from *development*. I have a step-son, now nine years old, who has from the first walked with a peculiar, but not unsightly, jerk of one of his knees. The brother of his paternal grandfather still lives, and walks in a precisely similar manner, though neither the grandfather nor father of the boy had any such peculiarity.

In the year 1852 died, in the ninety-sixth year of her age, Mrs. Sarah Brailsford of Matlock, in the county of Derby. She was sister to the paternal grandfather of my second wife; but there was no discernible resemblance between her profile

and that of either my wife's grandfather or father nor had there been any likeness to her in any member of the family, for about two hundred and fifty years, until that of my wife. Between them the similarity was so great, in one respect, that a black outline profile portrait of the one might, with some little allowance for disparity of years, have been taken for that of the other. There, alas! the inheritance ended. My representative of the profile passed away at one-third the age of her great-aunt.

I turn from relative to other personal recollections and experience. Whether the physical representative of Hogarth, seen at Swindon a few years ago by your correspondent U. O. N. is the same individual or not, may perhaps be decided by a comparison of apparent ages; but it is a fact, that in the year 1835 I was taken to an inn near what was then a series of large brick-yards between Westminster and Chelsea, but is now called Lower Belgravia, to see a man whose name was Hogarth, and who bore a strong likeness to the portrait of the painter. He was acting as barman, and then appeared between thirty and forty years of age.

In the summer of 1849 I was staying a few days at the house of the Rev. Charles B. Barnwell, M.A., rector of the parish of Mileham, in the county of Norfolk. His family had been lords of the manor for several centuries, and in the large wainscoted hall hung a fine series of family portraits, male and female. Among the former were county dignitaries, divines, soldiers, sailors, and civilians, in the various costume of their professions, and of the periods in which they had lived. The general physical character of the family, of both sexes, seemed to be large, well-formed, dark, and of bilious temperament; but my host was tall, very slender, more than ordinarily wrinkled for a man not more than fifty years old, his skin very white and very pale, and his hair thin and flaxen. There was one, and only one, in that gallery of family portraits at all like him; she might have been his twin-sister in features, complexion, hair, and general form, but she was in the costume of the reign of Queen Elizabeth or James I., and belonged to that period.

During several years before and after 1845, when employed as a civil engineer in the north of England, I had frequent business transactions with a Mr. Abraham Bennett, who was a stone-merchant, and had quarries for paving-stones at Ran Moor, in the neighbourhood of Sheffield. I saw him frequently, and knew him very intimately. About 1847 I was in a railway carriage, in the neighbourhood of Huddersfield, when a man of that class entered, whom I should have taken to be the same, but that he was evidently somewhat taller. He took his seat opposite to

me, and I immediately said, "Your name is Bennett?" He answered, "Yes, it is!" I said, "Are you in the stone business, and a quarry-man?" His answer was "Yes, I am." I immediately added, "Then you are brother to Mr. Abraham Bennett of Sheffield, I suppose?" To which he replied, "I never heard of him before, and did not know there was such a man." I need not say I was greatly surprised, and the next interview I had with Mr. Abraham Bennett I related the whole matter to him, when he assured me that he had no brother or male cousin, and did not know of any person who could at all answer to the description I gave him.

These narrations have left me neither time nor space to do more than offer to your correspondents several grave suggestions. Within what limits does *inheritance* combined with *development* tend to produce similitude of merely personal and physical habit? How far are the intellectual faculties concerned, from the direct influence of body upon mind, and inversely, considered phrenologically and metaphysically? May there, or not, be moral impact between all or any of these, and the great mystery of human psychology? In short, does likeness end in the physical and instinctive, or extend to the mental and even the moral part of our nature? WM. LEE.

Looking through a series of portraits of the house of Brandenburg, I have been struck with the amount of family likeness which some of the heads of very remote date bear to the sovereigns of that house in our own days, the late King Frederick William, and the present King William of Prussia. The book wherein the portraits appear is named *Brandenburgischer Ceder-Hein durch Johann Wolfgang Rentschen*, Bareut. 1682. The portraits which I particularly notice are those of the Elector Frederick I. (accession, 1420), Frederick II. (1440), John Cicero (1486), and Joachim I. (1499), all of whom appear to me to exhibit striking suggestions of the physiognomy of King Frederick William, and Joachim Frederick (1598), up to whom King William may in like manner trace. W. M. ROSSETTI.

#### BISHOP PERCY AND HIS RELIQUES.

(4th S. ii. 169, 205, 269, 286, 478.)

The personal reminiscence of Bishop Percy of Dromore, which MR. PAYNE COLLIER printed at p. 269 of the present volume of "N. & Q." must, I am sure, have proved highly interesting to many readers, as also the charming ballad which he has recorded—an arrow, it may well be supposed, which never issued from Percy's quiver.

The following letter from Percy to the editor of the *Grand Magazine* has never before been printed, and is in existence in the Bodleian stores:—



"Sir—Till I have seen a specimen of your new Magazine, I cannot so well judge how far I can be a contributor to it, but imagine you will have no objection to the inclosed, which I composed about three years ago, and which I would have now printed (together with the little introduction which accompanies it) as exactly as possible.

"When I have leisure to look over my papers, I believe I shall find a good many literary curiosities of one kind or other, which may not be inconsistent with your plan. I have a good number of Hebrew [*sic* small "h"] criticisms, dissertations, &c.; notes on classic authors; anecdotes of eminent persons, &c. &c., which, if they have no other merit, have at least that of being original. In the meantime I should be glad to receive the first number of your Magazine by the post under my Lord Sussex's cover, directed as your last. I should also be glad to correct the proof when you commit the enclosed prayer to the press, and hope you will have no objection to procuring me a score of copies worked off in a 12mo size to make presents to my friends.

"I am, Sir,

"Your most obedient servant,

"THOMAS PERCY.

"Easton Maud, May 4, 1761."

"P.S. I shall send you something else next month, and when you think I have earned it you may send me the book I mentioned in my last."

On another paper is the following note:—

"When the *Grand Magazine* was carrying on in 1758 (query), the late Dr Grainger imported Mr. Percy (then resident in Northamptonsh) to contribute any materials: & he happened to have an old Poem, which he then sent to the Editor; but it came too late, for the periodical work expired before it could gain admission. Mr. P. would be exceedingly glad to recover it, as he kept no copy. It began thus (being a burlesque poetical epistle to a country schoolmaster):—

"I'm told, John, you're threaten'd with *funis* and *fustis*,  
For affronting the courteous blouze of Hodge Justice,  
And that his Obedience hath writ an Epistle  
As keen as a knife & as sharp as a thistle,  
Wherein he complains to your Masters in London  
That his Wife is degraded & her honour's quite undone."

Two other lines that are remembered were,—

"I had rather he'd proffer'd me a *Supine* to eat.

He strutted in his grounds like a Di Do Dum clown."

This is endorsed as follows:—

"Bp. Percy abt ye Gr<sup>d</sup> Mag. Recd in 1793."

It is clear from the date of the above letter (May 4, 1761) and from that which Mr. PAYNE COLLIER prints in "N. & Q." (4th S. ii. 169), which is most likely addressed to the editor of the same periodical, that the *Grand Magazine* must have gone on for some time after 1758.

Whilst thanking CUTHBERT BEDE for giving the particular and interesting account of the birthplace of Bishop Percy, in the Cartway at Bridgnorth, I would suggest that, either in the description from the *Grocer*, or perhaps owing to some slight inadvertence on his part, there is a trifling inaccuracy. For instance, there is no need to query the R. For as R. Foster; a star (\*)

after the first syllable shows that it is a rebus on the name, or intended as one. Numbers of such rebuses are to be found in old buildings in England, as at Fountains Abbey, the thrush springing from the tun, for Abbot Thrustan; in Middleham Church, the thorn growing from the tun for Robert Thornton, Abbot of Jerveaux; "cum multis aliis," which I am sure so good an antiquary as CUTHBERT BEDE will easily recollect. In the north "Forster" is always pronounced "Foster," as though the *r* was useless.

OXONIENSIS.

Bolton Percy, near Tadcaster.

"GOD US AYDE."

(3rd S. vii. 153, 251.)

This motto has been attributed to the Yorkshire Nortons, who took a leading part in the rising in the North, solely, I believe, on the ground that Wordsworth, in his poem of "The White Doe of Rylstone," as well as in the notes, thus refers to it as occurring on a bell:—

"Inscriptive legend which I ween

May on those holy bells be seen,

That legend and her grandsire's name," &c.

Canto vii.

(Note). "On one of the bells of Rylstone Church, which seems coeval with the building of the tower, is this cypher, 'J. N.' for John Norton, and the motto, 'God us ayde.'"

In "N. & Q." 3rd S. vii. 153, inquiry was made by MR. PEACOCK respecting the use of the words as a posy on rings, and as a heraldic motto; but the only answer was a reference to Wordsworth. My curiosity having led me to look a little further back, I am in a position to show that the poet or his informant has misread the "inscriptive legend" altogether, and also to correct his mistakes. Through the courtesy of the Rev. Wm. Bury, the rector of the parish, I have now before me a rubbing of the bell to which Wordsworth alludes, taken in 1852, when the church was rebuilt and the bells were recast. The inscription is in "Lombardic" letters of rather ornate character, and is as follows:—

IN GOD IS AL.

The letter *I* has a leaf on each side of it, which may have led to its being mistaken for *U* or *V* in the third word, and the *AL* is ornamented in such a way that to a hasty or inexperienced observer it might look like *IN*. The first word would naturally enough be mistaken for the "cypher *IN*" by any one who thought he read "God us aid," and connected those words with the history of John Norton. The inscription has been correctly reproduced on the new bell, but the rubbing (probably the only one in existence) affords abso-

lutely incontestable evidence of what the original legend really was, and I hope sometime to see a facsimile of it in the *Reliquary* or some other illustrated periodical. But the bell had also a founder's shield, which I have seen as the trade-mark on two bells at Crofton, near Wakefield, and which appears from a rubbing to have been on another bell at Rylstone inscribed—

*Sic Gabriel Ora Pro Nobis.*

Now the Crofton bells have these inscriptions:—

abe maria gracia plena  
in god is al quod gabriel

to which I have referred in 3rd S. xi. 410 as instances of inscriptions on Angelus Bells. The Rylstone inscription, misquoted by Wordsworth, is then simply a shorter form of the one at Crofton, and both are derived from St. Luke i. 37—“With God nothing shall be impossible.” I may add that “In God is all” is the motto of the Barons Saltoun. J. T. F.

The College, Hurstpierpoint.

P.S. Since sending the above, I have received from my friend W. C. B., a frequent contributor to “N. & Q.,” the following references:—

“Inscription on a brass of Sir John Wylcotes, Great Tew, Oxon—

‘IN . ON . IS . AL.’ (1st S. viii. 494),  
explained ‘In one (God) is all.’ (1st S. ix. 19).

“Inscription on sepulchral slab, All Saints, Pontefract—

‘+ in . god . is . all.’ (1st S. ix. 172.)

“This latter slab is said to be the tombstone of Thurstan, Abp. of York. I very much doubt it, seeing that he died 1140.”

MACHYN'S DIARY (4th S. ii. 435, 493).—In consequence of a sentence in the last number of “N. & Q.” I am led to ask your permission to state, that in nothing that Dr. Newman has written has he named or alluded to Machyn's *Diary*, much less expressed directly or indirectly any opinion as to the state of the manuscript.

As I am writing, I will ask your leave to add, that your correspondent Q. Q. in your number for Nov. 14 (p. 458) quite misunderstands what the same writer has said in one of his volumes about Roman Catholic “swearing.” So far from “defending” it, he condemns it in the lecture referred to. He accounts for it as being the “necessary result” of strong faith *without love*. Protestants think that true faith involves love and obedience. Catholics allow that faith is dead without love and obedience, but hold that it is real faith still. Faith without love often becomes superstition or profaneness; still these very abuses show the *strength* of the principle of faith. This is what Dr. Newman has said. A. B.

SEA-DREAMS: SEA FURBELOW (4th S. ii. 324, 428).—In spite of Mr. Tennyson's marvellous accuracy, and the undoubted fact that the books give *Sea Furbelow* as the sobriquet of *Laminaria bulbosa*, I cannot help thinking that it was the much more *furbelowed* species, *Laminaria saccharina*, which the poet saw before his mind's eye. *L. bulbosa* is only furbelowed on each side of the stem, the frond itself being a broad flat expansion slit up into narrow finger-like segments; and I doubt much (I do not speak positively) whether the “dimpled flounce” is capable of much “flapping.” One may meet with many specimens of *L. bulbosa* also, without seeing the “flounce” at all.

In my collection, including many folio-sized specimens, the flounce is yet a desideratum. Nor is the plant itself nearly so universally distributed as *Lam. saccharina*. I have seen it in the Scilly Isles and in the Isle of Man, and found traces of it at Pwllheli in Wales; but I cannot recall having ever seen a specimen at Filey or Scarborough, in spite of repeated visits and steady seaweed hunting at those places.

It is from having seen so little of the species that I dare not pronounce positively that the “dimpled flounce” would not “flap”; but from its size and position, and from its often being thickened with spores, I should question the fact much.

*Lam. saccharina*, on the other hand, is flounced from end to end when mature: the central portion of the frond contracting, and so leaving the edges frilled. It grows to a great length, moreover, and gregariously; that is, the roots of many fronds intertwine; and there is no commoner sight at the seaside than nurses or children or cheap-trippers dragging one of these bundles in triumph along the sands, and jerking it about for the fun of hearing or seeing it flap.

I have to regret missing more than one opportunity of clearing the point thoroughly, both with Mr. Tennyson and Dr. Harvey; but I know that my impression, from conversation with the former, was, that he meant *Lam. saccharina*, and I had at the moment forgotten which was called *Sea Furbelow* in the books.

As applied to *L. saccharina*, the description in “Sea Dreams” is *perfect*, and puts the scene visibly before one. Indeed I almost wonder how the passage can have been difficult, even to a foreigner; but I have not heard it now for the first time.

If Mr. BERNHARD SMITH is (as I hope) an algologist, and can correct my idea of *Lam. bulbosa* from better acquaintance with the plant, I shall listen with deference and pleasure. It is refreshing to find a “vile seaweed” the subject of discussion at all.

MARGARET GATTY.

Ecclesfield.



## ORIGIN OF THE STEREOSCOPE (4th S. ii. 465).—

The paragraph given by your correspondent G. A. S. as cut from a newspaper of the date of 1848, can scarcely be said to indicate the origin of the stereoscope, for it describes the stereoscope itself, which had been invented ten years previously. Professor Wheatstone, in a remarkable paper read before the Royal Society in 1838 upon the phenomena of binocular vision, described an instrument which he had invented to illustrate his views, and which he named the stereoscope to "indicate its property of representing solid figures." This is the instrument more or less accurately described in your correspondent's "cutting." It is well known under the title of the *reflecting* stereoscope, was at the time regularly made and sold by the opticians, and I have frequently used it. It was, however, subsequently superseded in public favour by the *refracting* stereoscope, which was so called from its effecting the same objects as the reflecting stereoscope, by means of refraction through lenses instead of the reflections from the mirrors. This refracting instrument, from its compactness, and the readiness and cheapness with which the suitable pictures were produced, soon became a favourite with the public, and was the well-known instrument seen in every drawing-room. The reflecting instrument is, nevertheless, the only one capable of showing large pictures, and it is a pity it has been thrown aside. Those who desire further information should consult Professor Wheatstone's paper above alluded to, as well as his Bakerian lecture delivered subsequently before the Royal Society. P. LE NEVE FOSTER.

## THE HOLY GHOST (4th S. ii. 323, 426).—

Ἐὰν δὲ προσέται τις τὸ καθ' Ἑβραίου εὐαγγέλιον, ἔνθα αὐτὸς ὁ Σωτὴρ φησιν· Ἀρτίελαβε με ἡ μήτηρ μου τὸ Ἅγιον Πνεῦμα ἐν μιᾷ τῶν τριῶν μου, καὶ ἀπένεγκε με εἰς τὸ ὄρος τὸ μέγα Θαβώρ· ἐπαγορεύσει πῶς μήτηρ Χριστοῦ τὸ διὰ τοῦ Λόγου γεγεννημένον Πνεῦμα Ἅγιον εἶναι δύναται. ταῦτα δὲ καὶ τοῦτο οὐ χαλεπὸν ἐρμηνεύσαι. εἰ γὰρ ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς τοῦ ἐν τοῖς οὐρανοῖς ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστὶν αὐτοῦ, καὶ φθάνει τὸ ἀδελφὸς Χριστοῦ ὄνομα οὐ μόνον ἐπὶ τὸ τῶν ἀνθρώπων γένος ἀλλὰ καὶ ἐπὶ τὰ τούτου θεώτερα, οὐδὲν ἄπορον ἔσται, μᾶλλον, πάσης χρηματισμοῦς μητρὸς Χριστοῦ διὰ τὸ ποιεῖν τὸ θέλημα τοῦ ἐν τοῖς οὐρανοῖς Πατρὸς, τὸ Πνεῦμα τὸ Ἅγιον εἶναι μητέρα. — Origenis Homelia in Johannem, ap. Fabricium, *Codex Apocryphus Novi Testamenti*, i. 362. Hamburgi, 1719.

The interpretation of Origen is forced, and Ernesti's notes upon the passage show that some of the early heretics treated the Holy Ghost as a female principle. Remembering how much painters have taken from the apocryphal gospels, I think He may have been represented accordingly, though I do not know an instance.

H. B. C.

U. U. Club.

## QUOTATION WANTED (4th S. ii. 440).—

"The abbot in fear struck both his thighs;  
The abbey clock struck one,"—

is from Praed's "Red Fisherman," with this variation: "The startled priest," &c.

SAMUEL SHAW.

Andover.

SAMUEL BAGSTER, JUN. (4th S. ii. 414) published a book on *The Management of Bees, with a Description of the Ladies' Safety Hive*, the third edition of which work is now before me. It is a purely practical book, and has no chapter exclusively on bee moralities. I have not met with the selection to which Bagster's biographer refers; and observe that it is not enumerated by the Rev. W. C. Cotton in the "List of Bee Books"—the only full list I know of—which he gives in his work entitled *My Bee Book*. Cotton enters Purchas's work thus:—

"Purchas, S. Theatre of Political Flying Insects. 4to. London: 1657."

W. H. S.

Yaxley.

THE HALIFAX AND ROCHESTER PEERAGES (4th S. ii. 413).—There was no relation between the two families in either case. The intervals between the extinction of the one family and the elevation of another to the peerage by the same title were extremely short. William Savile, Marquis of Halifax, died without male issue him surviving in 1700, and on December 4 of the same year Charles Montague was created Baron Halifax. Charles Wilmot, Earl of Rochester, died a minor in 1681, and Lawrence Hyde was created Earl of Rochester Nov. 29, 1682. HERMENTRUDE.

BOLTON PERCY CHURCH, YORKSHIRE (4th S. i. 389).—MR. JOHN PIGGOT, JUN. inquires concerning the matrix of a brass of the Crucifixion, with the attendant figures of the Virgin Mary and St. John, said to be in one of the sedilia of this church. I have carefully examined the sedilia, and am almost certain that the stone at the back of the central one on the south side of the altar was once a matrix. Traces of the steps of a cross are discernible, but the other parts are so filled with mortar and daubed with whitewash, that it is impossible to say what may be concealed underneath. On the left-hand side of what seems to be the cross are traces of a shield. In the sedilia are places for three, but there do not seem to have been pillars supporting the stone tabernacle-work or canopy, as is usually the case.

The church is a remarkably fine one, dedicated to All Saints, and was built about the year 1420. It consists of nave with side aisles, and a chancel of great size and beauty; but what is remarkable in a church of this date, there are no clerestory windows whatever in the nave. The east window measures 23 feet from the sill to the apex of the

arch, and its breadth is 14 feet. It consists of five lights, and contains in the lower part five figures — Scroope, Bowet, Kemp, Booth, and Neville, Archbishops of York, vested in gorgeous robes, chasuble, stole, alb, dalmatica and jewelled gloves, each holding in his left hand either a pastoral staff or crozier, the right hand raised delivering the blessing, and the mitres on their heads all surrounded by animbus or glory. Below are their respective coats of arms. Above them are the figures of St. Peter, St. Anna the mother of the Virgin Mary, the Virgin Mary, Elizabeth the mother of John the Baptist, and St. John the Evangelist.

This window had become much dilapidated, and was in many places very imperfect, as, for instance, the faces of four of the figures of the archbishops were wanting, besides considerable portions of their vestments, until Archdeacon Creyke, the present rector, in the year 1866 restored it at his own expense. Messrs. Warrington of London were the artists; and so judiciously has the restoration been carried out by them, that it is difficult to tell which is the new glass and which the old. It is certainly now one of the most beautiful and unique windows in England, and a very great ornament to the fine old church at Bolton Percy. It reminds one of Milton's *Il Penseroso* —

"Storied windows richly dight,  
Casting a dim religious light";

and when the sunshine streams in, the type of the Prayer-book and Bible glows like a richly illuminated missal.

The painted glass in the chancel windows is said to have been collected from the different parts of the church, and placed there by Thomas Lampugh, rector, from 1715 to 1747. OXONIENSIS.  
Bolton Percy, near Tadcaster.

ESSINGTON (4th S. ii. 396.) — Essington, or Eastanton (its modern designation), is a very small hamlet on the border of the parishes of Andover and Knights Enham, generally considered to belong to Andover. The family of Blake resided there in the seventeenth century. Of this family was Sir William Blake, trustee and executor of Alderman Henry Smith, the benefactor of Surrey and many other places in the kingdom; and through this Sir Wm. Blake Andover is, I believe, indebted for participating in his property.

Bernard Calvert, whose rapid journey from London to Calais and back again to London took but one day—July 17, 1621—lived at Andover, in the house of Petre Blake of the Inner Temple, London, and of Easington in Hants.

At present Eastanton is only farmhouses and cottages.

I have not access to Berry's *Hants Genealogies*, but if TEWARS would furnish me with a pedigree,

or any particulars of the Blake family, I should feel much obliged to him.

Sir William Blake resided at Hall House in Kensington, and, I think, died there October 30, 1630.

SAMUEL SHAW.

Andover.

COLUMBARIA (4th S. ii. 323.) — Are pertinents of all estates in Scotland. All proprietors of lands in this country yielding ten chalders of victual or 160 bolls of grain were entitled to erect a columbarium. Hence, throughout the whole kingdom they are to be found.

SETH WAIT.

THRESHOLD (4th S. ii. 416.) — This is a corrupted form of *threshwold*, the threshing-floor, or more literally, the threshing-wood. It may therefore be appropriately used for the threshing-floor itself, or for the piece of wood which receives the beating of the feet. In my foot-note to *Piers Plowman*, pass. vii. line 201, it will be found that in four MSS. it is spelt four different ways, viz., — *threzwolde*, *thresshewold*, *threschfold*, and *throschfold*. Here *fold* is also a corruption of *wold*, which is equivalent to the German *wald*, and English *weald*, as in the *Weald* of Kent. Mr. Morris has contributed a paper to the Philological Society on the ending *-wold*, which further appears in other words, as *arche-wold*, a board used in building the ark, and *rode-wold*, the *rood-wood*, or *rood-tree*, i.e. the cross.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

JAYDEE must be too well versed in the agricultural phraseology of Aubrey's native county not to know that the expression "they thought not the noise of the *threshold* ill music," means the sound occasioned by the stroke of the flails on the wooden floor of the barn. *Threshells*, or, as in Wiltshire pronounced, *draishells*, is the name given to the flail itself, which is now almost obsolete since the introduction of threshing machines. I remember an old rustic rejoicing in a present of stout white leather, "twill make a famous *capsall* (hinge of the flail) for my new *draishells*." Threshold, as applied to a *barn floor*, is not common in Wiltshire. I think Aubrey's MS. may have been altered in copying from *threshells* to *threshold*, and that the latter word does not signify a place where corn is threshed. *Threshing floor*, or *barn's floor*, would be used rather.

E. W.

CALLIGRAPHY (3rd S. ii. 210, 319.) — It has at all times been the fashion to follow and imitate the tastes, the ways, and even by-ways, of the powers that be, and at no time and in no country more so than Queen Elizabeth's. Judging, therefore, from a splendid specimen of calligraphy in the handwriting of the virgin queen, and of Darnley (see at the British Museum his letter to the Earl of Leycester from Dunkeld, Feb. 21,



1544-45), than which nothing can be finer—also of Edward VI. and Charles I.—I doubt, notwithstanding the passage in *Hamlet* quoted by Mr. W. M. ROSETTI (p. 319), that the foolish conceit, as K. very properly terms it (p. 210)—“that a bad hand is characteristic of a gentleman”—can have been “*already rooted* in the time of Shakespeare.”

M. Feuillet de Conches, in his fourth volume, *Causeries d'un Curieux*, speaking of Elizabeth's reign, says: “On attachait à cette époque une importance extrême à la beauté de l'écriture,” and he gives a beautiful facsimile of the queen's flourished style of writing as proof of it.

P. A. L.

**CORNISH PRIMEVAL REMAINS** (4th S. ii. 415).—By far the most voluminous work on Cornish antiquities is by the late Dr. Borlase, entitled *Antiquities, Historical and Monumental, of the County of Cornwall*, Oxford, 1769. This volume has become the text-book of all writers on the ancient remains of the county, and is frequently quoted by them. It must be remembered, however, that the descriptions therein contained refer to the state of the various monuments a century ago, and do not in all cases strictly apply at the present time. Moreover, the conclusions of the doctor are on many points wild and fanciful, especially when he dwells on the Druids and their supposed places of resort; but notwithstanding this, the work taken as a whole still retains its place as the standard one on Cornish antiquities. Another book, *Rambles in Western Cornwall . . . with Notes on the Celtic Remains of the Land's End District and the Islands of Scilly*, from the pen of the well-known antiquary, Mr. J. O. Halliwell, is worth perusal, as it describes with considerable clearness and accuracy the condition of the primeval remains in the Land's End peninsula as they appeared in 1861. A. J. B. will also find many valuable and instructive papers on antiquarian subjects relating to this district in the series of Reports and Journals of the Royal Institution of Cornwall, which may be obtained on application to the Curator at Truro. We look forward with much interest to the publication of a work by Mr. J. T. Blight, of Penzance, on “Cornish Cromlechs and other Prehistoric Sepulchral Monuments”; since this volume will, doubtless, contain much trustworthy information concerning these always instructive Celtic records, and will probably be the best book of reference for A. J. B. on this section of Cornish primeval remains.

E. H. W. D.

**BOLLEIT [HOLED STONE]** (4th S. ii. 392).—The Dawns-men, Dans Maen, or Dance Stones, at Bolleit, were included in Mr. W. Cotton's etchings, 4to, 1827. In pl. 14 he described the Maen Tol, or holed stone, in Burian at Bolleit. Various

Cornubian circles are called Dans Maen, or Dans Meyns, dance stones,—“men's stones,” according to Mr. D. Gilbert. See “Essay on Draconia,” *Archeologia*, vol. xxv., by Rev. J. B. Deane, F.S.A. Dr. Borlase's *Antiquities of Cornwall*, p. 168, described the Mén an Tol, or Holed Stone, in Madern, Cornwall, and the “Holed Stone in Beryan.” Diameter of former 14 inches. In 1749 Dr. B. saw on the top edge of this stone “two pins carefully lay'd across each other.” It was then customary to pass children through this stone to cure them of rickets. As to the other engraved stone, he saw it “about 60 paces north of Rosmodreury Circle,” 6 in. thick at a medium, 2 ft. 6 in. wide, and 5 ft. high. 15 in. below the top it had a hole 6 in. diam. quite through, to which he thought the victims were tied. In an adjoining hedge Dr. B. “perceived another,—hol'd in same manner, and in one wall of the village, near by, a third of like make.”

These three were mentioned in Camden's *Brit.* 1789, with the Mén an Töl, but Polwhele, *Hist. of Cornwall*, only alluded to the latter; and it is described with engraving, by Mr. Blight, in his *Ant. West Cornwall*, as being at Anguidal Down, Madron, 4 ft. diam., 1 ft. thick; hole 15 in. diam. He mentioned, “in Wendron parish, a holed stone, like the above, 7 ft. high, 9 ft. long, 1 ft. thick, with hole 18 in. diam. In his *Week at Land's End*, p. 19, he described the Men-an-töl and the “holed-stone near Bolleit,” but not others. Main or mén is Cornish for “stone.”

CHR. COOKE.

London.

**HISTORY OF DUMFRIESSHIRE** (4th S. ii. 415).—The work respecting which your correspondent inquires is entitled—

“History of the Burgh of Dumfries, with Notices of Nithsdale, Annandale, and the Western Borders. By William McDowall. (Adam & Charles Black, Edinburgh).”

It will be found interesting not only to antiquaries, but to general readers, as it is interspersed with much curious information. I have reason to know that Mr. McDowall had many valuable manuscripts placed at his disposal by the gentlemen of the county, and has thus been able to illustrate the early history of the south of Scotland in a way that has never before been attempted. The Dumfries and Galloway Naturalists' Society has been in operation for several years, and has collected much interesting matter. The secretary is Mr. Alexander Murray, editor of the *Dumfriesshire and Galloway Herald*.

CRAUFURD TAIT RAMAGE.

**THE BLOCK BOOKS** (4th S. ii. 313, &c.)—I venture to think that it may be well to consider how moveable types may have been discovered, as a

help to determining whether they preceded or followed the "Block Books."

If a man set to work to carve any number of words upon wood, it must frequently happen that a letter would be accidentally spoiled, and especially such letters as encircle a small portion of wood, *e. g.* O, P, R. When such a thing occurred, either the whole work must be done over again, or the defect remedied; and what so likely as that the latter course should be adopted, and a hole be bored in the wood and a plug inserted, on which a new letter might be cut? This would present a natural origin to moveable types.

On the other hand, supposing moveable types to be in use, is it reasonable to suppose that recourse would afterwards be had to carving whole words and sentences?

I am not at all satisfied with MR. HOLT's suggestion as to the date 1423 on the "St. Christopher." Before he saw it, he asserted that one of the figures had been altered. When he saw it, he found this assertion could not be supported; and then he jumped to the conclusion that the date applied to the inscription alone. Now I have seen no ground assigned for this conclusion which at all convinces my mind. On the contrary, the presumption surely is, that a date applies to the work whatever it is. I remember a picture which had on it "Gabriel Poyntz, ætatis sue 37," followed by the year, which I do not remember. Now can any one doubt that this year applied to the time when the picture was painted, as well as to the time when Poyntz was thirty-seven? And is not this a similar instance?

These things have occurred to my mind on reading the papers in "N. & Q." I know nothing of the writers on the subjects themselves.

C. S. G.

AUGUSTINE WADE (4th S. ii. 440).—Wade, immortalised by his single popular song, versified at a weekly wage during the later years of his life for the *Illustrated News*. Probably MR. SHEEHAN might pick up information at the corner of Milford Lane.

MAKROCHEIR.

EDWARD MILLAR (4th S. ii. 244).—This is no new name in musical biography, and your correspondent has not added to our knowledge of this Scottish worthy by his quotation. The extract from the Register of Presentations to Benefices is well known. It had been twice printed before its appearance in "N. & Q." First, by Mr. David Laing in his "Appendix to the Introduction" of Johnson's *Scots Musical Museum*; secondly, by the Rev. Neil Livingstone in his beautiful reprint of the *Scottish Psalter* of 1635. Edward Millar is especially entitled to our respect from the share he took in promoting psalmody in Scotland, and for his editorship of the *Psalter* (the first with the tunes harmonised) of 1635. He was a pre-

bendary of the Chapel Royal, Edinburgh, and took his degree as M.A. in 1624. In some MS. lists, dated 1627, the name occurs of "Mr. Edward Millar, in Blackfriars Wynd [who] teaches bairns." (Balcarres Papers, vol. vii.) The time of his death has not been ascertained.

EDWARD F. RIMBAULT.

PICTURE OF ST. BENEDICT (4th S. iv. 394).—MR. LE TROUVEUR is quite right in supposing that the picture he describes does not represent the Temptation of St. Anthony. The subject is no doubt taken from the story of St. Benedict, who during his life as a hermit is said to have resided in a cave, and to have been supplied with food from a basket let down by his friends from above. On one occasion, the legend tells us, a demon attempted to persecute the saint by cutting the cord, and so depriving him of his meal. This is probably the scene described as forming part of the picture, the satyr or naked figure representing the evil spirit.

J. H. B.

MISS MINIFIE (4th S. i. 536).—In default of more accurate local information from correspondents in the vicinity, I may state that there is no doubt that the reference is to one of two sisters of that name, who wrote some novels both separately and in conjunction, but of whom one acquired a rather unenviable celebrity under her married name of Gunning, in consequence of having abetted her daughter in a ridiculous attempt, or rather plot, to contract an alliance with the then Marquis of Blandford. There are several pamphlets, *pro et con.*, on this nine days' scandal, in my possession; but, not to take up more space of "N. & Q.," I may simply point out that further details on the above "celebrated" sisters will be found in *Literary Memoirs of Living Authors of Great Britain*, 1798, vol. i. p. 230, "Gunning."

A. DRAGONAM.

CAZIN [*not* CAZEN] (4th S. ii. 201).—M. Cazin, an eminent French publisher of many elegant and esteemed editions in a small form of popular works, was a native of Rheims, and exercised his occupation at Rheims and Paris during the latter half of the eighteenth century. His editions are still eagerly sought after by amateurs and collectors, being remarkable for their correctness and the elegance of their type and engravings. The popularity of his editions led to their being counterfeited, and it requires some tact and experience to distinguish the genuine from the false copies. Cazin's death was tragical, having been mortally wounded during a conflict in the streets of Paris at the moment of leaving a *café* where he had been dining, on October 5, 1795.

J. MACRAY.

Oxford.

DERIVATION OF THE WORD CASH (4th S. ii. 413).—However ingenious it might appear to



look for the derivation of the word *cash* in the questionable Portuguese *cás* (rather far-fetched from India), any explanation which shall be based on a simpler and more natural analogy will always be taken as coming nearer to the truth: *cash* (English), *caisse* (French), *casse* (old French), *kas* (Dutch), *caca* (Spanish), *cassa* (Italian), &c. are all one and the same word; for although *cash* is only applied to "ready money," it is not to be doubted that the *cashier*, the man who keeps the cash, is the same not unimportant functionary as the French *caissier*, and that their names have been borrowed from a common source. But the English, in adopting the word *cash*, have taken "le contenant pour le contenu," which is a "pendant" to that other grammatical puzzle of "boiling the kettle." Even as "to pocket" re-finds its own self in "empocher," so the verb to *cash* is identical with *encaisser*; and the *libro de caja* of the Spanish merchant is surely a *cash-book* in the office of an Englishman. It is thus not at all probable that *cás* should be the lawful parent of *cash*; for *cás* is not only an Indian coin, but is also well known in China, where it forms the tenth part of a "candorin": so that the idea of bringing this word home to *cása* seems to have no foundation.

J. VAN DE VELDE.

London.

LATIN MS. AUTOBIOGRAPHY OF DR. KING, ARCHBISHOP OF DUBLIN (4th S. ii. 440.)—I think it probable C. S. K. will find the above in the British Museum, where some of Dr. King's writings are deposited; but I can satisfy him that Mr. Rigby was secretary to John, fourth Duke of Bedford, for in 1759 we find him (the Viceroy's secretary) bringing in a motion in the Irish Parliament to give the Lord Lieutenant power, in case of necessity, to summon that body without the interval of forty days.

Rigby, who had then been appointed Master of the Rolls, nearly lost his life in the subsequent disturbances; for a gallows was actually prepared, and he only escaped hanging through his absence from town.

LIOM F.

MAIDS MORTON, BUCKS (3rd S. xi. 298.)—There is a pedigree of the Peyvre family in Lipscomb's *Bucks*, vol. iv. p. 210, wherein Thomas Peyvre, who died in 1449, is stated to be the brother of the two ladies who founded this church in 1450, as stated by Browne Willis in the *Gentleman's Magazine* for 1804.

At Little Linford House, near Newport Pagnell, Bucks, there is a painting of these two ladies joined together by one hand of each. This picture is said to be by Federigo Zuccaro, who was born in 1543 and died in 1609; and in the picture the ladies are represented in the costume of the reign of Elizabeth. It would seem, therefore, that the painting could not have been taken

from life, and may have been a copy from an older painting. Is any such older painting known to exist? Mary, the daughter of the last Peyvre, married (according to the pedigree) Sir John Broughton, who presented to Maids Morton church in 1465; and again, Ann Broughton presented in 1531. Can the Broughton family give any information on this subject? T. P.

Clifton.

BRIDAL CUSTOMS (4th S. ii. 450.)—The wheat ears scattered at weddings doubtless symbolised fertility. In a description of a Corsican wedding in a recent novel (*Sweet Anne Page*, ii. 248) I find the following:—

"Girls from the balconies of Isola Rossa strewed flowers and grains of wheat as the bride passed; . . . and a baby in swaddling clothes was placed in Fiordilisa's hands, and they sang—

"Dio vi dia buona fortuna,  
Tre di maschi e femmin' una!"

By the way, *Punch* was curiously felicitous, when Mr. Hannay was simultaneously married and made consul at Barcelona, in exclaiming *Spargite nuges!* and then, as usual, MAKROCHEIR.

ANECDOTE OF THE FRENCH REVOLUTION (4th S. ii. 438.)—I cannot assist T. M. W. by indicating the source of the anecdote he alludes to, but wish to ask him whence his quotation—

"What great events from little causes spring?"

I cannot but think he had in his mind the well-known beginning of the "Rape of the Lock":—

"What dire offence from amorous causes springs!  
What mighty contests rise from trivial things!"

If I am mistaken, and he can give authority for his line, I should be glad to be set right.

It is extraordinary how constantly one hears quotations in which the sense or beauty is marred by incorrectness from those who have—

"Just enough of learning to misquote";

but for the pages of "N. & Q." it is very desirable that those who have retained the meaning of a line without remembering the words should refer and make sure they are exact, or avoid the use of inverted commas.

CHARLES WYLIE.

ROGERO'S SONG (4th S. ii. 374.)—I should still like a little more information on this subject. It is clear that the sixth stanza did not appear in the *Anti-Jacobin* newspaper. The answer I received runs thus:—

"We cannot say when the stanza first appeared in print, but in the earliest edition to which we have an opportunity of referring, viz. 12mo, 1799, and which, as it does not specify *what* edition it is, may reasonably be presumed to be the first, the stanza will be found."

"Earliest edition" of what? The *editio princeps* is the newspaper itself—it now lies before me; and Rogero's song, in five stanzas only, con-

cludes, at pp. 238-9, the first act of *The Rovers*; or, *Double Arrangement*. MAKROCHEIR.

[The earliest edition of the *Poetry of the Anti-Jacobin* (12mo, printed for J. Wright, Piccadilly, 1799),—the first work, we presume, in which the poetry of that journal was reprinted.—Ed. "N. & Q."]

"CROM A BOO" (4th S. ii. 438).—Allow me to correct the egregious error of your correspondent OSPHAL, who undertakes to explain the well-known motto of the great Geraldine family now represented by the Duke of Leinster. He asserts "Crom a boo" signifies the "father's vineyards," without telling us in what hitherto unknown tongue such meaning for the words can be found.

"Crom a boo" signifies "Croom for ever," and was the rallying war-cry of the Kildare Geraldines, taken from their great stronghold Croom Castle, co. Limerick; as "Shanet a boo" was the motto of the Desmond Fitzgeralds.

Permit me to repeat my request for any information as to the architectural details of Croom Castle when occupied by the Duke and Duchess of Richmond up to 1700-10. A modern picturesque residence exists, built into the old castle, of which the keep and walls remain.

ROBERT D. LYONS.

8, Merrion Square West, Dublin.

OSPHAL has made a strange mistake in translating this motto. An Irishman would have told him that its meaning was "Crom for ever," or "Crom to victory," and that it was the war-cry of the Fitzgeralds when they were wont to issue from their castle of Crom to "harry the country," long before "The Father's Vineyard," or indeed any other book, was printed. Two or three other Irish families have very similar mottos; as the "Knight of Glin," also a Fitzgerald, who has "Shanet a boo"—"John for ever," in remembrance of the first knight. Also the Dunns, who have "Mullher a boo"—"Victory for the Duns," or "People of the Hill": *dun* in Irish being a little hill.

LUDOVIC HOUSTON.

"WINE AND WALNUTS" (4th S. ii. 384).—In the "Notices to Correspondents" I find an allusion to this work. To the information there given to C. D. L. I beg to add the following epigram—a cutting from the *John Bull*, and said to be from the pen of Theodore Hook:—

"Wine and Walnuts," I own, is a feast most divine  
When your walnuts are good, and well flavoured your wine:

But the treat you afford us is truly infernal;  
Your wine has no taste, and your walnuts no kernel."

STEPHEN JACKSON.

INSCRIPTION (4th S. ii. 415).—I do not find any difficulty in the inscription at Pfeffers (not Pfäfers), in Switzerland. I thus render it, the idiom of our tongue not admitting a more literal translation:—

"Boniface Prior and the Convent erected in 1697 this temple to Mary exalted above the Heavenly Host in the world of Spirits."

"Cœlo animato" evidently means "in the spirit world," or the "heaven of souls." Professor Nessler of Lausanne, to whom I have shown my rendering, says that it is perfectly correct.

The present buildings at Pfeffers were constructed between 1665 and 1697. The original edifice was erected by Benedictines in 713, and was destroyed by fire in 1663. The convent was dissolved in 1838 at the request of the members: the institution being quite insolvent, and burdened with a heavy debt. It is now a lunatic asylum. The church is still used for worship.

JAMES HENRY DIXON.

THOMSON'S "SEASONS" (4th S. ii. 319, 374, 469.) I wrote without referring to books, and I admit that I have not found an example of "suns" in English meaning "climes." But in Latin the well-known phrase in Horace—"Terras *aliæ calentes sol*"—implying, in poetical language, more suns than one (explained by Doering "sub *aliâ cœli plagâ*)—comes near to what Thomson said; and one or two more may be seen in the Lexicons, such as "in illo Lucretino tuo sole," Cic. *ad Att.* vii. 11. "Swarming on" simply means "pressing onwards, towards." It is idle to argue on questions of taste; and certainly I could never hope to agree with a gentleman who can see a flaw in one of the most exquisite lines ever written, by Gray or by any one else, and prefer to it the *tiara* of epithets which he has devised. If MR. KEIGHTLEY will find a single admirer of Gray to agree with him I will reconsider the matter.

Hagley, Stourbridge.

LYTTELTON.

FASTIDIOUSNESS (4th S. ii. 475).—When I suggested the separation of dirty matter from clean, I was not aware that it had been done in the new edition of the Percy folio, in which "The Dragon of Wantley," and some other compositions nearly as foul, are not reprinted. They are not in the manuscript. I do not think that any clergyman of the present century would have inserted them in the *Reliques*, but the coarseness of the last may afford some excuse even for a bishop.

FITZTHOPKINS.

Garrick Club.

KATERN'S DAY (4th S. ii. 201, 333).—

"I find no mention of the art of knitting lace, or the terms that belong to it, before the middle of the sixteenth century. . . . This art was found out before 1561, at St. Annaberg, by Barbara Uttman, who died in 1575, in the 61st year of her age."—Beckmann's *History of Inventions*, article "Lace."

Did not Katherine of Arragon die in 1536, when Barbara Uttman was only twenty-two years old? If so, was it likely that the Spanish queen introduced the new German invention into England?

J. WILKINS, B.C.L.



FRANCIS JUNIUS (4th S. ii. 393.)—

"*Les Noms Féodaux*, ou Noms de ceux qui ont tenu fiefs, en France, depuis le xii<sup>e</sup> siècle jusque vers le milieu du xvi<sup>e</sup>, par M. l'Abbé de Bétencourt, Membre de l'Académie des Inscriptions etc. (New edition, 4 vols. 8vo.) Contenant plus de 20,000 noms nobles."

The above-quoted work will probably assist F. J. as to "the sources from which the histories of noble French families of the sixteenth century may be gathered."

J. MACRAY.

Oxford.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Reliquie Hearniana. The Remains of Thomas Hearne, M.A. of Edmund Hall, being Extracts from his Diaries. Collected, with a few Notes, by Philip Bliss. Second Edition, enlarged. In Three Vols. (J. R. Smith.)*

There are few more interesting books of its kind than the late Dr. Bliss's Collection of the Remains of Tom Hearne; and as that edition was limited to two hundred copies, it is not to be wondered at that it should have been long since out of print. Mr. Russell Smith has done, therefore, very wisely in including a new and enlarged edition of it in his *Library of Old Authors*, and still more wisely in enlarging it to the extent of nearly half a volume (or one-sixth of the original), reprinting in it Mr. Beriah Botfield's *Bibliotheca Hearniana*, and rendering the work still more complete, by making the Index still more comprehensive. So that this new edition is not only easily obtainable at a very moderate price, but for all literary and historical purposes, is better than the original.

#### BOOKS RECEIVED.—

*Pernazabulæ: The Lost Church found; or, the Church of England not a New Church, but Ancient, Apostolical, and Independent, and a Protestant Church Nine Hundred Years before the Reformation. By the Rev. C. T. Collins Trelawney, M.A. (Rivington.)*

As Mr. Collins's interesting little book has here reached a sixth edition, it is sufficient for us to call attention to the fact of its publication.

*Poetical Works of Henry Wadsworth Longfellow. Edited and prefaced by Robert Buchanan. Vol. I. Narrative Poems and Ballads. (Moxon.)*

The first volume of a neat little edition of Longfellow, with a short but appreciative Preface by Robert Buchanan.

*Notes, Genealogical and Historical, of the Fanshawe Family. No. I. Pedigree and Funeral Certificates. No. II. Extracts from Registers.*

These Notes on the old family of the Fanshaws are reprinted for private circulation from Dr. Howard's *Miscellanea Genealogica et Heraldica*.

THE A B C and 1, 2, 3, DESPATCH BOX.—"A place for everything, and everything in its place," is a rule which applies with especial force to papers of every kind, from commercial or general correspondence to literary collections. We beg therefore to call the attention of all who recognise the importance of this principle to an ingenious Despatch Box lately patented by Messrs. Jenner & Knewstub "for the orderly arrangement of papers and ready reference to them" under the name of the *A B C and 1, 2, 3, Despatch Box*. It would be difficult, in our limited space, to point out the simple mechanical arrangements of this ingenious invention; but we heartily recommend all in-

tending purchasers of a new despatch box, before they select one, to judge for themselves of the merits of Messrs. Jenner and Knewstub's A B C Box, which, we believe, may be had in a great variety of forms at a corresponding scale of prices.

MR. C. EDMONDS, one of Mr. H. Bohn's earliest employees, the principal compiler of his gigantic Guinea Catalogue, the discoverer of the rare and unknown books at Sir Charles Isham's, Lamport Hall, Northamptonshire, of which an account appeared in "N. & Q." last year, and for nearly twenty years with Willis and Sotheman, is about joining the old established firm of Sackett of Birmingham; which business will, for the future, be carried on under the name of MESSRS. SACKETT AND EDMONDS of Birmingham.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

ATHANASIUS AND OTHER POEMS, by the Fellow of a College. Masters.

\*\*\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. Smith, Publisher of "NOTES & QUERIES," 41, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SAVAGE'S HISTORY OF THE COLLEGIATE CHURCH OF HOWDEN. 8vo. 1804.

HISTORY OF WYREBORO. 8vo. 1804.

HISTORY OF HOWDENSHIRE, &c.

REDDEL'S HISTORY OF HORNSEA, YORKSHIRE. 1848. Illustrated.

FROST'S ADDRESS TO THE HULL LITERARY AND PHILOSOPHICAL SOCIETY, 5 Nov. 1830. Hull, 1831.

KNOX'S DESCRIPTIONS, &c., OF EAST YORKSHIRE. 1855.

Wanted by Mr. W. C. Boulter, 6, Park Row, Park Street, Hull.

DORSEY'S FILES TO PURGE MELANCHOLY. 6 Vols.

DRISSEN GALLERY. 2 Vols. folio.

BAINES' LANCASHIRE. 4 Vols. 4to.

BEHN'S PLAYS. 4 Vols. 12mo.

DEIDIN'S BIBLIOTHECA SPENCERIANA. 4 Vols.

DECAEMERON. 3 Vols.

TOUR. 3 Vols.

Wanted by Mr. Thomas Beel, Bookseller, 15, Conduit Street, Bond Street, London, W.

PRIESTLEY'S WORKS. Vols. XXIII. and XXV.

COLPEPPER'S WORKS. 3 Vols. 8vo.

BARRETT'S MAGUS. 4to.

ASTROLOGICAL WORKS. Report any.

BERNEN, FORDAGE, OF STERRY'S WORKS.

Wanted by Mr. Thomas Millard, 38, Ludgate Hill, London.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

W. B. C. Has our Correspondent applied to Colnaghi, Pall Mall, East?

OLD NAMES OF SHIPS (ant. p. 464). A Correspondent is anxious to know, for literary purposes, where Mr. Davis met with these names. We take this opportunity of adding, that the value of information of this kind in all cases is greatly increased by the addition of the authorities on which the information is founded.

W. Buck's 438 Views of Cities, Castles, and Religious Ruins, 1727-40, were published by subscription, and not at the expense of the court of St. Germain.

T. T. W. The Trial of the Manchester Bards [1853] is attributed to Mr. John Cameron in the Catalogue of the British Museum.

I. J. O'CONNOR. For a notice of the word BRIT, and DRITT, on coins, see "N. & Q." 3rd S. xii. 339.

THE MANUFACTURE OF WATCHES AND CLOCKS.—A most interesting and instructive little work, describing briefly, but with great clearness, the rise and progress of watch and clock making, has just been published by Mr. J. W. Benson, 25, Old Bond Street, 90, Westbourne Grove, and the Steam City Factory, 58 and 60, Ludgate Hill. The book, which is profusely illustrated, gives a full description of the various kinds of watches and clocks, with their prices; and no one should make a purchase without visiting the above establishments or consulting this truly valuable work. By its aid persons residing in any part of the United Kingdom, India, or the Colonies, are enabled to select for themselves the watch best adapted for their use, and have it sent to them with perfect safety. Mr. Benson, who holds the appointment to the Prince of Wales, sends this pamphlet to any address on receipt of two postage stamps, and we cannot too strongly recommend it to the notice of the intending purchaser.

"NOTES & QUERIES" is registered for transmission abroad.

## EADIE'S BIBLICAL CYCLOPEDIA.

Published this Day. The Eleventh Edition, embracing all the Latest Discoveries and Explorations. Large post, 8vo, 700 pages, handsomely cloth, price 7s. 6d.

**A BIBLICAL CYCLOPEDIA; or, Dictionary** of Eastern Antiquities, Geography, Natural History, Sacred Annals, and Biography, Theology, and Biblical Literature, illustrative of the Old and New Testaments. By the Rev. JOHN EADIE, D.D., LL.D. With Maps prepared expressly by W. and A. K. Johnston, and numerous Pictorial Illustrations.

"This new edition is not a mere reissue, for the changes, small and great, are so numerous and important, that it might almost be called a new production."—*Extract from the Author's Preface.*

London: CHARLES GRIFFIN & CO., 10, Stationers' Hall Court.

## THE BOOK OF THE SEASON.

Published this Day, demy 4to, 750 pages, profusely illustrated, very handsomely bound, price 21s.

**THE EARTH DELINEATED WITH PEN AND PENCIL:** An Illustrated Record of Voyages, Travels, and Adventures All Round the World. Illustrated with more than two hundred Engravings, in the first style of Art, by the most eminent Artists, including several from the master-pencil of Gustave Doré.

London: CHARLES GRIFFIN & CO., 10, Stationers' Hall Court.

## A SECRETARYSHIP WANTED.

**A GENTLEMAN** of good address and thorough business habits, and who can give excellent testimonials, wishes to offer his services in the above capacity.—Application to M. A., care of Mr. Beutley, 8, New Burlington Street, London, W.

**BOOKS.**—A Catalogue just published (post free for One Stamp), containing Trials at Old Bailey, 50 Vols. 10s.; Smith's Catalogue Raisonné, 9 Vols. 6s. 6d. guineas; Dr. Joseph Priestley's Works, 26 Vols. 4 guineas, &c.—Librarians Purchased for Cash.

THOMAS MILLARD, 38, Ludgate Hill, London.

**RARE BOOKS.**—SHAKESPEARE, First, Second, and Fourth Edition, Folio; Caxton's *Legenda Aurea*, 1493; Fox's *Acts and Monuments*, 1562; *Striving's Artists of Spain*, 3 vols. 4to, large paper; and other very Rare and Curious Books, are contained in a NEW CATALOGUE just issued by THOMAS BEET, 15, Conduit Street, Bond Street, London, W. Sent by post on receipt of three stamps.

**FOR SALE (A Bargain).**—ENCYCLOPEDIA BRITANNICA, 8th Edit. 21 vols. 4to, and Index, cloth boards, in perfect condition, published at £21. 12s., offered at 16s.—Address THOS. BATCHELOR, Bookseller, Portsmouth.

## A B C PATENT DESPATCH BOX.

JENNER and KNEWSTUB beg to invite attention to their newly-invented Patent A B C and 1, 2, 3, DESPATCH BOXES, which for general convenience, for ready access to papers, and methodical arrangement, have received the highest commendation. Price 10s. 6d. and upwards.

"This really valuable contrivance."—*Punch.*

"There can be no question as to the value of this invention."

*Morning Post.*

JENNER and KNEWSTUB, Inventors of the ELMY WRITING CASE, 38, ST. JAMES'S STREET, and 60, JERMYN STREET.

Just published, price one shilling, the 110th Thousand of the

**MORISONIANA; or, Family Adviser of the** British College of Health. By JAMES MORISON, the Hygienist. Comprising Origin of Life and true Cause of Diseases explained, forming a complete manual for individuals and families for everything that regards preserving them in health and curing their diseases. The whole tried and proved by the members of the British College of Health during the last forty-five years.

May be had at the British College of Health, Euston Road, London, and of all the Hygienic Agents for the sale of Morison's Vegetable Universal Medicines throughout the world. No vaccination, no bleeding, no poisons. Remember that the blood is the life, and that vaccine lymph is nothing but putridity leading to disease and death.

Morison's Pills, Powders, and Ointment, are sold by the Hygienic Agents and all Medicine Vendors.

**LIEBIG COMPANY'S EXTRACT OF MEAT.**—LIVRE EXHIBITION, OCTOBER, 1867. GOLD MEDAL, PARIS EXHIBITION, 1867. TWO GOLD MEDALS.—CAUTION. None genuine without Baron Liebig's (the inventor) certificate being on every jar, accompanied by full directions for use. Sold by all Italian warehouses, chemists, and grocers. Great economy and improvement in cooking. Finest meat-flavouring ingredient. Highly strengthening for invalids and children.

Valuable Books, Gould's Birds of Europe, Curious Manuscripts, &c.

**MESSRS. PUTTICK & SIMPSON** will SELL by AUCTION, at their House, 47, Leicester Square, W.C. (west side), on TUESDAY, December 8, and following days, a Collection of highly valuable and curious BOOKS, including the Library of an Antiquary, removed from Moomouthshire; the Library of the late MR. ROBERT TRIPHOO; Books from the Library of the late MR. C. M. WESTMACOTT, of "The Age," with original MSS. of his Compositions in Prose and Verse; Note-book for the Secret History of George III. (Hannah Lightfoot, &c.)

Catalogues sent on receipt of two stamps.

**H. R. FORREST**, Antiquary, will be glad to receive COMMISSIONS for the BOOK SALE, 6,000 Volumes, ordered by the Council of St. David's College, Lampeter, South Wales, taking place on 2nd, 3rd, and 4th Dec. 17A, Carlton Buildings, Cooper Street, Manchester. Many curious Old Books and Shakspearean Illustrations on Sale.

**PARTRIDGE AND COOPER,**  
MANUFACTURING STATIONERS,  
192, Fleet Street (Corner of Chancery Lane).

CARRIAGE PAID TO THE COUNTRY ON ORDERS EXCEEDING 20s.

NOTE PAPER, Cream or Blue, 3s., 4s., 5s., and 6s. per ream.  
ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per 1,000.  
THE TEMPLE ENVELOPE, with High Inner Flap, 1s. per 100.  
STRAW PAPER—Improved quality, 2s. 6d. per ream.  
FOOLSCAP, Hard-made Outsides, 8s. 6d. per ream.  
BLACK BORDERED NOTE, 4s. and 6s. 6d. per ream.  
BLACK BORDERED ENVELOPES, 1s. per 100—Super thick quality  
TINTED LINED NOTE, for Home or Foreign Correspondence (five colours), 5 quires for 1s. 6d.  
COLOURED STAMPING (Relief) reduced to 4s. 6d. per ream, or 8s. 6d. per 1,000. Polished Steel Crest Dies engraved from 5s. Monograms, two letters, from 5s.; three letters, from 7s. Business or Address Dies, from 3s.  
SERMON PAPER, plain, 4s. per ream; Ruled ditto, 4s. 6d.  
SCHOOL STATIONERY supplied on the most liberal terms.  
Illustrated Price List of Inkstands, Despatch Boxes, Stationery Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free. (ESTABLISHED 1841.)

## PAINLESS DENTISTRY.

**MESSRS. GABRIEL.**

(ESTABLISHED 1815.)

NEW PAMPHLET, Price 3d.

Free by Post Four Stamps.

"Messrs. Gabriel are particularly successful in their system of Artificial Teeth, which they fix firmly in the mouth by means of an Elastic Gum without springs, painlessly, and without any operation."—*Herald.*

"Invaluable to clergymen, public orators, and invalids."—*Court Journal.*

Charges: Tooth from 5s.; Set from 4 to 20 guineas.

London: 65, Harley Street, W.

London: 64, Ludgate Hill, E.C.

Liverpool: 134, Duke Street.

Brighton: 38, North Street.

ATTENDANCE DAILY.

**TEETH.**—MR. WARD, S.M.D., 188, Oxford Street, respectfully intimates that over twenty years' practical experience enables him to insert FALSE TEETH without the least pain, on the most improved and scientific principles, whereby a correct articulation, perfect mastication, and a firm attachment to the mouth are insured, defying detection, without the use of injurious and unsightly wires. False teeth on vulcanite from 5s., complete set from 5s.; on platinum silver 7s. 6d., complete set 9s. 6d.; on platinum 10s., complete set 12s.; on gold 15s., complete set from 12s.; filling 5s. Old sets retitted or bought.—N.B. Practical dentist to the profession many years. Testimonials undeniable. Consultation free.

**PEPSINE.**—Only Silver Medal, Paris Exhibition, 1867.—MORSON'S PEPSENE WINE, GLOBULES, and LOZENGES—the popular Remedy for Weak Digestion. Manufactured by T. MORSON & SON, 21, 23, and 124 Southampton Row, Russell Square, London, W.C.—Bottles from 3s. Boxes from 2s. 6d. Globules in Bottles, from 2s.

**WHITE AND SOUND TEETH.**—JEWSBURY and BROWN'S ORIENTAL TOOTH PASTE, established, by forty years' experience, as the best Preservative for the Teeth and Gums.

The Original and only Genuine, in 1s. 6d. and 2s. 6d. per pot.

113, MARKET STREET, MANCHESTER;

And by Agents throughout the Kingdom and Colonies.



LONDON, SATURDAY, DECEMBER 5, 1868.

## CONTENTS.—No 49.

NOTES:—Armorial Insignia of Illustrious Byzantine Families, 525—Exercise-Books of King Edward VI., 527—Erroneous Punctuation, *Id.*—Spranger Barry, &c., 528—Early English and German Drama, 529—Petty Wales—Founder of Lincoln College—Sir Francis Wortley: Unpublished Letter—"As sick as a Cat"—Varnhagen von Ense, and his "Fête at Prince Schwarzenberg's," at Paris, 1810—Old Horse-mounting Block at Tottenham—Oxford and Cambridge Bishops—Vandalism: Crid Dudno, 529.

QUERIES:—Alphabet Rhymes—Cartulary of the Département du Nord, France—Critics' Family Likeness—Deed of John de Mowbray—Faust and Nostradamus—Military—Plant: Garnet Hand—Thomas Raworth—School Magazines—Sealing without Signing—St. Stephen—Slyces—A Tragedy of Tremierre: "Barneveldt"—Wickham's Will, 531.

QUERIES WITH ANSWERS:—The late Marquis of Hastings—Miss Williams—Authors—Boyer—British Empire—Seals, 532.

REPLIES:—Cross-Legged Effigies and the Crusaders, 535—Modern Invention of the Sanscrit Alphabet, 536—Burns Queries, *Id.*—St. Woollos, Newport, 538—Shorthand for Literary Purposes, 539—William Tans'ur, 540—Cadivor ab Dinawal—Albert Smith—The Right to expect an Answer to a Letter—Bell-ringing, &c.—Passage in the "Arcadia"—Samuel Purchas, M.A.—Carey's "Description of West's 'Death on the Pale Horse'"—Josias Welsh—Parish Registers—"The Karamanian Exile"—The Virgin Queen—Godfrey Family—Father Mathew—Rhyming Latin Inscription—Sound of the Battle of Waterloo—Skelp—Hannibal's Passage of the Alps—Madame de Pompadour, &c., 540.

Notes on Books, &c.

## Notes.

## ARMORIAL INSIGNIA OF ILLUSTRIOUS BYZANTINE FAMILIES.

I cannot refrain from thinking that a great number of the readers of "N. & Q." will feel gratified in perusing the following list of the armorial insignia of many of the imperial, royal, grand-ducal, and other illustrious families of the Lower Empire whose names are very familiar to the reader of its long annals, in nearly every page of which they are continually met.

The escutcheons, a description of which I give now, were finely illuminated in gold, silver, and colours, by various heraldists, during the tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth centuries of the Christian era, on a beautiful vellum roll, measuring 51 + 46 in., now in my possession.

## RHODOCANAKIS.

PHOCAS.—Argent, four fusils conjoined in pale gules.

DUCAS.—Azure, charged with a cross argent, dividing the field into four quarters.

SCLEROS.—Gules, semée of bees volant or.

LACAPENOS.—Azure, semée of mullets argent.

COMNENOS.—Or, three bells sable, two and one.\*

\* Alexius Comnenus, eldest son of Manuel, and grandson of Andronicus I., Emperor of Constantinople, on founding in 1204 the empire of Trebizond, assumed the insignia of the city of Trebizond, which were "Barry of seven, argent and sable," as the arms of his kingdom, and these continued to be borne by his successors to the empire until its fall in 1462. The sons,

BOTANIATES.—Gules, three pallets argent.

ARGYROS. Or, a cross azure, between four mullets of the first.

EUPHORBENOS.—Vert, a lion passant argent, langued gules.

KORESIOS.—Sable, an eagle with two heads displayed, armed and membered or, langued gules, having an imperial crown placed above it in the shield, and holding in each of its claws a sword in pale argent.

CARANTINOS.—Argent, three mullets sable, two and one.

CATACALON.—Gules, semée of gryphons segreant argent.

DALASSINOS.—Gules, charged with a cross or between four moons of the last, of which the two in sinister are increscent, and the two in dexter decreescent.

TORNICES.—Argent, an eagle with two heads displayed, armed and membered gules, having a three-pointed diadem above it in the shield of the last.

TARONITES.—Argent, charged with a cross sable, between four spear-heads in pale, of the second.

TARCHANIOTES.—Azure, three mullets or, two and one.

ANGELOS.—Gules, four fusils in cross or, each fusil charged with an angel vested and winged argent, tuniced azure, holding in the dexter hand a sword in bend of the third.

BRYENNOS.—Sable, three lions rampant guardant crowned or, two, face to face, and one.

MELISSINOS.—Gules, six bees volant or, one, two, two, and one, surrounding an inescutcheon charged with the Comnenian insignia, "Or, three bells sable, two and one."

CAMATIROS.—Or, semée of mullets gules.

BRANAS.—Barry of eight, argent and purple, with *France Ancient* "Azure, semée of fleurs-de-lys or," in pretence.\*

GAVRAS.—Gules, four fusils or, in fesse across the shield.

CONSTANTINOS.—Argent, a castle triple towered sable, ajourés of the first.

PALEOLOGOS.—Gules, a cross or, between four letters B, of the last.†

daughters, brothers, and sisters of the emperors, as a distinction from the members of the other branches of the Comnenian family, placed in pretence, upon their own paternal shield—which was, "Or, three bells sable, two and one"—the arms of the empire of Trebizond.

\* On account of the marriage in A.D. 1205 of Theodorus Branas with Agnes, daughter of Louis VII. of France, sister of Philip Augustus, and widow of Alexius II. and Andronicus I. Comnenus, Emperors of the Byzantine empire.

† Before the elevation in 1260 of Michael Paleologus to the imperial throne, the heraldic insignia of his family were, "Gules, charged with a cross or, dividing the field into four quarters." On assuming the purple he charged each of the quarters with a letter B, meaning by them the words *Βασιλεὺς Βασιλέων Βασιλέων Βασιλεύωντων* = "King of Kings reigning over Kings."

It is known that the members of the different Byzantine families who from time to time rose to the imperial rank at Constantinople, all, as a matter of course, assumed for their armorial insignia those of the empire, which were "Gules, an eagle with two heads displayed, crowned, armed and membered or." Michael Paleologus and his successors to the Roman throne followed the example of their predecessors, while the other non-reigning members of his family continued to retain the Paleologian arms proper, as described above, with the exception of the heir-apparent, who placed upon the centre of the cross an escutcheon of pretence charged with the insignia of the empire, and ensigned with the imperial crown.

I think it unnecessary to mention that the various provinces, islands, and very often cities of the Byzantine

**VATATZES.**—Vert, an eagle with two heads displayed, membered and armed or, having a mullet placed above each head, argent.

**CANTACUZINOS.**—Or, a tree eradicated vert; and after the fall of Constantinople in 1453, or, a tree eradicated vert, supported by two lions, counter rampant, gules, armed sable.

**MUZALON.**—Gules, a castle triple towered argent; in chief a demi-eagle displayed and crowned of the second, placed above the castle.

**LASCARIS.**—Or, an eagle with two heads displayed and membered sable, armed and langued gules, having a three-pointed diadem placed above it in the shield of the last.

**RHODOCANAKIS.**—Azure, a cross argent, between four inverted imperial diadems \* proper, containing roses of the second, and surmounted by an oval circle of six mullets, or. Upon the centre of the cross, an escutcheon of pretence †, ensigned with the imperial crown \* of the Byzantine emperors, and charged, "Gules, an eagle with the two heads, displayed, crowned, armed, and membered or," for the Roman or Byzantine empire.

**ISSITES.**—Gules, a cross potent quadrate argent.

**METOCHEITES.**—Or, five mullets in cross vert, one, three, and one.

**GAVALAS.**—Azure, a sun in his splendour, argent, between two palm branches placed in saltire of the last.

**RHAOULES.**—Azure, a lion rampant guardant, or.

**NEOCESARITES.**—Purpure, a lion rampant argent, armed and langued or, resting his fore paws on a sword of the last, placed in pale.

**CHUMNOS.**—Or, two bends vert.

**ASSANES.**—Gules, a lion rampant and crowned or.

**MALLEAS.**—Argent, an eagle with two heads displayed, crowned, armed and membered sable.

**APOCAUCOS.**—Sable, two lions addorsed with wings erected argent, langued and armed or.

**SEVASTOS.**—Azure, a cross argent, between four fleurs-de-lys of the last.

**SYNADINOS.**—Vert, an eagle displayed, membered, armed, and imperially crowned or; in base a crescent argent.

**NESTONGIS.**—Purpure, a fesse argent.

**D'ALLAS.**—Or, a crane trussed sable, resting its dexter claw on an anchor in pale, and having a mullet placed above its head, both of the second.

**CALAPHATIS.**—Gules, three fusils in fesse or.

**MANIAKIS.**—Purpure, four fusils in cross or, two in pale, and two in fesse.

empire, either had their own peculiar heraldic insignia granted to them by the emperors for services rendered to the state, as is apparent in the arms granted in A.D. 538 to the island of Rhodes by Justinian the Great, "Azure, an inverted imperial diadem or, completely covered with pearls, containing roses argent, and surmounted by an oval circle of six mullets of the second;" or those of the empire proper, or with slight modifications, as it is shown in those of the despotat or principality of Peloponnesus, where the imperial eagle is langued, sable, and grasps in his claws branches of myrtle vert; and in those of the despotat of Achaia, where he grasps in his claws and beaks branches of laurel argent.

\* and \* See the design of this peculiarly shaped and ornamented diadem, as well as that of the imperial crown worn by the successors of Constantine the Great in Table XII. (No. 10 and No. 20) at the end of the seventh volume of *Du Cange, Glossarium mediæ et infimæ Latinitatis*, &c. Parisii, 1850. (7 vols. in 4to.)

† The escutcheon of pretence was assumed at the conquest of Constantinople in 1204 by the Crusaders, and was retained since.

**NOTARAS.**—Azure, an eagle displayed, membered and armed or.

**MAXIMOS.**—Or, an eagle displayed vert, langued and armed gules.

**BESSARION.**—Or, issuing from the sides of a shield a dexter and a sinister arm in fesse, embowed, vested and cuffed gules, the hands proper, grasping a cross botonée fitchée of the second; in chief, seven clouds, three and four, the rays of the sun issuing therefrom, argent, each cloud charged with a mullet of the first.

**DASSIOTES.**—Argent, a bend gules.

**SPANOS.**—Vert, a lion rampant or; in the sinister chief of the shield a mullet argent.

**GATELUSSIOS.**—Sable, a cross argent, charged in the centre with an imperial eagle holding in its dexter claw a sceptre, and in the sinister a sword, of the first, langued gules.

**SYRGIANIS.**—Gules, a male gryphon segreant or, armed, langued and maned argent.

**GALATES.**—The field divided into four quarters by a cross argent, charged in the centre with an imperial eagle holding in each of its claws a sword in pale sable; in the first and fourth quarter, azure, a fleur-de-lys, surmounted by three mullets argent; in the second, gules, a lion rampant guardant, crowned or; in the third, gules, a lion sejant guardant, resting his sinister paw on an open book or.

**ELLADAS.**—Sable, a lion passant argent, armed and langued or.

**CASTAMONITIS.**—Fusilly, argent and sable.

**CURCUAS.**—Or, semée of hearts argent.\*

**MARTINAKIS.**—Barry of eight, argent and azure, an eagle with two heads, displayed, armed and crowned or.

**CABASILAS.**—Argent, three roses gules, two and one.

**RHANGABIS.**—Sable, a fesse or.

**CEPHALAS.**—Vert, six garbs or, one, two, two and one, within a bordure of the second, charged with eight mullets of the field.†

**CANAYOS.**—Quarterly: 1st, Or, a lion, rampant, gules; 2nd, Azure, a basket, or, containing ears of wheat, vert; 3rd, Sable, a castle triple towered, or, masoned, sable, doors and windows, gules; 4th, Gules, three mullets argent, one and two; and over all, a cross, dividing the four quarters, argent.

**SKARAMANGAS.**—Azure, issuing out of a cloud, argent, from the sinister side of the shield, a dexter arm, in fesse, embowed, in armour, or; the hand, proper, grasping from the poop an antique galley, sable, sails unfurled, oars in action, flag and pennants flying, all of the second.‡

\* Perhaps the earliest violation of the heraldic law (if such a law was in force then, the escutcheon blazoned above bearing date A.D. 925), which forbids "metal to appear upon metal, or colour upon colour."

† Bordure was evidently a favourite charge for marking cadency amongst the ancient families of the Byzantine empire, because on the vellum roll before me all the younger branches of the families of Dalassenus, Comnenus (with the exception of some individuals who, instead of bordure, multiply the "three Comnenian golden bells" to four, five, six, or seven), Koresius, Palaeologus, &c., whose escutcheons are blazoned on it, difference the original shield of the family from whom they descend, without infringing in the slightest degree upon its composition, by a bordure, sable, argent, or, which sometimes is again differenced with seven, eight, nine or more roses, crosslets, eagles, crescents, bees, mullets, &c.

‡ Assumed in A.D. 1155, by command of the Emperor Manuel Comnenus, by Theodore Scaramangas in commemoration of his heroic valour at the naval battle which



CONTRIZAKIS.—Azure.

PETRAKOKKINOS.—Argent, semée of stones, gules.

DERMOKAITIS.—Or, on a bend, azure, three lions' faces, argent.

SCYLITZES.—Vert, a greyhound, passant, argent, collared, gules, buckled, or.

PHRANGOPOULOS.—Sable, a single fleur-de-lys, or.

CALOTHETIS.—Gules, three lions, passant, guardant, in pale, or, langued and armed, purpure, crowned, argent.

ACROPOLITAS.—Argent, an eagle with two heads, displayed, langued, armed, and crowned, gules.

#### EXERCISE-BOOKS OF KING EDWARD VI.

To the highly interesting volume by the Rev. William Dunn Macray, M.A., recently published, entitled *Annals of the Bodleian Library*, an appendix is attached, giving an account of those remarkable MSS. and other objects which are there exhibited in glass cases to visitors. One of them is described as—

"A Latin exercise book, in 4to, which appears to have been filled up by Edward VI. and his sister Elizabeth, jointly. Sentences written by the former are dated from Jan. 1548-9 to Aug. 1549. The boy-monarch has written his own name in several parts of the book. It came to the Bodleian "ex dono doctissimi viri P. Junii, Bibliothecarii Regii, A.D. 1639." Patrick Young gave also another book in Edward's handwriting, in folio, containing Greek and Latin phrases, written very neatly in 1551-1552."

(Foot-note.) "Mr. John Gough Nichols, in his collection of the *Literary Remains of Edw. VI.*, printed by the Roxburghe Club in 1837 (vol. i. pp. cccxxiii—cccxxv), describes these volumes at length, and assigns the whole of both of them to the pen of the King, but some part of the first volume corresponds much more closely with the usual style of Elizabeth's early writing, and a memorandum by Hearne testifies that it was regarded in his day as having been written by her."

Having had the opportunity of making a second examination of this book, I think it right to say that I am perfectly convinced that all its contents were written by King Edward. Hearne attributed the whole to Elizabeth, but that was purely a mistake. The more careful writing to which Mr. Macray alludes as resembling that of Elizabeth, is merely where the king writes upon lines ruled for him: and these portions may be regarded as *fair copies* of his exercises, made very probably when Roger Ascham—as Ascham himself relates—was summoned by Cheke to superintend the calligraphy of the royal pupil. When

took place in that year between the Greeks and Sicilians in the port of Brundisium (Brindisi). It is related by Joannes Cinnamus (*Histor.* lib. iv. cap. xi. p. 94), and other Byzantine historians, that while the Sicilian squadron was flying in disorder to the blockaded entrance of the port for escape, pursued by the triumphant Greeks, Scaramankas, who was fighting from the beach with the rest of the cavalry commanded by John Ducas, spurred his horse with a fearless effort into the sea, seized a fugitive galley to keep it back, but fell, like a new Cynægeirus, with his right hand cut off, and thus gave time to the pursuing vessels to capture it.

no lines were ruled, Edward wrote in larger letters and more irregularly.

It is not to be supposed that Elizabeth would write in the same copy-book as her brother, or that, being four years his senior, she would be pursuing the same lessons. Nor, indeed, did they live together.

But, though I have found nothing of Elizabeth about the book, I have detected some interesting evidences of its having been handled by the king's favourite schoolfellow Barnaby Fitzpatrick, afterwards Lord of Upper Ossory. On fol. 61 he appears to have tried his pen, and written some words, the greater part of which is now torn away. But on the next page he has written, between the columns of the king's exercise—

"P A F  
Barnabas,"

which I understand as meaning *Patricii filius Barnabas*. On fol. 67, in the same hand—

"Barnabas (a flourish)  
meus puer mat."

This I do not comprehend, and should be glad to have explained.

On the fly-leaf (fol. 2), in a different hand, are the words *Nostre bonne Roy*—i. e. *Nôtre bon Roi*, which may be attributed to some one or other of the king's (not very accomplished) fellow-students.

Both the books mentioned by Mr. Macray were transferred to the Bodleian from the Royal library in 1639 by Patrick Young, then the king's librarian. Other corresponding exercise-books which remain among the Royal MSS. now in the British Museum I have specified and briefly described in *The Literary Remains of King Edward the Sixth*.

JOHN GOUGH NICHOLS.

#### ERRONEOUS PUNCTUATION.

Punctuation is in reality rather a delicate logical process, of which the knowledge is almost exclusively confined to printers, and they have a useful little manual on the subject written by a printer named Smallfield. Authors in general know little about the subject. The chief fault of printers at the present day is the excessive use of commas; the older printers, to be sure, used to scatter their points in rather a hap-hazard kind of way, but I am not going to discuss that matter. I will only remark on the use they made of the note of interrogation (?). This they frequently used for the note of admiration (!), and sometimes for the period or full stop, more particularly when the word *who*, or *what*, or *how*, &c., occurred in the sentence, and the nominative was placed after the verb. Thus in the beginning of *Paradise Lost* we read:—

"Say first what cause  
Moved our grand parents, in that happy state

Favour'd of Heav'n so highly, to fall off  
From their Creator, and transgress his will,  
For one restraint lords of the world besides?  
Who first seduced them to that foul revolt?"

So it has been printed from the poet's time down to the present day, and yet surely there is no question asked; it is a request that is made. I have therefore, in my *small* edition of the Poems, given the last lines thus:—

"For one restraint lords of the world besides;  
Who first seduced them to that foul revolt,"

It is chiefly in the dramatists that we meet with examples of this erroneous punctuation—*ex. gr.*:—

"Say, is your tardy master now at hand?"

Say, didst thou speak with him?"

*Two Gentlemen of Verona*, ii. 1.

"Say on, my lord of Westmoreland, in peace,  
What doth concern your coming?"

*Second Part of King Henry IV.*, iv. 1.

"Say, Voltimond, what from cur brother, Norway?"  
*Hamlet*, ii. 2.

"Speak, shall I call her in?"

*First Part of King Henry VI.*, i. 2.

"Speak then, Prince Dolphin, can you love the lady?"  
*King John*, ii. 2.

"Speak, nephew, were you by when it began?"  
*Romeo and Juliet*, i. 1.

"Speak briefly, can you like of Paris' love?"  
*Ib.* i. 3.

"Then tell me, whither were I best to send him?"

*Two Gentlemen of Verona*, i. 3.

"Now tell me, how do all from whence you came?"  
*Ib.* ii. 4.

"Now, Warwick, tell me, even upon thy conscience,  
Is Edward your true king? for I were loth," &c.  
*Second Part of King Henry VI.*, iii. 3.

In no instance is there a question asked; a demand or request is made, and the ? should be a period (a semicolon in the last), and the comma after *say*, &c., be in general suppressed. I may here remind the reader that our old dramatists used *speak* as equivalent with *say*, as in—

"Let us hear them *speak*"

Whose title they admit, Arthur's or John's.

*King John*, ii. 1.

"*Speak* to me what thou art."—*Julius Caesar*, iv. 3.

It may further be observed that it was common in both French and English to put the nominative after the verb. We still say *said I*, *said he*, and in poetry the practice is common.

"A mother, and a mistress, and a friend,"

(*All's Well that Ends Well*, i. 1)

has certainly nothing to do with punctuation; but as I have, I think rightly, given *lover* for *mother*, I wish to explain how the printer made the mistake. It was thus, *l* and *m* being adjacent letters, he took up by a usual error *m*, and so made *mover*, which the corrector seeing to be nonsense, changed to *mother*. The explanation given in my *Expositor* is less probable.

I should apologise to the readers of "N. & Q." for obtruding myself on them so often of late. I am, in fact, making hay while the sun shines; for my sight is becoming so dim that I fear before very long I shall be unable either to read or to write.

THOS. KEIGHTLEY.

#### SPRANGER BARRY.

"PROLOGUE SPOKEN BY MR. BARRY ON OPENING THE  
THEATRE ROYAL, GEORGES STREET, CORK, JULY 1760.

"To beam on good example stronger light,  
To throw round guilt the shade of deeper night;  
To show the poet in his mid-day blaze,  
And teach what best instructs, how most to please;  
For these great ends ye bade this temple rise  
Sacred to Taste;—fair offspring of the skies,  
Bade painting, music, elegance, unite  
To heighten still the rational delight.  
Thus Greece, where all but what improved was scorned,  
With lavish hand her theatres adorned:  
There legislators oft the assembly graced,  
And show'd their wisdom when they show'd their taste;  
Nor thought magnificence would ill befit  
What tower'd with genius, or what teemed with wit.  
Rome, too, while Virtue with the Arts combined  
To mend the heart and humanise the mind,  
With transport saw the worthies of the age  
Shine thro' the crowd and dignify her stage.  
From such examples catch the heaven-born fire,  
Let equal beauties equal warmth inspire!  
Here oft shall Shakspeare's wonders, raptures move,  
Here oft shall Otway melt the soul to love,  
Here powerful Art shall rack the throbbing breast,  
Then laugh with comic sway the storm to rest;  
Thro' the wild maze of varying passions rove,  
Now pity—now revenge—now hate—now love.  
These claim attention, but be more than just,  
To your indulgence all our hopes we trust.  
Errors we shall commit, do what we can;  
Yet spare—perfection's not the lot of man.  
Ye fair, whose charms th' admiring concourse draw,  
Whose taste's a sanction, and whose will's a law,  
The tribute of our grateful sense receive,  
And oft beam here that lustre you now give,  
Where every grace its influence imparts;  
Such beauteous forms can't lodge unfeeling hearts.  
You'll sure be kind—but why should I confine  
To numbers gratitude so warm as mine?  
Thanks to my friends—to all whose cheering ray  
Has dawned propitious on this first essay.  
But stop not here—still gloriously go on,  
To crown a work so gloriously begun.  
To infant weakness stretch a parent's hand;  
What farce could once, let reason now command.  
And know, whatever fate our toils attend,  
To please is all our wish, and all our end."

The document from which the above prologue is taken appears, from the paper and writing, to be contemporary with the event. It was given to me lately by a gentleman eminent for his dramatic knowledge. The Theatre Royal, Cork, was opened as above by the managers of the Crow Street Theatre, Dublin. Spranger Barry, who delivered this prologue, was born in the parish of St. Werburg in Dublin Nov. 2, 1719; and, after a remarkable career, died in London Jan. 10,



1777, and was buried in the cloisters of Westminster Abbey.

An interesting article in the *Dublin University Magazine*, on Barry and Mossop (1862, vol. ii. p. 580), gives the following account of the former:—

"Spranger Barry was never surpassed on the stage as a hero and lover. He gave dignity to the one and passion to the other. In his person he was tall, without awkwardness; in his countenance handsome, without effeminacy. His voice was finely calculated to aid his appearance: it had melody, depth, and strength."

On Saturday night, April 11, 1840, the curtain dropped a little before twelve o'clock, on the termination of the benefit for Mr. and Mrs. Wood; and in about three hours afterwards, the entire of the Theatre Royal, Cork, was in flames: so that at five o'clock, on Palm Sunday morning, the building was a heap of smouldering ruins—wardrobes, orchestral instruments, and a valuable collection of old music, all shared the same fate.

R. C.

Cork.

#### EARLY ENGLISH AND GERMAN DRAMA.

##### I.—GEORGE CHAPMAN'S TRAGEDY OF "ALPHONSUS, EMPEROR OF GERMANY."

A new edition of this tragedy has just been published at Leipzig, by Herr Karle Elze, with an introduction and notes, in which the literary intercourse between England and Germany, at the time when Chapman lived, is discussed. The visits of English players to Germany during the reigns of Queen Elizabeth and James I. have been fully treated of by Dr. Bell in his *Shakespeare's Puck and his Folks-lore*, not to mention other writers on the subject. Herr Elze's praiseworthy efforts to give to his countrymen, and to the literary world in general, the results of his researches, will, he hopes, be favourably received by all the lovers of the drama, and of Shakespeare in particular.

All the friends of Dr. Bell will lament the accident which, I understand, occasioned his death while attending the Archaeological Congress at Bonn, in the autumn of this year.

##### II.—SHAKESPEARE IN GERMANY.

Since sending to "N. & Q." a few remarks on Dr. Bell's *Shakespeare's Puck*, I have seen Mr. Thoms's *Notelets on Shakespeare*, the first of which relates to Shakespeare in Germany, and clearly shows how early Mr. Thoms proved his accurate knowledge in this field of research, which he so truly made his own at the time. For nearly a century and a half after Shakespeare's death he remained almost unknown in Germany. Bodmer of Zürich, one of the earliest cultivators of English literature in Germany in the eighteenth century, wrote of him as one *Sasper*—showing how un-

known his real name was in that country, although some of his plays had been performed at several of its courts and commercial cities early in the sixteenth century by companies of English actors, among whom it has been supposed that the great dramatist himself might have been present. See Cohn's *Shakespeare in Germany*, and an article in the Augsburg *Allgemeine Zeitung*, No. 164, 1864, "Was Shakespeare in Stuttgart?" In this article Röschell's *Münster Chronicle* is quoted, in which it is stated that on the 26th of November, 1599, eleven Englishmen—"alle junge und rasche Gesellen," came to that city, presided over in every thing by another, of middle age; and for the space of five days they performed various comedies in the English language. They played on various instruments, and danced new dances, at the beginning and end of each piece. It is quite possible that Shakespeare may have been the director of this company, but at present this is a mere surmise.

##### III.—"THE MERRY WIVES OF WINDSOR," ETC.

Recent researches by Herr Kurz among the state archives of Württemberg have brought clearly to light the connection between a journey to London, in the year 1592, of a Count Friedrich von Württemberg-Mömpelgart, for the purpose of obtaining the order of the Garter, and an allusion by Dr. Caius in the *Merry Wives of Windsor* to a "grand preparation for a Duke de Jarmany,"—a connection hitherto obscurely conjectured, but never fully ascertained until now that Herr Kurz appears to have placed it beyond dispute—in his *Altes und Neues, zu Shakespeare's Leben und Schaffen* (München, 1868). The parts in the play now cleared up not only refer to this journey, but it is also shown that the whole of the cheating practised against the host of the Garter is no invention of the poet, but rests on actual facts, and the chief actor is exhibited as a roguish agent of the Count's. The first two chapters of Herr Kurz's work are devoted to explain this connection; and in the third chapter it is attempted to prove that the nephew of the German Duke in the *Merchant of Venice*, and the nobleman mentioned in the *Merry Wives of Windsor*, are one and the same person; and from these circumstances thus elucidated a new light is thrown on the time of the composition of both plays.

J. MACRAY.

Oxford.

PETTY WALES.—This is a precinct in the ward of Tower, city of London, consisting of the eastern end of Lower Thames Street, by the Custom House. Most writers on the topography of London gravely relate that it took its name from having been the lodging of the princes of Wales when the court was domiciled in the Tower. Hence even Stow, although he afterwards gives the probable true meaning, writes—

"there have been here of old time some large building of stone, the ruins whereof do yet remain, whereof the common people affirm Julius Cesar to be the builder, as also of the Tower itself. Some are of another opinion, and that a more likely, that this great stone building was some time the lodging appointed for the *princes of Wales* when they repaired to this city, and that therefore the street in that part is called Petty Wales."

It seems to me, however, that the word is a corruption of *Petty Gales* (or *Petty Gallies*), and identical in origin with Galley Quay in this locality.\* The similarity between *Galles* (Wales) and *Gallies* (Galleys) would easily account for the corruption. This note has been suggested by accidentally lighting on a document in the Record Office which may explain the origin of the building, to the ruins of which Stow refers:—

"Quod Major London possit erigere quandam domum bretagiatum in loco vocato Petty Gales juxta Turrim Lond. pro defensione ejusdem civitatis contra hostiles aggressus eo quod divulgatur quod hostes Regni cum galeis suis ordinabant hostiliter accedere ad eandem civitatem."—*Rot. Pat.* 13<sup>o</sup> Ed. III. m. 5.

#### JUXTA TURRIM.

FOUNDER OF LINCOLN COLLEGE.—In the current number of the *Christian Remembrancer*, in a review of *Lives of English Cardinals*, p. 426, it is said that Philip de Repingdon, who was obliged to resign the see of Lincoln on being created a cardinal by Pope Gregory XII., was the founder of Lincoln College in Oxford. This is a mistake, for the honour of having founded it belongs to Richard Flemyng, the successor of De Repingdon.

E. H. A.

#### SIR FRANCIS WORTLEY: UNPUBLISHED LETTER.—

"Madā, I take my frendes as men must theyr wiues, for better for worse, for richer for poorer, for sickness and health, & soe my . . . . & my conscience. And as I desyre my conscience should use mee, soe I would my frendes: I thanke heaven the comfortes of my conscience have not forsaken mee. I have not (as too many have) abjured my m<sup>e</sup>, nor his cause, forsaken my professed frendes, nor deserted myselfe. My conscience beinge my hapines, my sufferance is an honour to your  
la: servant & faithfull  
frende & kinsman,  
FRA. WORTLEY."

"Madam, You shall finde many errors in mee (& I acknowledge them in this book), but the printer hath endeavoured to ruin mee: pardon boath I beseech you. It stole to the press with many errors, but he hath improved them with his negligent book in the latin and english, sense and orthography."

The preceding letter occurs on the flyleaf of a very beautiful copy of Sir F. Wortley's *Characters and Elegies*, 1646, which formerly belonged to the Earl of Harborough. The lady addressed was the Lady Abigail Sherard. At the end of the volume, in Wortley's autograph, are two poems, "Britannicus his Welcome," and "Britannicus

his Blessing," as to which see *Handbook of Early English Literature*, art. "Wortley," No. 4. To the kindness of the present owner I owe the opportunity of transcribing the letter, which seemed to have a certain share of literary interest.

W. CAREW HAZLITT.

"AS SICK AS A CAT."—No phrase more familiar; but, never having observed that "the smallest of the tribe of which the lion is chief" is more often sick than its neighbours, the saying always puzzled me, till I lately stumbled upon it with the addition of a second part—

"As sick as cats  
With eating rats."

Here the fitness of the illustration comes out; for, however senseless it may seem to compare a sick and suffering Christian to the active wiry little animal popularly supposed to have "nine lives," that same animal is all but invariably "sick" (in every sense of the word) if rashly permitted to eat the rat successfully encountered and killed. How strange that this second line should have so entirely disappeared from common speech, when it has not only reason, but the more powerful help of rhyme, to keep it in remembrance!

NOELL RADECLIFFE.

VARNHAGEN VON ENSE, AND HIS "FÊTE AT PRINCE SCHWARZENBERG'S" (AT PARIS, 1810).—A charming anecdote is told of and by Varnhagen, that greatest of German memoir-writers in the sense of French *Mémoires pour servir*, relating to his article of the *fête* at Prince Schwarzenberg's (*Das Fest des Fürsten von Schwarzenberg*, vide Varnhagen's *Denkwürdigkeiten*, 1837, vol. ii. pp. 252-292—one of the six volumes of *Mémoires* and *Remembrances* so highly spoken of by Carlyle in his *Essays*). The author wrote this article for, and published it in, Raumer's *Historical Pocket-Book*; and among the many flattering things, a certain Colonel S—z told him about his style and masterly language, there were also many opprobrious expressions as to his vivid and graphic description of that most unlucky *fête*, which the colonel had only heard of as being the work of Varnhagen, but which he pronounced to be a masterpiece, surpassing that of Raumer, the famous historian of the *Hohenstaufen*, by far. Varnhagen asked him whether Raumer had treated the same subject? "O, yes! Raumer has written a long article about it, but yours is far better; Raumer cannot write like that." "Where have you been reading it?" "Ah, it is not worth while troubling yourself about it; he has published it in his *Historical Pocket-Book*." "Bravo!" cried Varnhagen, "that is my own article; I write, therefore, better than myself!" HERMAN KINDT.  
Germany.

OLD HORSE-MOUNTING BLOCK AT TOTTENHAM.—In a sojourn at the above pleasant and im-

\* See the note on "Gally-Halfpence," p. 501 of the present volume.



mensely increasing village, my attention was attracted a few days ago by observing the fast wearing, but deeply cut, and still very distinct date of 1744, upon the two faces of this block, toward the road and the footway. I imagine that it owes its longevity to its monumental strength, for it is about 15 inches thick and nearly 3 feet 6 in height, one stone cut into three steps, the top inclusive. Had it been constructed in separate pieces, or of less massive strength, it would long since have been dismantled or broken. Is anything remarkable known of this relic? Its situation is in the high-road, about fifty yards beyond the corner of Hanger Lane on the opposite east side, and seems to indicate the existence of an older mansion than the one that claims its present service. May I be allowed, without giving offence to the higher respectable inhabitants of this prettiest approach to the metropolis, to express a regret that its noble residences in size, with beautiful and spacious grounds, should be, with few exceptions, such tasteless lumps of brick or stucco? J. A. GRIMES.

Carisbrook.

OXFORD AND CAMBRIDGE BISHOPS. — The following list of English bishops, consecrated since 1830, has been inserted in one or two of the daily papers. I venture to correct errors, to supply omissions, and to ask for its insertion in "N. & Q." :—

OXFORD.		CAMBRIDGE.	
Philpotts . . . . .	1830	Bethell . . . . .	1830
Grey . . . . .	1832	Monk . . . . .	1830
Longley . . . . .	1836	Allen . . . . .	1834
Denison . . . . .	1837	Butler . . . . .	1836
Shuttleworth . . . . .	1840	Maltby . . . . .	1836
Gilbert . . . . .	1841	Otter . . . . .	1836
Wilberforce . . . . .	1845	Musgrave . . . . .	1837
Short . . . . .	1846	Stanley . . . . .	1837
Shirley . . . . .	1847	Bowstead . . . . .	1839
Hampden . . . . .	1847	Davys . . . . .	1839
Hinds . . . . .	1849	Thirlwall . . . . .	1840
Jackson . . . . .	1853	Pepys . . . . .	1840
Hamilton . . . . .	1854	Lonsdale . . . . .	1843
Villiers . . . . .	1856	Turton . . . . .	1845
Baring . . . . .	1856	Lee . . . . .	1847
Tait . . . . .	1856	Graham . . . . .	1848
Pelham . . . . .	1857	Ollivant . . . . .	1849
Waldegrave . . . . .	1860	Lord Auckland . . . . .	1854
Thomson . . . . .	1861	Powys . . . . .	1854
Jeune . . . . .	1864	Bickersteth . . . . .	1856
Jacobson . . . . .	1865	Campbell . . . . .	1859
Cloughton . . . . .	1867	Wigram . . . . .	1860
		Philpott . . . . .	1861
		Ellicott . . . . .	1863
		Browne . . . . .	1864
		Selwyn . . . . .	1868
		Atlay . . . . .	1868

JOSEPHUS.

VANDALISM: CRID TUDNO.—The following act of disgraceful Vandalism came under my notice a short time since. Accompanied by a young relative who was enjoying his holiday, I visited

Llandudno. After duly wondering at the extraordinary increase of that town since my first visit to it some ten years ago, we went up to Dinas, the ancient British fortress over the town, and after examining the remains of it and the circles of stone which served as foundations to the Cytian or wooden huts of its former inhabitants, I went in search of the rocking-stone called by the peasantry Crid Tudno, St. Tudno's Cradle, and I had the extreme disgust to find that it had been deliberately thrown off the balance, and instead of oscillating under the pressure of one finger as I had formerly made it do, it lay like any of the other blocks of stone near it. As I am sure no "Cymru" would destroy such an interesting monument of his ancestors, the credit (?) of having done so must be given to some of the fast young "shoddies," numbers of whom we saw exhibiting themselves on the esplanade. In various places we saw placards headed "Commissioners for the Improvement of Llandudno." It might not have been beneath the care of these gentlemen to have seen to the preservation of such an interesting relic of former days, and even now, like the celebrated Logan stone in Cornwall, they might endeavour to replace it on its balance. The old church on Great Orme's Head has been entirely "renovated," and the solitary graveyard now contains monuments in Aberdeen granite, white marble, and Caen stone!

FRANCIS ROBERT DAVIES.

Hawthorn.

### Queries.

ALPHABET RHYMES. — Can any one supply me with the remaining lines of the following alphabet written at the time of the Crimean war?

"A was an Aberdeen wise in debate;

B was the Bear taught to dance on hot plate," &c.?

WIMBLEDON.

CARTULARY OF THE DÉPARTEMENT DU NORD, FRANCE.—M. A. Desplanque, the learned keeper of the archives at Lille, is about to publish a chronological collection of all the unpublished deeds there preserved, anterior to the year 1201, with others relating to the same department preserved in the archives of towns, villages, or churches, or even in private hands, together with analyses of those already published in other works. There is reason to believe that many deeds relating to the abbeys and convents of the North of France are now in England. Would any of your correspondents who know of such be so good as to inform M. Desplanque thereof? The work is already in an advanced state, over a thousand unpublished documents of the tenth, eleventh, and twelfth centuries having been copied.

W. H. JAMES WEALE.

**CRITICS' FAMILY LIKENESS.**—Can any one refer me to the passage (I think in one of Moore's poems) where critics are likened to certain insects which, having stung you, deposit an egg in the wound? R. S. P.

**DEED OF JOHN DE MOWBRAY.**—Peck's *History of the Isle of Axholme*, appendix No. 1, contains—

"A true copy of the ancient deed of John de Mowbray, sometime Lord of the Isle of Axholme . . . to the freeholders there . . . translated out of French into English by William Ryley, keeper of the records in the Tower of London."

The deed is dated 33 of Edward III. The translation was made in 1652. I am very anxious to see the original. It is no doubt among the treasures of the Record Office, but how is it to be found there? CORNUB.

**FAUST AND NOSTRADAMUS.**—The 66th and 67th lines of the scene in Goethe's *Faust*, beginning—

"Habe nun, ach! Philosophie,"

are these—

"Und diess geheimnissvolle Buch,  
Von Nostradamus eigner Hand."

Faust died in 1466; Nostradamus was not born till 1503. Goethe, no doubt, was fully aware of this anachronism. Can any one assign a reason for it? OSPHAL.

**MILITARY.**—1. Who was Lieutenant James Barron, of the 2nd battalion Manchester and Salford Volunteers, 1802, to whom his "fellow-townsmen" presented a gold medal "for spirited and patriotic services"? 2. Who was Captain Thomas Abbott, "4th company Liberty Rangers, 1804" (Dublin)? J. W. F.

**PLANT: GARNET HAND.**—Dr. Warner, in his letters to Selwyn (Jesse's *Selwyn and his Contemporaries*, vol. iv. p. 349), uses the word "plant" in the sense of giving a clue or hint. Has this signification been perpetuated to the present time? It has no apparent connection with the modern phrase, "to make a plant (or dupe) of one."

What does the same writer mean by the expression "garnet hand"? (p. 349 as above).

L. X.

**THOMAS RAWORTH.**—I have an old commonplace book, in folio, neatly written by T. Raworth, in English and Latin, about 1640-70, and am desirous of knowing who he was. He appears to have married one Anne Gray, and they appear to have had a daughter named Anne, who married John Buck? SILVERSTONE.

**SCHOOL MAGAZINES.**—Who were editors of (1) *Merchant Taylors' School Miscellany*, 1831-32; (2) *Merchant Taylors' Magazine*, 1833 (five numbers); (3) *The Pauline Magazine* (St. Paul's

School?), 1836, Rivington publisher? Who was Head Master, and who were Under Masters of St. Paul's in 1836-37? R. I.

**SEALING WITHOUT SIGNING.**—In a very scholarly article in a recent number of the *Pall Mall Gazette*, which was reprinted in the *Pall Mall Budget* of Nov. 13 (No. 244), the public are told that—

"One standard illustration of a moot point never decided is the question whether sealing without signing was at common law a sufficient execution of a deed. After remaining undecided for many centuries, this momentous question came before the courts some thirty or forty years ago, but by an odd turn in an uninteresting case it happily became unnecessary to decide it."

Is there not some error here? It is certainly the current opinion, that in England sealing is still a sufficient execution of a deed. All antiquaries are aware that charters of a date earlier than A.D. 1500 have very rarely any other signature except the seal. CORNUB.

**ST. STEPHEN.**—1. Is there any authority for the statement in Butler's *Lives of the Saints* that the protomartyr was buried at "Caphragamala," and that the word or name "Cheliel" was (alone) engraved on his tomb? 2. Where is or was "Caphragamala," and what is the signification of "Cheliel"? S. T.

**SLICES.**—In 1536 the cathedral church of St. Mary of Lincoln possessed, among other treasures,

"A crismatory . . . having within three pots with coverings for oyl and cream, without slyces."—*Monast. Anglic.* viii. p. 1281.

What were these *slyces*? The word *slyse* and *slyssing* frequently occurs in a churchwarden's account of the reign of Henry VIII., in connection with the bell-ropes. It means either to twist or to splice, but I am not sure which. Can any one tell me? CORNUB.

**A TRAGEDY OF TREMIERE: "BARNEVELDT."**—In 1766, this tragedy was on the point of being represented, when the Dutch ambassador intervened and stopped it. So says M. Hallays-Dabot in his excellent book *Histoire de la Censure théâtrale*, (Paris, Dentu). Is this true or not? I should be much obliged to M. PHILARÈTE CHABLES, or any other of your correspondents in Paris, if they would procure me the necessary information on this subject. H. TIEDEMAN.

Amsterdam.

**WICKHAM'S WILL.**—Can any of your readers explain the reference in Dryden's Epilogue to "Cleomenes"?—

"To give and be bequeathing still,  
When I'm so poor, is just like Wickham's will."

Scott confesses himself unable to explain the reference. C.



### Queries with Answers.

THE LATE MARQUIS OF HASTINGS.—From the article on the death of Lord Hastings in *The Times*, it would appear as if he had been of a family recently risen to distinction, inasmuch as the title he bore of Marquis of Hastings was a new creation. But I remember to have seen, I think in Collins's *Peerage*, a very curious grant of land to his ancestor, Paulyn de Rawdon, by William the Conqueror, couched in very quaint and singular terms: something to the effect that he was to have and to hold these lands from the centre of the earth to the sky, with all that ran on it or flew over it, &c. Unluckily I did not make a note of this curious charter, and therefore resort to a query; and would ask some of your readers to supply me, through your columns, with a copy of it.

It is rather remarkable that the three immediate predecessors of Lord Hastings—his father, his grandfather, and great-grandfather—married peeresses, viz. Baroness Grey de Ruthyn, the Countess of Loudoun, and Baroness Hastings. Thus rivalling in their accumulation of titles by matrimony the wonderful fortune of Austria, which gave occasion, on the marriage of the Archduke Maximilian with the heiress of Burgundy, and that of his son Philip with the heiress of Spain, to the well-known couplet:—

"Bella gerant alii: tu felix Austria nube;  
Nam que Mars dat alii, dat tibi regna Venns."

E. S. S. W.

[The illustrious family of Rawdon is by some said to deduce its pedigree from Paulinus de Rawdon, to whom William the Conqueror granted considerable estates (part of which the late luckless Marquis of Hastings enjoyed) by the following deed, "the copy whereof," says Weever (*Funeral Monuments*, p. 604), "was found in the Register's Office at Gloucester, which I had from my dear deceased friend, Aug. Vincent:—

"I, William Kyng, the thurd yere of my reign,  
Give to Paulyn Roydon, Hope and Hopetowne,  
With all the bounds both up and downe;  
From heven to yerthe, from yerthe to hel,  
For the and thyne ther to dwel,  
As truly as this kynngright is my n;  
For a crossebow and an arrow,  
When I sal come to hunt on Yarrow.  
And for token that this thing is sooth,  
I bit the whyt wax with my tooth.  
Before Meg, Mawd, and Margery,  
And my third sonne, Henry."\*

This Paulyn, or Paulinus, commanded a band of archers in the Norman invading army, and derived his surname of Rawdon, from the lands of that denomination, in the parish of Guiseley, in Yorkshire, which con-

stituted the royal grant. *Vide* Collins's *Peerage*, by Brydges, edit. 1812, vi. 666; Lodge's *Peerage*, edit. 1789, iii. 95.

However this may be, the Rawdons, from whom the late fourth marquis is paternally descended, are certainly a very ancient family in Yorkshire. John Rawdon, of Rawdon, in Yorkshire, was great-grandfather of Francis Rawdon, whose son, Sir George, born in 1604, first acquired a footing in Ireland. He commenced his public career as secretary to Edward Lord Conway, and was the bearer to the Hague of the valuable jewels deposited in pledge for the loan of 100,000*l*. In 1639, he was member of parliament for Belfast, and during the civil wars in Ireland he was throughout of essential service to the state, by the activity and ability he displayed in the suppression of those sanguinary conflicts. At the Restoration he was appointed Deputy-Governor of Carrickfergus. He died in 1684, at the advanced age of eighty, covered with honours obtained by his faithful services to the state. His son, Sir Arthur, was out of favour with King James, and he lost no opportunity of rendering himself obnoxious to the government of the day. On his death, in 1695, his son, Sir John, succeeded, and dying in 1723, his son, Sir John Rawdon, fourth baronet, was in 1749 created Baron Rawdon of Moira, and in 1761, Earl of Moira. Having married Lady Elizabeth Hastings, sister and heir of the last Earl of Huntingdon, afterwards Baroness Hungerford, he acquired for his family high blood and landed property in England. On his death, in 1793, his son Francis, the distinguished Earl of Moira, and for his military achievements created Marquis of Hastings in 1816, succeeded, and was grandfather of the late fourth marquis, whose early connexion with the turf was so disastrous in its results.]

MISS WILLIAMS.—Where can I meet with an account of a lady of this name, whose salon at Paris, at the beginning of the present century, was the place of réunion of many, especially English, celebrities? Caroline von Wolgogen (*née* von Lengefeld, born February 3, 1763; died January 11, 1847), the celebrated authoress of *Agnes von Lilien*, a work which August Wilhelm Schlegel once ascribed to Goethe, and sister of Schiller's wife, writes thus to her sister from Paris, July 4, 1802:—

"A pleasant society is here, in which you may meet all the important faces of several countries, viz. at the house of a political and literary lady, Miss Williams. She is very pleasant (*artig*) and polite, and receives every second night. Yesterday Lord Holland was there, and Mr. Kemble, a celebrated English actor. They have promised me to make him recite something when I come there again. He has a splendid head, with almost colossal features, a head that must be beautiful upon the stage, and a very elegant figure."—*Charlotte von Schiller und ihre Freunde*, 1862, vol. ii. p. 76.

And in another place, September 3, 1802:—

"At Miss Williams', I saw the other day a crowd of politically remarkable persons, Fox, Kosciusko, La Harpe, Carnot, a very pleasant English lady (a pupil of Mrs.

\* See a copy of this deed in Harl. MS. 382, art. 62, where it is called fictitious.

Wolstoncraft), and Lord Holland. I have a letter of recommendation from Grivel to La Harpe: the former resembles him in manners and ways of representing things (*Vorstellungen*). He [La Harpe] paid me a visit, and told me many interesting things. He was very pleased with Wieland. The emperor is said to put much confidence in him."—*Ibid.*, vol. ii. p. 85.

Unfortunately she does not mention in one of her subsequent letters—which, by the bye, are very charming, chatty, and interesting (vol. ii. pp. 39-102)—whether she heard Kemble recite something or not. In another letter she speaks of Füsseli, whom she must have seen at the same house:—

"Füsseli, of London, I have seen several times. He is a strange (*sonderbarer*) man; but there is something massive (*gediegenes*) in his judgment, that one willingly forgives his rudeness of expression. He still feels much attachment for Goethe, but thinks himself offended by him."—*Ibid.*, vol. ii. p. 87.

HERMANN KINDT.

#### Germany.

[Miss Helen Maria Williams, who was pre-eminent amongst the violent female partisans of the French revolution, is said to have been born about the year 1762. She resided for some years at Berwick, came to London at the age of eighteen, and was introduced to the world, as a writer, by the late Dr. Kippis. In 1790 she settled in Paris, where she formed many literary and political connections. Her productions rendered the French revolution popular among certain parties in England, and recommended their author to the Brissotins at Paris. In the succeeding clash of factions she was in great danger, and was confined in the Temple at Paris; but, on the fall of Robespierre, was released. During the "hollow armed truce of Amiens," Miss Williams is understood to have had some intercourse with the English government; and, during the subsequent war, she became an object of suspicion to the French police, by whom her papers were seized and examined. For some years Miss Williams wrote that portion of the *New Annual Register* which related to the affairs of France. In her later political writings, she appeared only as a friend of the Bourbons and an enemy of the revolution. She thus showed that her democratic consistency equalled the republican morality she had previously exhibited, by living "under the protection" (as the phrase is) of Mr. John Stone, a married man of letters. She died at Paris on Dec. 14, 1827, aged sixty-five. An accurate, copious, and impartially written memoir of this lady could not fail of exhibiting much curious and political information. For a list of her numerous works consult Bohn's *Lowndes*; the *Gentleman's Magazine* for April, 1828; *Annual Biography and Obituary*, xiii. 472; and the new edition of the *Biographie Universelle*, xlv. 644. Her portrait by O. Humphries was engraved by Singleton.]

#### AUTHORS.—

1. "Materials of Thinking. By W. Burdon. Newcastle: printed by K. Anderson, in the Side; and sold by T. Ostell, Ave-Maria-Lane. 1807. 2 vols."

2. "Essays on various Subjects, By J. Bigland. Second edition. Longmans, 1811."

3. "The Commemoration of Handel. The second edition. And other Poems. To which is added a prospectus of a translation of Virgil, partly original and partly altered from Dryden and Pitt. With Specimens. By John Ring. Longmans. 1819."

Wanted, information regarding the above books and their authors. D. MACPAIL.

[1. William Burdon was born at Newcastle-upon-Tyne in 1764, educated at the Free Grammar-school of that town, whence he removed to Emanuel College, Cambridge, 1782; A.B. 1786, Fellow and A.M. 1788. Not choosing to take orders, he resigned his fellowship in 1796; and in 1798 married the daughter of Lieut.-Gen. Dickson. He died in Welbeck Street, Cavendish Square, on May 30, 1818, aged fifty-three. For a list of his numerous works, see the *Gentleman's Magazine* for July 1818, p. 87, and Watt's *Bibliotheca Britan.*

2. John Bigland was a native of Skirlaugh, in Holderness, and spent the greater portion of his life as a village schoolmaster. When upwards of fifty years of age he became an author, and published his first work in 1803. In Rhodes's *Yorkshire Scenery*, 1826, are some particulars of him. "We found him," says Mr. Rhodes, "in his garden, rearing flowers and cultivating vegetables. This veteran author lives a life of patriarchal simplicity, systematically dividing his hours between his books and his garden." Mr. Bigland died at Finningley, near Doncaster, on Feb. 22, 1832, aged eighty-two. For a list of his various works, see the *Gentleman's Magazine*, vol. cii. part i. p. 645.

3. John Ring, an eminent surgeon, was educated at the Winchester School, where he imbibed a taste for poetry. In 1786 he wrote a poem called *The Commemoration of Handel*, which was well spoken of by the periodical critics, and subsequently reprinted. Mr. Ring was a warm advocate for the vaccine inoculation, and has published several works on that subject. He died at his house in Hanover Street, Hanover Square, on Dec. 7, 1821, aged sixty-nine. For some account of his publications see the *Gentleman's Magazine*, vol. xci. pt. ii. p. 643.]

BOYER.—What is a Boyer? I quote the following from *The Lord Marquess of Hertford's Letter . . . to the Queen in Holland . . . 1642*. 4to:—

"He saw at the Briell, two vessels, viz. a Pinke and a Boyer, laden with Powder, Muskets, and other Ammunition, the one whereof went for Scarborough, and the other pretended to goe for Ireland; and that Master Knolles, a servant of the King's, went in the boyer."—P. 6, second paging.

A. O. V. P.

[Boyer, in navigation, is a kind of Flemish sloop, or small vessel of burden, having a boltsprit, a castle at each end, and a tall mast; chiefly fit for the navigation of rivers, and in many of its parts resembling a smack. The boyer has a double bottom, and a forked mast, that it may run better with the bowling-line, without driving.]



BRITISH EMPIRE.—Can any one inform me who first used the phrase, "The sun never sets upon the British Empire"? F. H. H.

[This "world-wide" phrase was originated, we believe, by that quaint divine, Tom Fuller. In his sketch of the Life of Drake, he says that the admiral, "though a poor private man, hereafter undertook to avenge himself upon so mighty a monarch, who, as not contented that the sun riseth and setteth in his dominion, may seem to desire to make all his own where he shineth" (*Holy State*, p. 107, ed. 1840). The powerful and splendid empire of Philip II. is ably sketched by Lord Macaulay in his *Essays*, edit. 1850, p. 233.]

SEALS.—Would any correspondents give me references to works and papers on seals, particularly on the great seals of England? I know of the paper on the latter in the *Archæological Journal*, vol. ii. JOHN PIGGOT, JUN., F.S.A.

[The following works may be consulted: (1.) *The Opening of the Great Seals of England*, by William Prynn. Lond. 1643, 4to. (2.) *Medals, Coins, Great Seals*, Impressions from the elaborate Works of Thomas Simon, by George Vertue. Lond. 1753, 4to., also Lond. 1780, 4to, edited by Richard Gough. (3.) John Lewis's *Dissertations on the Antiquity and Use of Seals in England*, 1740, 4to. For other books relating to seals, see "N. & Q." 1st S. xi. 36, 174, 508; xii. 335.]

### Replies.

#### CROSS-LEGGED EFFIGIES AND THE CRUSADERS.

(3rd S. viii. 312; 4th S. ii. 392, 446.)

It is quite certain that if any rule existed on the subject it was frequently set at nought, for many well-known Crusaders do not appear cross-legged, and cross-legged effigies are extant who are known not to have been Crusaders. This, however, has been explained as indicating, as in the case of Sir William Fitz Ralph at Pebmarsh, Essex, that the knight had taken a vow, but died without fulfilling it. Another popular error is assigning them to the Templars, and even in the *Hints of the Cambridge Camden Society* effigies of that order are described as numerous. A writer in the *Archæological Journal* (i. 49) states that he considers there does not exist a single effigy of a knight of that order in this country.

Respecting the effigies in the Temple church, three of the six cross-legged effigies represent persons who, though buried there, were not of the order; and another of them was brought in 1682 from Yorkshire, and represents Lord de Ros, who was not a Templar. Not one of the nine is bearded or habited in a mantle, or has any cross apparent. The only known effigy of a

Templar is or was to be found in the church of St. Yvod de Braine, near Soissons in France, and is figured by Montfaucon in his *Monumens de la Monarchie Française* (ii. p. 38.) It is that of John de Dreux, second son of John, first Count de Dreux, who is said to have been living in 1275. *He wears no armour*, but a gown and mantle with a cross upon it.\*

At Cashel, co. Tipperary, are four very remarkable cross-legged effigies, three females and a knight. These were found in a crypt under the Franciscan abbey church founded and erected by William Hacket in the reign of Henry III. (*Camden's Brit.* iii. 523.) Several were destroyed when they were found about ninety years since. The ladies wear a peculiar flat cap placed over the *crispine*, in which the hair was confined, the former being peculiar to the thirteenth century. Their dimensions are—length of figure, 6 feet 6 inches in two figures; and the third, 7 feet 3 inches; width of slab about 2 feet 2 inches. The effigy of the knight appears in armour worn in the thirteenth century, but has a complete suit of mailed armour and the roweled spur, seldom found together. Chain mail fell into disuse in the reign of Edward III., and the earliest example of a roweled spur occurs upon the great seal of Henry III. This effigy measures in length 7 feet 6 inches, in width 2 feet 5 inches.

Mr. Du Noyer (*Archæological Journal*, ii. 127,) considers that these effigies were the work not of Irish but of Anglo-Norman artists, and that they were not executed in Ireland but sent from England as they were required in order to ornament the tombs of the English nobility who died at Cashel or in its neighbourhood. They have all been cut down either at the end or sides, because perhaps the sculptured lids had been made too large for the coffins. The knight might have been William Hacket himself.

Mills, in his *History of the Crusades* (ii. 8), states that other cross-legged female effigies exist, but his assertion is substantiated by no example or authority.

In Danbury church, Essex, are the effigies, in wood, of three cross-legged knights, probably of the family of St. Clere. One knight is in a praying attitude, his hands being folded together, his sword sheathed. This Mr. White thinks (*Weale's Quart. Arch. Papers*, iii. 90,) is emblematic of the knight's having returned from the Crusades, and died at home in peace. Another is in the act of drawing his sword, expressing perhaps the Crusader having died in the Holy Wars; and the third is represented as returning his sword into the scabbard, the lion is in a position different

\* We have omitted a paragraph here, as we have been assured grave doubts have been started as to the genuineness of the remains which our correspondent had described.—ED. "N. & Q."]

from the other two, as he neither looks directly to nor from the face of the knight, but straight forward, probably representing the Crusader as having died in his passage from the wars. These, however, are mere conjectures. About ninety years ago the body of one of these knights was found enclosed in a leaden coffin. Mr. White, an eye-witness of its opening, says:—

“On raising the lid there was discovered an elm coffin, about one-fourth of an inch thick, very firm, and entire. On removing the lid of this coffin, it was found to enclose a shell, about three-quarters of an inch thick, which was covered over with a thick cement of a dark olive colour, and of a resinous nature. The lid of this shell being carefully taken off, we were presented with a view of the body lying in a liquor or pickle somewhat resembling mushroom catsup, but of a paler complexion, and somewhat thicker consistence. As I never possessed the sense of smelling, and was willing to ascertain the flavour of the liquor, I tasted, and found it to be aromatic, though not very pungent, partaking of the taste of catsup and of the pickle of Spanish olives. The body was tolerably perfect; no part appearing decayed but the throat and part of one arm. The body was covered with a kind of shirt of linen, not unlike Irish cloth. A narrow rude antique lace was affixed to the bosom of the shirt. The inside of the body appeared to be filled with some substance which rendered it very hard. When the jaws were opened they exhibited a set of teeth perfectly white, which was likewise the colour of the palate, and all the inside of the mouth. Whether the legs were crossed or not must for ever remain a doubt, though I am strongly of opinion that they were; for one of the gentlemen pushing a walking-stick rather briskly from the knees to the ancles, the left foot separated from the leg somewhere about the ancle.”

Mr. Strutt, in 1789, stated that he did not believe that the mode of burying in pickle was as old as the time of the Crusaders.

Three very large wooden effigies, probably of the Horkesley family, remain in Little Horkesley church. Two are crossed-legged knights, and the third a female, all about the thirteenth century.

JOHN PRIGOT, JUN., F.S.A.

Though tolerably discursive in my reading, MR. IRVING's article was the first to inform me that the crossed-legged position no longer marked a Crusader either in *will* or *deed*. For the *Journal of the Archaeological Association* has, I believe, a circulation almost strictly confined to its members, as but few extra copies are printed.

I cannot say, however, that the quotations from MR. PLANCHÉ's or MR. IRVING's articles are at all sufficient to establish the “conjecture” (cautiously put forth by the former of these gentlemen, and confidently by the latter) started for the first time at the Rochester Congress in 1853.

The isolated negative fact (if true) that Sir Robert Septvans, the original of the cross-legged brass in Chatham church, “is not known to have joined the Crusades” is but a slender warrant for MR. IRVING's broad generalisation, as stated in his *History of Lanarkshire*—viz. “The idea that

this position (the cross-legged) has any reference to the Crusades is now entirely exploded.”

If the “many examples” of persons of distinction, who had no connection with the holy wars, and yet are represented in this attitude are taken from the west front of Wells Cathedral (as might be inferred from the reference to that splendid specimen of early English work), I humbly object to their being taken as evidence on one side or other. They are upright, not recumbent, figures, and they are *not* *monumental*, but *historical* or *allegorical*. Flaxman, however, thought that the general design of this grand work was brought to England by some of the Crusaders. (*Lectures on Sculpture*).

The cross-legged example from the nave of Salisbury is a bad one for MR. IRVING. It is that of William Longespée, second Earl of Salisbury of that surname, who is known to have been a Crusader under Louis IX., and was killed at Cairo in 1250. There is another instance, one of the very few left in Scotland, in the cross-legged effigy of Walter Stewart, Earl of Menteith, on the Island of Inchmahome, in the Lake of Menteith, Perthshire. He is also known to have been a Crusader under St. Louis. Instances might be multiplied of undoubted Crusaders being thus represented. It will, therefore, be well for advocates of the view that the cross-legged attitude merely “indicates the possession of feudal rights, by which they were privileged to sit in judgment,” to account for the almost simultaneous disappearance of the custom with the decline of the Crusades, and the extinction of the Templars; and how it comes to pass that so few of such persons of distinction are thus commemorated (in sculpture at least), except such as had taken the vow to go to Palestine though they did not actually fulfil it. As to the fact that ladies are so represented being any argument against the received belief, it is known that vows of pilgrimage, when taken by women, entitled them to the attitude. So, at least, says the learned Richard Gough, who gives an instance of a lady of the family of Mephan being so represented in the church of Howden, Yorkshire. (*Sepulchral Monuments*, i. 95.)

I have no copy of the *Liber de Melros*, and am somewhat diffident of impugning MR. IRVING's authority in any matter relating to Lanarkshire. But has he not confounded the “Good” Sir James of Douglas with his less known contemporary, Sir James Douglas “de Laudonia,” the head of the Dalkeith Douglasses, and father of a more celebrated son, Sir William, the “Dark Knight of Liddesdale”? The *Dalkeith* Sir James was much more likely to have been “Justiciarius Laudonie” than “the Gude Douglas, that was sa worthi” (as old Barbour says), who lost his life against the Infidel in Spain, bearing the Bruce's heart to the Holy Land, thus earning all the



honours of a Crusader, as his (once) "fair alabastre tumbé" yet testifies. ANGLO-SCOTUS.

This may possibly solve itself in the same way as the dispute of the two knights about the shield of brass and of silver. Prior to the Norman Conquest the ceremonies of knighthood were conferred with great religious ceremony, and at the close were communicated the Holy Mysteries of Christ, as Stow informs us on the authority of Ingulphus. Thierry, in his *Norman Conquest*, comments on this, and there are some very ancient French romances in illustration elsewhere published. The cross-legged symbol of knighthood and effigy of our Lord would become singularly applicable to the Crusading knights, but would be also applied to others of knightly descent or authority.

JOHN YARKER, JUN.

Manchester.

#### MODERN INVENTION OF THE SANSKRIT ALPHABET.

(4th S. ii. 475.)

The point referred to by R. R. W. ELLIS regarding the prior existence of the Sanskrit or Persian inscriptions on the Allahabad column, has not only been "mooted," but set at rest long ago. In 1833, Lieut. T. S. Burt, of the Bengal Engineers, made careful measurements and drawings of the monument, together with copies of the inscriptions, for James Prinsep. In the description accompanying them he states that the Persian letters are cut in relief, on a belt or zone, which is excavated so deeply in the periphery of the columns that its depth is exactly equal to the letters themselves, the surface of the letters corresponding with the plane of the column in which the Sanskrit letters are sunk in intaglio. He adds, in corroboration, that the writer's name in Persian (Abdallah) is also cut in high relief in a separate compartment, also below the general surface of the stone, on a part where the original [Hindu] inscription had evidently peeled off before the Persian was carved.

"This," continues Lieut. Burt, "establishes the prior existence of the [Sanskrit] engravings, of which however, and without this [farther] proof, there could be no doubt. The same remark applies to the whole of the Persian inscription."\*

A further careful survey of the column was made two years later by a very accomplished and experienced Indian archaeologist, Lieut. Kittoe, who ascertained "that the number of lines effaced by Jehangir's pedigree are seven, by exact measurement."† This hiatus in the middle of a long and very remarkable record Prinsep was able subsequently to supply from the complete

repetitions of the same edict on the láts or columns at Delhi, Muttiab, and Radhia. The translation of the whole has been satisfactorily completed, and contains not a syllable of the topics imposed on the credulity of the Jesuit missionary.

I trust COL. ELLIS will pardon me for expressing my surprise that he should still see grounds for maintaining so untenable a hypothesis as the recent invention of the Sanskrit alphabet, the further discussion of which I consider to be a mere waste of time.

Before taking leave of the Allahabad column, it may be interesting to add that the old, though not honoured, practice of idle visitors inscribing their names on remarkable places, enabled Prinsep ingeniously to deduce from those engraved on this remarkable monument the number of times it has been overthrown and restored since it was erected by Asoca in the third century B.C.\* It was probably first disturbed on the extinction of the Mauryan dynasty about the beginning of the Christian era, and was again set up by Samudra-gupta of the Kanauj line, the author of the second Sanskrit inscription. It continued in its place till exposed to the iconoclastic zeal of the Mussulmans in the thirteenth century. Jehangir, finding it prostrate, replaced it, adding his own inscription early in the seventeenth century, and thus it remained till General Kyd threw it down in making some repairs to the fort between 1798 and 1804. Lastly, it was re-established by order of the Governor-General in 1838, and, it may be hoped, will not be exposed to further vicissitudes. W. E.

#### BURNS QUERIES.

(4th S. i. 553.)

Though I have not succeeded in procuring a copy of the poem entitled "The Ordination," to which your correspondent refers, I have got some information respecting the Reverend Thomas Brisbane, which may be worth recording. I have looked over a series of old Edinburgh almanacs, and find Mr. Brisbane's name first appearing as minister of Dunlop, 1785, when he succeeded a Mr. Graham; from this date for fifty-two years his name is regularly recorded till 1837, when it disappears,† and a Mr. Matthew Dickie occupies his place. I got a friend to make inquiry in the parish of Dunlop among the oldest residents, but from them I gleaned little information respecting him, though it is little more than thirty years since he died. My friend says: "I have not been able to obtain any definite or satisfactory information. One man thought he remembered hearing of such a poem, but as the contemporaries of Mr. Brisbane are all gone, he does not think

\* *Jour. Asiat. Soc. Beng.* iii. 107, 114.

† *Ibid.* iv. 127.

\* *Jour. Asiat. Soc. Beng.* vi. 968.

[† Mr. Brisbane died on May 9, 1837.—Ed.]

that it will be possible to find any one who can give a copy of it, if it ever had anything more than an oral existence." But I hear from another friend in the West of Scotland of a person who calls himself "an old and intimate friend of the Reverend Thomas Brisbane." The old gentleman, who is resident near Glasgow, gives the following information to my friend: "The first time Mr. Brisbane's rhyming propensity was brought under my notice was some forty years ago, by an old gentleman, a Mr. Smith, then schoolmaster to the Catrine Cotton Company, who had been long a teacher in Greenock—a man of note too in his day, and who knew Mr. Brisbane well. I was at Catrine on a visit, and called upon Mr. Smith. Among other things talked over, he asked for his old friend Mr. Brisbane, and if he was making any songs now. I said, I was not aware he was a poet. "Oh yes," he says, "he can rhyme as well as preach." "Ask him," he says, "when you go home, to repeat or give you a copy of the 'Ordination,'—a piece," he added, "that caused a considerable stir in the presbyteries of the west at one time." The piece was anonymous, but it was well known by some, and generally believed by others who knew Mr. Brisbane, that he was the author. Mr. Smith repeated a verse, all of the "Ordination" that he recollected at the time. I did not take a note of it, but I recollect well it was very racy and sarcastic in the extreme. As soon as I returned home to Dunlop, I made inquiry, chiefly through the session clerk, who was most intimate with Mr. Brisbane, and who lost no time in sounding him on the matter, but he could make nothing out of him as to his poetical powers, only that he once, many years before, translated a sentence or two from a Latin writer, throwing it into English verse."

This information may lead others to pursue the inquiry, and possibly the lost poem may be recovered. Mr. Brisbane must have died at a great age, having been more than fifty years minister of Dunlop.

CRAUFURD TAIT RAMAGE.

#### ST. WOOLLOS, NEWPORT.

(4th S. ii. 298, 378.)

The church of St. Woollos is a most interesting structure. As I some years ago made measured drawings of it, I am perfectly familiar with its peculiarities. At the extreme west is the tower, which opens into St. Mary's chapel, extending eastward, and this opens into the church proper by the original west doorway, and consists of nave, aisles, chancel, and south porch. The tower is of fifteenth century date, the chapel thirteenth century, as is evidenced by the corbel course under

the eaves, and the main portion of the church Norman (so called) with later additions. That, however, which is styled Norman, I think is most probably older than the Conquest. The neighbouring Roman city of Caerleon was, even at the end of the twelfth century, as Giraldus writes, full of stately edifices, palaces, baths, temples, &c., and furnished such good teaching that the ingenious could scarcely but profit by it. This church of St. Woollos was, I think, a probable result. The west doorway has columns which in shaft, capital and base, are a positive though rude imitation of the Corinthian order, a much closer approximation to classical detail than any clearly recognisable Norman work I have met with in this country.

The primary purpose of the chapel was, I consider, a place of sepulchre, shown by the arched recesses in the wall at the ground level, in which were effigies in low relief. There are no vestiges of altar, piscina, &c. (so commonly found in "early English" chapels), to prove its use as a chapel; but the name is, I think, sufficient evidence. It is notable that the earliest Lady-chapels were at the west end of the churches to which they belonged, as in this case, and at Glastonbury, Durham, and the original cathedral of Canterbury. Subsequently its position shifted to the sides of the church, as at Waltham, Rochester, Bristol, and Ely, finally settling down at the extreme east end, as at Westminster, Norwich, and many other instances. This change of position from the least to the most sacred part of the building seemingly indicates the gradual exaltation of the saint in the estimation of her devotees.

Of the pronaos or western porch (relict possibly of the Roman atrium) of which this chapel seems also an instance, examples occur at Ely, Snettisham, Clugny, Laach, Romain Motier, Pol St. Léon, Tours, Uulrichsk z. Sangerhausen, Moissac, Petersburg b. Halle, and other places. See Walcott on *Church and Conventual Arrangement*. After the thirteenth century they are scarce.

A further singularity of this chapel at St. Woollos is that the floor slopes downwards towards the east, as does the ground outside—an illustration of the carelessness sometimes found in the work of the early builders, they not levelling the interior of the building, but leaving the inclination of the ground as they found it, probably not paving the floor. Such cases sometimes slope in one direction, sometimes in another, but are always coincident with the outside surface inclination.

The south porch of this church is also noteworthy. It extends over the street pathway; arches east and west make it an open street thoroughfare; a room is over it. This porch reminds me of St. John's, Bristol, where the roadway passes under the tower.

What is known of St. Woollos? There is not,



I believe, any other known instance of a church dedicated to him.  
P. E. MASEY.

[St. Woollos, whose Welsh name is Gwynllyw Filwr, was the son of Glywys ab Tegid ab Cadell, and chieftain of Gwynllwg or Gwentloog in Monmouthshire, which is supposed to take its name from him. He is called by the Latin writers of the middle ages St. Gundleus, and according to John of Teignmouth, he was the eldest of seven brothers, who, in compliance with the custom of gavelkind, divided the territories of their father between them. He married Gwladus, a grand-daughter of Brychan, and was the father of a large family of children, most of whom resigned their temporal possessions and embraced a life of religion. From the epithet attached to his name it may be judged that he was originally a warrior; but in course of time he surrendered his dominions to his son Cattwg, and built a church where he passed the remainder of his life in abstinence and devotion. The church alluded to is supposed to be that of Newport, Monmouthshire, situated in the hundred of Gwentloog, and dedicated to him under the name of St. Woollos. His festival was held on the twenty-ninth of March.—Rees's *Essay on the Welsh Saints*, ed. 1836, p. 170.—Ed.]

#### SHORTHAND FOR LITERARY PURPOSES.

(4th S. i. 126, 180, 248; ii. 142.)

Permit me to supplement the remarks of several correspondents on this subject.

There can scarcely be two opinions as to the utility of shorthand to literary men and others who have much writing to do. If the business man finds it advantageous to write 1, 3, 5, 7, 9, &c., thus briefly, instead of *one, three, five, seven, nine*, &c., every time they occur, so would it be advantageous to the literary man to write all words in the language with like brevity as in those words which denote numbers. The marvel is, that the use of shorthand by literary men should not long ago have become the rule, instead of being at the present time an exceptional practice. The explanation of this is, that until the invention of the modern system of *phonography*, no system of shorthand possessed a sufficient degree of legibility to entitle it to be used as a substitute for longhand writing. Manuscript written in *stenography* could seldom be read by more than one or two persons besides the writer, and after a short time became a puzzle to the writer himself. The reporters, who by dint of constant practice may make almost any system suit their requirements, have thus had a monopoly of shorthand: but this monopoly is now at an end, and everyone who has much writing to perform may safely avail himself of the facility of shorthand if only he have time and patience to master its details.

I have before me a book comprising 180 octavo pages of letterpress, in which the author, Mr. Alexander John Ellis, B.A. (a name well known in literary circles), writes:—

"The manuscript of these pages was entirely composed

in phonetic shorthand, and set up by the compositors from this shorthand copy."

A clergyman, the Rev. T. O. Price, formerly of St. Mary Magdalene's, Liverpool, remarks, in a letter recently published in the *Phonetic Journal*:—

"In answer to your inquiry respecting my use of phonetic shorthand, I have pleasure in testifying, that I not only compose my sermons in phonography, but read them from the pulpit from the shorthand manuscript. I have practised phonography not quite twelve months. For about three months I have used it exclusively in preparing my discourses and in reading them from the pulpit. I find much saving of time and labour in composing my addresses from the use of phonetic shorthand, and am glad in this way to be relieved from the drudgery of longhand writing. If the clergy generally made use of phonetic shorthand instead of the current round-about mode of writing, they would experience incalculable advantage. In course of time, no doubt, phonetic shorthand will be generally employed, as it deserves to be, by all writers where longhand can be dispensed with."

Another interesting fact. A reporter in connection with the *Leigh Chronicle* sends the following to the editor of the *Phonetic Journal*:—

"About six months ago I began to write out my 'copy' in phonography, to the extent of from two to three columns weekly, which I have continued up to the present time; and I can assure you I have often seen a column of 'matter' set up from my shorthand notes without there being more than six turned letters. On one occasion a column was set up, and when the 'proof' was returned by the reader, there were only two marks in it. I have this week put my son to the printing profession, so that I shall now have another added to my band of phonographic compositors."

That the use of shorthand for literary purposes, and indeed for all the ordinary purposes of writing, will eventually be the rule, is well foreshadowed in the presidential address of Sir William Armstrong at the meeting of the British Association at Newcastle-on-Tyne in 1863. He remarked:—

"It seems strange that while we actually possess a system of shorthand by which words can be recorded as rapidly as they can be spoken, we should persist in writing a slow and laborious longhand. It is intelligible that grown up persons who have acquired the present conventional art of writing should be reluctant to incur the labour of mastering a better system; but there can be no reason why the rising generation should not be instructed in a method of writing more in accordance with the activity of mind which now prevails."

Two things are especially necessary to the complete attainment of shorthand; namely, first, to *begin*, and next, to *go on* with its acquirement and practice. The learner must, as it were, *grow into* the use of shorthand writing, pretty much in the same way that he advances to perfection in any other everyday attainment.

Liverpool.

G. W.

WILLIAM TANSUR.

(4th S. ii. 401.)

I read DR. RIMBAULT'S note with some surprise—nay, almost fear; for I had always considered him careful in his assertions. I was almost indignant when I examined my article with his own and that of DR. RIX, and found that I mentioned nearly every work written by Tansur; and for that reason I have not replied to what I consider a very reckless assertion.

Instead of saying that Choron is the only biographer who notices him, I should have said that there is no biography of him at all. As for the Musical Dictionaries, they are beneath notice. DR. RIMBAULT mentions several works which prove this. Does any one call such stuff as is to be found under Tansur's name in Choron biography? At the conclusion of his note DR. RIMBAULT quotes a German work for that which is to be found in my list in the *Musical Standard*, the book itself being in the British Museum.

I quite agree with the commendation bestowed upon DR. RIX's list, at the same time it has so many radical faults that it would be useless to a bibliographer. I will only mention one fault—viz. interpolating his own words in the title-pages.

I never professed that my list was either complete or perfect. I simply said I could not add to it; neither can I now: but I am exceedingly anxious to vindicate myself from what I consider a serious aspersion. I will conclude by endorsing the last sentence of DR. RIMBAULT'S second paragraph.

RALPH THOMAS.

DR. RIMBAULT feels assured that *Universal Harmony* is incorrectly assigned to this writer. The work indicated in the P.S. at p. 402 is—

"A New Musical Grammar: or the *Harmonical Speculator* . . . . with Philosophical Demonstrations on the Nature of Sound . . . . With variety of *Cuts* correctly engraved. By WILLIAM TANSUR: *Musico Theorico*. Author of *The Universal Harmony*, &c." Lond. 1746, 12mo.

After the preface, contents, and errata is—

"A *Poetical Encomium*, On the several Pieces published by Mr. William Tansur: But more especially on his two Last, viz. His *Universal Harmony*, and this, his *New Musical Grammar*."

At p. 140 he writes:—

"You may have variety of *Examples* of several *Compositions*, either in *Two*, *Three*, or *Four Musical Parts*, in a *Work* of mine, lately Published, Intituled *The Universal Harmony*: containing the *Whole Book of Psalms* Newly Sett in *Four Parts*, to the very Best *Portions*. With A *New Jubilate Deo*, and *Magnificat*; and variety of *New Hymns*, *Anthems*, and *Canons*: this being the most curious Book extant. (Price Bound 4s. 6d.) N.B. That I intend (if God permit.) Speedily to Publish A *Work*, Intituled *The Excellency of Divine-Musick*. Containing, *The Original Use* of every *Portion* included in the *Book of Psalms*, &c."

From p. 98, I transcribe the following, all of which except the reference is within quotation marks:—

"*Sum melior audio incerpatio sapiens;  
Quam ut audio canticum stolidus.*"

It is better to hear the Rebuke of the Wise,  
Than for a Man to hear the Song of Fools."

Eccl. vii. 5.

The *Beauties of Poetry* is a very curious book. In the introduction the author makes suggestions, with examples, for the improvement of certain passages in *Paradise Lost*, and intimates that if both Milton and Shakespeare had studied—

" . . . . in their Times,

To pen their Works in softer *Rhymes*

Their works more glorious might have shin'd."

St. Neot's.

JOSEPH RIX, M.D.

CADIVOR AB DINAWAL (4th S. ii. 322.)—The arms of Cadivor ab Dinawal, lord of Castle Hywell, Cardiganshire, are: Sable, a spear-head argent embued between three scaling ladders of the second, two and one; on a chief gules a tower triple-towered, ppr. These are the proper arms, not the absurd ones given in Clarke. The legend is: Cadivor was deprived of his castle by Fitzsteven, a Norman. Collecting his retainers, he divided them into three parties, and having surprised the castle by night, stormed it, and retook it with great slaughter, killing Fitzsteven himself with his spear. The arms are ancient, and more pictorial than heraldic. A few old families in Scotland and Ireland bear similar coats. This coat is borne by the families of Davis of Vronhulog, Glanrhocca, and Maes y Crigie, descended from Cadivor.

FRANCIS ROBERT DAVIES.

Hawthorn.

ALBERT SMITH (4th S. ii. 440.)—Albert Smith (baptised Albert Richard Smith), a relative of mine, was born at Chertsey, May 24, 1816; and died at his residence, North End Lodge, Walham Green, May 23, 1860. The best published sketch of his life is that written by his friend, Edmund Yates, by way of preface to a cheap edition of the *Story of Mont Blanc* (Ward and Lock, 1860). It will probably satisfy JOHN SHEEHAN'S requirements; if not, I shall be happy to furnish additional particulars.

I take this opportunity of saying that I wish to meet with the following, amongst Albert Smith's writings:—"Chertsey Almanack;" by "Aubrey Evelyn"; songs written for John Parry; "Pearl of Chamouni," "Blanche Heriot," and dramatised versions of Dickens's Christmas books; "Cherry and Fair Star" and "Tarantula," extravaganzas; "Bowl of Punch"; "Wassail Bowl"; "Rencontre with Brigands"; "Idler on Town"; occasional letters to *The Times*, circa

[\* Tansur, not our correspondent, is responsible for this curious specimen of Latinity.—ED. "N. & Q."]



1854-6, generally signed "A London Scoundrel"; "Story of Mont Blanc," the original edition (Bogue); and also miscellanea (not necessarily being his writings) bearing upon the entertainments of "The Overland Mail," "Mont Blanc," and "China." W. BAILY.

Champion Park, Denmark Hill, S.E.

THE RIGHT TO EXPECT AN ANSWER TO A LETTER (4th S. ii. 473.)—One would like to know in what book on good manners or correct etiquette, or in what society, MR. FURNIVALL picked up his assertion in "N. & Q." that "no one writing to a stranger has any right to expect that his letter will be answered"! It is generally understood that not to answer a letter, or at least to acknowledge it, even from a stranger, is a mark of the want of the proper feelings of a gentleman. I for one, and very likely many more readers of "N. & Q.," can testify that strangers, known only through its pages, have answered inquiries sent to them direct in the most courteous and obliging manner; and in many instances the most agreeable acquaintances have been formed. Thanks to "N. & Q." for the many kind friends I have made in that way, dating from No. 1, First Series, to the present time. I do not envy the feelings of the man who scouts the letter of a stranger when courteously worded. OLD ENGLISH GENTLEMAN.

BELL-RINGING, ETC. (4th S. ii. 326, 452.)—To DR. LEEPER's note on the bells of St. Audôen's, I would add that in 1654 two bells were newly cast and hung in the steeple, but steeple and bells were blown down in 1668. The steeple having been restored, it was ordered that—

"the five-and-twenty hundred-weight of brass metal given by the Right Honourable Henry Lord Viscount Sydney, late Lord Lieutenant of this Kingdom, to the use of the said church for the founding of a new bell, be forthwith put in the hands of Major Henry Paris, to be by him cast into two bells, that is to say, one tenor and one treble."

Will DR. LEEPER kindly inform us which of these bells was cracked (as mentioned by him), and the date of its being taken down and the new one put up, and by whom was the latter cast?

LION F.

PASSAGE IN THE "ARCADIA" (4th S. i. 342.)—"Making a perpetual mansion of this poor baiting-place of man's life." Cicero has the same simile, though scarcely the same sentiment:—

"Ex vitâ ita discedo tamquam ex hospitio, non tamquam ex domo: commorandi enim natura diversorium nobis, non habitandi dedit."—*De Senectute*, xxii.

And again (in the *Consolatio*)—

"Certum est enim non habitandi locum, sed commorandi diversorium, nobis esse concessum, e quo cum migramus, alacres, tamquam ex hospitio miseriarum atque incommodorum plenissimo egredi debemus, ac letissimum animo ad futuram vitam, tamquam ad patriam, evolare."

J. B. SHAW.

SAMUEL PURCHAS, M.A. (4th S. ii. 414.)—The following is the title of the book from which Bagster compiled his selection of moral and religious lessons:—

"A Theatre of Politicall Flying-Insects. Wherein Especially the Nature, the Worth, the Work, the Wonder, and the Manner of Right-ordering of the Bee is Discovered and Described. Together with Discourses Historical, and Observations Physical, concerning them. And in a Second Part are annexed Meditations, and Observations Theological and Moral, in Three Centuries upon that Subject. By Samuel Purchas, Master of Arts, and Pastor at Sutton in Essex." Small 4to. London, 1657, pp. 387.

The writer of this book must not be confounded with Samuel Purchas, B.D., the "British Ptolemy," author of the *Pilgrimage*, &c., who died at the age of fifty-one in 1628. That the two writers stood in the relationship of father and son, may be learnt from the first lines of the last of the curious "Elegies" prefixed to the volume:—

"To the learned Author of this BEE-LIKE laborious Treatise.

"What shall I praise, the author or his pen?  
Or run division 'twixt them both? Oh then  
My Muse would tire, his name needs not my layes;  
His father's Pilgrimage earst ware the bayes," &c.

I am not aware that the very curious and unjustly neglected work of the learned and amiable Purchas ever reached a second edition; nor do I know that any portrait of the author is extant. One before me from Richardson's series, of "Samuel Purcas," with the anagram "Pars sua Celum," is doubtless that of the father; while the author of a "Carmen Anagrammaticum" on the son has found it necessary to take a still greater liberty with the name "Samuel Percas," to enable him to commence his lines:—

"Mel curas & apes, mage oves has diligis illos," &c.

I do not know the volume of sentences from Purchas published by Bagster. There is a useful little book—

"The Management of Bees, with a Description of the 'Ladies' Safety Hive.'" By Samuel Bagster, Jun. 12mo. London, 1838,—

but the matter contained in this is entirely of a practical nature. WILLIAM BATES.  
Birmingham.

CAREY'S "DESCRIPTION OF WEST'S 'DEATH ON THE PALE HORSE'" (4th S. ii. 438.)—In reply to the inquiry of MR. RALPH THOMAS, it may be stated that the *Description of West's 'Death on the Pale Horse'* (London, Dec. 31, 1817) was written by William Carey, to whom British art and British artists owe much for zealous and successful efforts towards arousing more general appreciation of native merit. The work referred to was one of many published by him when art-writers were few and trade-publishers cold-shouldered. Can any account of his life and complete

list of his works be elicited from your correspondents? I have several works by him relating to the progress of art, patronage, &c.; but I imagine the number of his publications must have extended considerably beyond those in my possession.

JOHN BURTON.

Preston.

JOSIAS WELSH (4th S. ii. 277).—Should ANGLO-SCOTUS succeed in obtaining any information regarding other children of Josias Welsh of Templepatrick than John Welsh minister of Irongray, I trust he will communicate it through the pages of "N. & Q.," as on it depends the question whether or not there at present exist any direct descendants of John Knox. There are various families that claim to be descended from the great reformer, but unfortunately there is one link about which there is some doubt, and this is the very point that ANGLO-SCOTUS seems to be at present investigating. I may inform him that there is in the churchyard of Newbattle, near Edinburgh, the tombstone of a Walter Welsh of Loquhureot. This Walter Welsh, his descendants say, was a son or grandson of Josias Welsh of Templepatrick. The point therefore is, had Josias Welsh any sons except John Welsh of Irongray; and if so, was Walter Welsh one of them? T. G.

PARISH REGISTERS (4th S. ii. 282 *et antea*).—It is certainly very surprising that in England there is no compulsion on a parent to register his child's birth. In Scotland it is altogether different. By the Registration Act there are severe penalties on every parent (or occupier of the house, as the case may be,) who neglects to inform the registrar of the fact.

Is it not likely that the perfection of the Scotch Registration Act—for that it is almost perfect in its operation everyone knows—may to some extent account for the apparently larger proportion of illegitimate births in England than in Scotland? In Scotland illegitimate births are registered with as great regularity as legitimate ones. But in England it seems to me impossible that this can be the case. Such births are naturally kept as quiet as possible—"the parent" very rarely "feels the importance of registering the birth of" such a "child": so that it is, I think, pretty certain that in England the registrar must never hear of many such births. In this matter England might well take a lesson from Scotland.

T. G.

"THE KARAMANIAN EXILE" (4th S. ii. 438).—"The Karamanian Exile" is one of J. Clarence Mangan's translations from imaginary oriental originals: *Poems of J. Clarence Mangan*, New York, 1859, at p. 418:—

"I see thee ever in my dreams."—*Karaman*, &c.

X. H.

THE VIRGIN QUEEN (4th S. ii. 389).—I would refer MR. KEIGHTLEY to the *Curiosities of Literature*, tit. "Elizabeth and her Parliament," for the following:—

"The real cause of this repugnance (to marriage) has been passed over by our historians. Camden, however, hints at it, when he places among other popular rumours of the day, that men 'cursed Huic, the Queen's physician, for dissuading her from marriage, for I know not what female infirmity.' The Queen's physician thus incurred the odium of the nation for the integrity of his conduct; he well knew how precious was her life. Foreign authors who had an intercourse with the English Court, seem to have been better informed, or at least found themselves under less restraint than our own home writers. In Bayle, note \*, the reader will find the mysterious affair cleared up; and at length in one of our own writers, Whitaker, in his *Mary Queen of Scots Vindicated*, vol. ii. p. 502. Elizabeth's answer to the first address of the Commons, on her marriage, in Hume, vol. v. p. 13, is now more intelligible: he has preserved her fanciful style."

This was published in 1824.

J. WILKINS, B.C.L.

GODFREY FAMILY (4th S. ii. 439).—Colonel Charles Godfrey, the master of the Jewel Office, served in the campaigns in the Low Countries and Germany as an officer of the Foot Guards. He married the Duke of Marlborough's sister, Arabella Churchill, who had been mistress of James II.

SEBASTIAN.

FATHER MATHEW (4th S. ii. 429).—Do not the canons of the Roman Catholic church forbid the ordination of a bastard? If so Father Mathew must have been legitimate.

J. WILKINS, B.C.L.

RHYMING LATIN INSCRIPTION (4th S. ii. 276).—In the church of the ancient Præmonstratensian abbey of St. Martin, at Laon, there is a tablet affixed to one of the piers on the south side of the nave, in commemoration of "Abbas Petrus de Ponte." In the upper part he is represented, "in pontificalibus," on his knees before the Holy Child and the Blessed Virgin; and below, lying naked, with mitre and pastoral staff, and covered with worms, the inscription is—

"Vermibus hic donor, et sic ostendere conor,  
Qualiter hic ponor, ponitur omnis honor."

There is no date.

F. D. H.

SOUND OF THE BATTLE OF WATERLOO (4th S. ii. 467).—O. G.'s notice of the movement of sandy soil in sympathy with a distant explosion, is in accord with the natural law of transmission of a shock along and through a more or less elastic medium. In sapping and mining, the assailants and defenders have often heard each others' voices, though of course indistinctly, transmitted through considerable distances under ground.

The battle of Waterloo was, as is well known, heard in many places in Kent; and yet it was not heard by General Colville's force, guarding



the Mons road, some twelve miles west of the battle field! I would venture to explain it thus. The atmosphere is ever varying, from hour to hour, in the density of its several strata. The transmissive power, or vibration, depends upon the density. It is probable therefore that, on June 18, 1815, the condition of the *lower* strata of the air of Waterloo was far less transmissive than the *upper*. Sound rises readily, as is well known in the Alps. The upper strata would carry the vibration horizontally to a great distance, whilst yet the lower would be unaffected. T. W. W. Isfield, Sussex.

SKELP (4th S. i. 485, 587; ii. 21.)—In all the communications that have lately appeared in "N. & Q." regarding *skelp* and its various meanings, the writers seem to incline to the opinion that it is not synonymous with *send*. Now I live in a part of the land where both of these words are used daily, and I most unhesitatingly affirm that they are synonymous. I have heard them used as synonyms, times without number, both as a verb and as a noun. "A'll gie ye a skelp on the lug," "A'll gie ye a send on the lug," are common forms of expression in Renfrewshire. On page 485 the Editor says that no one ever heard of a skelp on the lug. Now, perhaps I may be allowed to say, with all due deference, that this is wrong. I have heard that expression often.

D. MACPHAIL.

10 Maxwellton Street, Paisley.

HANNIBAL'S PASSAGE OF THE ALPS (4th S. ii. 289, 490.)—The passage in Livy about the vinegar has always given me the idea of a huge boulder, or fallen portion of a cliff in a narrow pathway which had to be removed, and not, as some of your late correspondents seem to think, of cutting a tunnel through a mountain. The other day I came across a passage in the Proceedings of the Agricultural Society at Bahama, in 1801, which shows that heat and water can be used to a great extent in cutting rock, and *a fortiori* it seems probable that vinegar would be still more efficacious. The passage occurs in a paper by Lieut.-Col. Brown on the management of his plantation, and after stating that several wells which he had made were useless in consequence of the rock at the water-level being loose and coarse, and the water consequently brackish, he says:—

"I accordingly fixed on a spot where the rock for twenty or thirty feet on the surface was of a flinty nature, from a hope that it might preserve its closeness of texture down to the water-level. The rock being too hard to be cut by any of our plantation tools in the usual way, I ordered fires to be made on the spot I traced out, which being sufficiently heated, water was thrown upon it, and the rock split off in flakes of from one to three inches in thickness. By a repetition of this process four or five times, all the flint rock was removed, and after digging down about twelve feet, the men found water of the first quality."

M. (1.)

That adventurous gentleman, Edward Webbe, relates in the account of his travels, that being imprisoned in Turkey, he—

"Attempted with the consent of 5 hundred Christians, fellow slaves with myself, to breake a wall of fourteene foote broad, made of earth, lime, and sand, which we greatly moistened with strong vinegar, so that the wall being made moist therewith, through the help of a spike of yron, five hundred of us had almost escaped out of prison."—*Reprint of 1868*, p. 28.

W. R. DRENNAN.

MR. TANCRED inquires (p. 443), as to the derivation of the Italian words *accetta* and *accettone* (ax, hatchet). The first form of these words, in Italian, is *accia*; *accetta* is a diminutive form of this, and *accettone* a magnified form of *accetta*. In the important *Vocabulario Universale Italiano*, published in Naples in 1829, I find the derivation of *accia* given thus: "Perhaps from *acies*, which is found used in the sense of 'sharp or cutting edge.'" The "perhaps" in this etymology seems to denote that the real derivation of *accia* is very uncertain.

W. M. ROSSETTI.

56, Euston Square, N.W.

MADAME DE POMPADOUR (4th S. ii. 287, 470.)—I have perused with interest the paragraph on Madame de Pompadour in "N. & Q." In the *Mémoires historiques et Anecdotes de la Cour de France pendant la faveur de la Marquise de Pompadour*, Paris, 1802, chap. iv. treats of "l'installation de M<sup>me</sup>. de Pompadour aux honneurs du tabouret." Should this work have escaped RHODOCANAKIS's attention, I take the liberty of recommending to him a perusal of it.

H. R. FORREST.

FRENCH PROVERB (4th S. ii. 296.)—"De plus fort en plus fort, comme chez Nicolet." I am favoured by an illustrious lover of his native literature with the following explanation of this saying:—

"J'en'ai pas sous la main les livres qui pourraient venir au secours de ma mémoire, mais je crois être sûr que Nicolet était un directeur de théâtre populaire du siècle dernier. Montrait-il des saltimbanques ou des marionnettes? voilà ce que je ne me rappelle pas bien. Toujours est-il que dans sa 'parade' ou programme parlé il annonçait des divertissements de plus en plus remarquables, des tours de plus en plus extraordinaires. 'Ce sera toujours,' criait-il, 'de plus fort en plus fort.' De là le proverbe."

C. P. F.

PROVINCIALISMS (4th S. ii. 499.)—In East Lancashire, and probably throughout the county, *fettle* is very commonly used in the sense of to mend or repair, or make better. It also means out of health, as in "he's i' bad *fettle*." Cattle are also said to be in "good *fettle*" when they are fat and sleek. *Fettled* ale or porter is ale or porter sweetened with sugar, and seasoned with a little ginger and nutmeg.

T. T. W.

**ELECTION COLOURS** (4th S. ii. 295, 380, 478).—The origin of yellow as the Liberal colour appears to be that orange was the Parliamentary colour in the Great Rebellion. It is stated in a note to the *Fairfax Correspondence* (ii. 375), that it was adopted in compliment to the Earl of Essex, being the colour of his livery. The Royalists at York are spoken of as "blue-ribands." The rule is not now without exception. At the late Cambridge-shire election, blue appears to have been the Liberal, and pink the Conservative colour. So at Greenwich, blue and red. In East Surrey some years ago orange and blue were the Conservative colour, and blue and white the Liberal colour. VEBNA.

It is very plain, from what has been said in the pages of "N. & Q." upon this subject, that no definite rule can be laid down. At this moment, in York, blue is the Conservative colour; in Cheshire it used to be that of the Liberals.

Many readers will recollect the toast at Carlton House in the days of the Regency and of Charles James Fox:—

"Buff and blue,  
And Mrs. Crewe."

To which the lady gallantly replied—

"Buff and blue,  
And all of you."

This shows pretty distinctly what Whig colours used to be in those days, before the terms Liberal and Conservative were invented. OXONIENSIS.  
Bolton Percy, near Tadcaster.

During the recent elections a slight variation has been made in the Liberal colours, especially at Burnley, one of the new boroughs. General Sir James Scarlett, K.C.B., adopted blue as the recognised Tory colour; but his successful opponent, Mr. Richard Shaw, adopted red and green as the Liberal colours. The red is well known to be the Duchy shade, and the green had reference to the Emerald Isle. T. T. W.

**TILT** (4th S. ii. 324).—Bailey gives this word in his Dictionary, with the meaning, "a cloth or tent to cover a boat to keep off rain," &c. He derives it from the Teutonic *zelt*. D. MACPHAIL.  
Paisley.

**THE ROYAL ARMS** (4th S. ii. 467).—The shield mentioned by your correspondent (gules, three lions passant guardant, in pale, or) was borne by the sovereigns Henry II., Richard I., John, Henry III., Edward II., and by Edward III., till the thirteenth year of his reign—that is, then, from 1154 to 1340. The three lions appear on the first and second great seals of Edward III. It will be remembered that that monarch, in the tenth year of his reign, advanced a claim to the crown of France: hence the first and fourth quarters of the English shield were charged with fleurs-de-lys,

semée upon an azure field. This appears on his third great seal, circa 1340.

The chronicler of Caerlaverock thus describes the royal banner of Edward I.:—

"On his banner were three leopards, courant, of fine gold set in red; fierce were they, haughty and cruel, thus placed to signify that, like them, the king is dreadful to his enemies. For his bite is slight to none who inflame his anger; and yet towards such as seek his friendship or submit to his power, his kindness is soon re-kindled."

JOHN PIGGOT, JUN., F.S.A.

The first record we have of the three lions of England in pale is on the seal of Richard I., after his return from imprisonment by Henry VI. of Germany, in 1194; and they continued to be used by the kings of England until the fourteenth year of the reign of Edward III. (1340), when, on his assumption of the title of the king of France, he caused the arms of France to be quartered on the 1st and 4th quarters. See Willement's *Regal Heraldry*, pp. 9 and 15; also Planché's *Pursuivant of Arms*, p. 76. GEO. J. ARMYTAGE.

Kirklees Park, Brighouse.

**BISHOP PATRICK'S "PARABLE OF THE PILGRIM"** (4th S. ii. 473).—It is a pity that "Dr. Radcliffe" (not the founder of the library, surely!) did not read this book before he made his "merry observation"; and if ANON. had gone a little nearer to the fountain-head than the "32nd edition" of the *Pilgrim's Progress*, he would not have found his time thrown away. MRS. GATTY has very happily described the book; but has scarcely, I think, gone far enough. It is one of the most beautiful, perhaps in some respects the most beautiful of the devotional books which the seventeenth century, unsurpassed in such literature, produced; and is as superior in every respect, save that of dramatic interest, to Bunyan's book, as the production of an Anglican bishop might be expected to be to that of a travelling tinker, however "immortal" or "inspired."

There is a special chapter devoted to exposing superstitious tales and pilgrimages; but I fancy the "legendary" element complained of is neither more nor less than a puritan's view of the bishop's graceful scholarship which adorns the book.

The preface is attached to the 30th edition of the *Pilgrim's Progress* in my possession.

J. HENRY SHORTHOUSE.

Edgbaston.

**THE NAME OF GREIG OR GREGG** (4th S. ii. 466.) The late (Rev.) James White once told me that, when he was a curate in Suffolk, he had to baptise the child of a peasant named Greggs. Seeing that the name occurred very frequently in the registers, which were of great antiquity, he traced it backward in them for centuries spelt in a



variety of ways. The surname first appeared as *Greygoose*, then it got corrupted to *Greggus* and *Griggs*; lastly to *Greggs*, *Griggs*, *Greg*, *Grigg*, and *Greig*, belonging to parishioners who had been born, married, and buried at numerous more modern epochs. W. H. W.

Wellington Street.

Lower, in his *Patronymica Brit.*, informs us that—

"Kings James VI. (I.) and Charles I. issued edicts against the clan *Gregor*, denouncing the whole clan, and forbade the use of the name; in consequence of which many of the race became *Campbells*, *Gregorys*, *Greigs*, and *Greys*,"—

and he gives *Burke's Landed Gentry* as his authority.

*Greig* is not the same as *Craig*, which means a rocky locality or hill. *Carrick* is the same. *Craig*, and the plural *Cragos* and *Cregoe*, are surnames in Cornwall. In Cornish it means a mound or hillock, and enters into the names of many places there, as *Creeglaye*, *Creegvose*, &c. In Breton, *Kreackh* is a small hill, and gives a name to a family, besides entering into the composition of names of places. TRETANE.

THE "T MAN" (4th S. ii. 372, 477.)—MR. WILLIAM BATES will, I trust, excuse me if I refer to his communication under this heading to point out how desirable it is to avoid corrupt or imperfect quotations. He says: "I flatter my soul with the unction of the remembrance," &c. The words, it is true, are not in inverted commas; but MR. BATES will, I am sure, admit that he had the words of Hamlet in his mind:—

"Lay not that flattering unction to your soul," &c.

I do not draw attention to this passage in any hypercritical spirit, but to again draw the attention of the contributors of "N. & Q." to the fact of how desirable it is that any quotation should be exactly given. CHARLES WYLIE.

ALLEGORIES (4th S. ii. 472.)—None of your correspondents have, I think, named the very beautiful allegory by Parnell, *The Hermit*; nor that sweet little poem of James Montgomery's, "The Stranger and his Friend." The latter was first published, among some other short pieces, with the "Pelican Island" in 1827. T. B.

Add to your list *The Crusade of Fidelis, a Knight of the Order of the Cross: being the History of his Adventures during his Pilgrimage to the Celestial City*. Derby, Mozley & Son, 8vo, 1828. The late William Brocklehurst Stonhouse, Archdeacon of Stowe, told me that he was the author. EDWARD PEACOCK.

FRENCH: A CHRISTIAN NAME (4th S. ii. 238.)—Your correspondent, the REV. W. D. SWEETING, mentions the French Drove in Thorney parish, and various names in that neighbourhood, that

show traces of a French origin. His list does not include the name of *Habart*, which is often pronounced *Hopper*. I recur to his note, however, because when I spoke of *Crimea Hearne* (at p. 464) I omitted to say that his father's name was *French Hearne*; and that he was so called from having been born by the French Drove, at Thorney. Besides *Crimea* and *Madonna*, he had two other children, *Moses* and *Eunice*, whose portraits I sketched; together with that of *Mabel Grey*, sister to Mrs. *Hearne*. CUTHBERT BEDE.

FLOWER BADGES (4th S. ii. 402, 479.)—Is the "Emperor" designated in the standing figure on this coin? Is it not, rather, a common soldier? Of course, the idea is the same. Pope evidently refers to this coin, in his "Moral Essays," ep. v. 26:—

"Beneath her palm here sad Judea weeps."

CUTHBERT BEDE.

OLPHAR HAMST'S "HANDBOOK OF FICTITIOUS NAMES" (4th S. i. 407, 475, 513.)—Mention is not made of the following work:—

"Posthumous Fragments of Margaret Nicholson; being Poems found amongst the papers of that noted female who attempted the Life of the King in 1786. Edited by John Fitzvictor. 4to, bds. Oxford: Printed and sold by J. Munday. 1810."

This was the poet Shelley's first production, written at the age of eighteen, shortly before his expulsion from Oxford. CUTHBERT BEDE.

"YE" FOR "THE" (4th S. ii. 322.)—The reason why "ye" is sometimes used for "the" in old books wherein "the" is the more usual form, is simply that printers in former times had difficulties about "spacing out." When pressed for room, they put "ye"; when they had plenty of room, they put "the." This distinction is made over and over again in Crowley's edition of *Piers Plowman*, printed in 1550. Many people use "ye" still, but few of those who use it know what it means, as is shown by their pronouncing it *ye*. But the proper pronunciation is *the*, for the *y* is only a corruption of the old *thorn-letter*, or symbol for *th*. In the MS. of Barbour's *Brus*, for instance, *ye*, *yai*, *yair*, *yaim*, *yat*, &c., occur frequently, and are to be pronounced *the*, *thai*, *thair*, *thaim* (them), *that*. The methods of printing the *e* above the line, and of putting "y<sup>t</sup>" for *that*, are borrowed from the abbreviations "p" and "p<sup>t</sup>" in MSS. Another common abbreviation is "p<sup>u</sup>" for *thou*, which would be printed "y<sup>u</sup>."

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

SEPARATION OF SEXES IN CHURCHES (4th S. ii. 132, 210, 475.)—At Winterton, in Lincolnshire, the men-servants have long occupied long seats set against the wall in the north aisle, and the maid-servants corresponding seats in the south

aisle. But of late the men's seats have been to a great extent occupied by the choir (!), and the others forsaken by the maids, who seem to prefer the more "genteel" square pews. As the old custom is probably dying out, it seems a pity not to make a note of it. There is a north porch, but it has almost fallen into disuse.

J. T. F.

The College, Hurstpierpoint.

BARBARIC (4th S. ii. 293.)—Touching the word *barbaric*, it is scarcely correct to say—although, undoubtedly, *βαρβαρος* had especial reference to *language*—that with the Greeks and Romans the term "always meant speaking unintelligibly." In Greek, for instance, we find *πέπλοισι βαρβάρουσι*, *Æsch. Supp.* 235; *βαρβάρους βάριδας*, *Eurip. Iph. A.* 297; *βαρβαρικὸν χιτῶνα*, &c.; while in Latin we have Virgil's familiar "*Barbarico auro*" (*Æn.* ii. 504)—adopted by Pope (*vide infra*), and perhaps by Milton in the passage quoted—"Barbaricæ vestes" (*Lucret.* ii. 499), &c. See also *Virg. Æn.* xi. 777:—

"Pictus acui tunicas et barbara tegmina crurum."

*Ovid. Met.* vi. 576:—

"Stamina barbaricâ suspendit callida telâ,"

and *Enn.* in *Cic. Tusc.* iii. 19:—

"O Priami domus,

Vidi ego te, astante ope barbaricâ,

Tectis cælati, laqueatis,

Auro, eboe instructam regificæ."

Pope has both "foreign" and "barbaric" as epithets of "gold," *e.g.*:—

"Our youth, all liv'd riv'd o'er with foreign gold,  
Before her dance; behind her crawl the old."

*Epilogue to the Satires.*

"The eastern front was glorious to behold,  
With diamond flaming and barbaric gold."

*Temple of Fame.*

J. B. SHAW.

THE SPANISH REVOLUTION: POPULAR SUPERSTITIONS: 1783 (4th S. ii. 464.)—What possible ground can MR. BOOTH have for speaking of "1783, the year of the French Revolution"? Is any one ignorant of the fact that the meeting of the States-General was in 1789, and the abolition of the monarchy in 1792?

*Simple and convenient rule for persons who wish to establish a connection between portents in earth or air, and national or political events:* Ante-date or post-date the events freely, say six or nine years, so as to synchronise with the portents, and the connection will be readily established by accumulation of instances.

W. M. ROSSETTI.

HUGH HUNT (4th S. ii. 466.)—As J. E. C. surmises, Hugh Hunt is a legal myth. The first proceeding in a "common recovery" was to sue out a writ called a *præcipe quod reddat*, in which it was alleged that the tenant who was to suffer the common recovery (the "Johannes" of J.E.C.'s

specimen) had no legal title to the land, but that he came into possession of it after one Hugh Hunt had turned the demandant ("Henricus") out of it (post dissesiam quam Hugo Hunt fecit"). See *Blackstone's Commentaries*, ii. 357. Fines and recoveries were abolished in 1833.

JOE J. B. WORKARD.

THE HYMN "PRAISE THE LORD, YE HEAVENS ADORE HIM" (4th S. ii. 466.)—It is to be feared that the author of this excellent paraphrase or version of Psalm cxlviii. must remain unknown. In an enlarged edition of *Psalms, Hymns, and Anthems for the Foundling Chapel* (London, 1809), it occurs on page 173, headed "Hymn from Psalm CXLVIII."

It does not appear in any of Bishop Mant's works, and is of an entirely different character to the versions in his *The Book of Psalms in an English Metrical Version* (Oxford, 1824). Moreover, this version is given anonymously in *The Parent's Anthology*, &c. compiled by Mrs. Mant in 1813; the author's names being given when known.

C. D. HARDCASTLE.

Keighley.

SIR WILLIAM PYNSENT (3rd S. viii. 501.)—In opening a vault in the chancel of Erchfont church, Wilts, for a fresh interment, the coffin-plate of the above person was discovered; it was plated with silver, very beautifully engraved, and had the arms as under, without any impalement—the Ulster arms in the fesse point.

The age of Sir William Pynsent was given as 84. I regret that I was too late to take a rubbing of the engraving; but this discovery confirms my previous assertion that the eccentric old baronet was buried at Erchfont, though the contrary was asserted in a communication made to "N. & Q." some time since, without much inquiry, and, as I afterwards showed, in contradiction to the burial register of the parish. Sir William died 1765. I should be glad to learn the date of his will leaving all his estate to the Earl of Chatham. He died childless; and presuming the will to have been made after 1754, when his only son deceased, or after 1763, when his last child, Eleonora Ann, died, we may reject the statement frequently repeated, that he disinherited his children to compliment Lord Chatham. The arms on the coffin-plate were, quarterly 1 and 4, a chevron engrailed between three estoiles; 2 and 3, ermine, a lion rampant sable. The coffin-plate of Eleanora Ann Pynsent was found at the same time.

E. W.

TINDLE (4th S. ii. 335.)—In a communication regarding "tinder-boxes," at the reference given above, MR. PREGOT mentions *tindle* as a term used in Derbyshire for a fire made by the children on All Souls' night. This word is used in Renfrewshire under the form *taundel* or *tunnel*, having a



similar meaning. Any large fire made out of doors is so designated. It is often an amusement to boys in rural districts to go out into the fields and collect the cuttings of hedges, dried grass, &c. into a heap, for the purpose of making a *tunnel*. Great is their delight, when, having struck a match, and "kennelt" their fire, the flames begin to rise.

D. MACPHAIL.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Complete Correspondence and Works of Charles Lamb. With an Essay on his Life and Genius* by George Augustus Sala. Vol. I. (Moxon.)

This edition of the collected Writings and Correspondence of Elia will be most welcome to the thousand admirers of the quaint Essayist—no less to those who know him only as one of the great departed—than to those who, like ourselves, are old enough to remember the days of the *London Magazine* when a new *Essay by Elia* was looked for as anxiously, and we believe (looking to the then relative proportion of readers to population), by as many admirers as a new number of one of Charles Dickens's serials, or a new poem by Tennyson at the present day. This first volume, to which is prefixed an interesting picture of Lamb and his sister, contains 61 Letters to Coleridge, 21 Letters to Southey, 35 to Wordsworth, 42 to Manning, 19 to the Hazlitts, and 50 to Bernard Barton, no less than 228 letters—and such letters—with an interesting, carefully-written, and appreciative Essay on the Genius of Lamb by Mr. Sala. The book deserves to be popular, and we should think could not fail to become what it deserves.

*The Three Tours of Dr. Syntax in search of the Picturesque, Consolation, and a Wife.* By William Combe. The original Edition, complete and unabridged. The Life and Adventures of the Author now first written by John Camden Hotten. Eighty full-page Illustrations, drawn and coloured after the Originals by T. Rowlandson. (Hotten.)

Mr. Hotten has a shrewd perception of the popular taste, and this cheap and well-got up edition of Combe's *Three Tours of Dr. Syntax* will no doubt prove a very successful speculation. Mr. Hotten has collected together a good deal of matter illustrative of the life and writings of Combe, but we think he would have done wisely to have entrusted the biography to some one of greater leisure and research. After the manner in which the authorship of *The Heroic Epistle to Sir William Chambers* has been settled by the publication of the remarkable correspondence on the subject between Walpole and Mason, one does not expect to find a biographer of Combe discussing the possibility of Combe having written it: while we are almost as surprised at hearing that *The Diabolical* "as a composition was superior to *The Heroic Epistle*." Surely, too, the charge so gravely made against Combe that "his title to the office of Censor General is having been guilty of forgery; and to be executioner, to having married a common woman who was kept by Lord Beauchamp," should not have been passed over in silence.

*Table Traits, with Something on Them.* By Dr. Doran. Fourth Edition. (Bentley.)

The reading world are so well satisfied with the dainty dishes which Dr. Doran has set before them on his *Table Traits*, that they have in return given him his *desert*, and that in the shape most flattering to an author, by calling for a fourth edition (which this is) of his gossiping and amusing book.

*The Poems of Giles Fletcher, B.D., Rector of Alderton, Suffolk. For the First Time collected and edited, with Memorial, Introduction, and Notes, by the Rev. Alexander B. Grosart, St. George's, Blackburn, Lancashire.* (Printed for private Circulation.)

We must content ourselves with calling attention to this new volume of Mr. Grosart's *Fuller Worthies Library*, of which only one hundred six copies have been printed: so that those who desire to possess this first complete collection of the poems of Phineas Fletcher's elder brother, will do well to secure them at once.

**NEW BIOGRAPHICAL MAGAZINE.**—MESSRS. NICHOLS of Parliament Street, for so many years the publishers of *The Gentleman's Magazine*, announce, under the title of *The Register of Births, Marriages, and Deaths, and Magazine of Biography*, a new monthly periodical, the object of which is to furnish a public and permanent record of Births, Marriages, and Deaths, the probate of Wills, with other interesting personal and domestic events, accompanied by complete Indexes of reference.

Obituary Memoirs will be given of all persons of rank or eminence in literature, science, or art, and original papers on neglected Biography. Contemporaneous biographical publications will likewise be critically reviewed.

**DEATH OF SAMUEL LUCAS.**—A large circle of literary and legal friends, all indeed who knew this accomplished scholar, must have read with deep regret the announcement of his death at Eastbourne on Friday, Nov. 27, after a long illness. "He was," says *The Times*, "the son of a wealthy merchant of Bristol, brought up with a view to business; but his taste for literature and learning led him to enter himself, when a little over the usual age, at Queen's College, Oxford, where he was the contemporary and friend of the present Archbishop of York. Here he obtained the Newdegate prize for English verse in 1841, the subject being the 'Sandwich Isles,' and, having taken his B.A. degree with classical honours, he gained the Chancellor's prize for the English Essay in 1845. He was called to the Bar at the Inner Temple in 1846, and for some years went the Western Circuit, with the members of which his genial manners made him extremely popular. Literature, however, rather than law was his forte, and he speedily connected himself with the metropolitan Press. It is no secret that he was a frequent contributor to our own columns; and some of the articles of his graceful pen have been reprinted in a permanent form, under the titles of *Popular Men and Books* and *Mornings of the Recess*. Abandoning this work in 1865, he projected and started the *Shilling Magazine*, which was discontinued at the end of the year. After that time Mr. Lucas withdrew from London, and lived a life of retirement in the country, in the hope of recruiting his failing health—a hope which was never realised."

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DE FOE'S WORKS. Vols. I. III. and IV. Bohn's Standard Classics. PLUTARCH'S LIVES. 4th Edition, by Rev. Francis Wrangham, M.A., F.R.S., &c. London: Printed for C. J. Rivington, 1836.

Wanted by Rev. J. D. Drakeford, Surrey Side, Central Hill, Upper Norwood.

AN ACCOUNT OF THE GREAT AND GENEROUS ACTIONS OF JAMES BUTLER, LATE DUKE OF ORMOND, Dedicated to the famous University of Oxford. London: Printed for J. Moore, n. d. 8vo. pp. 48.

HIGH AND LOW LIFE IN ITALY. Size unknown, published about 1825. Written by Mr. Edward Kiggall, 141, Queen's Road, Baywater, W.

BALFOUR'S ENGLISH LITERATURE.

Wanted by Messrs. E. Clowes & Son, 36, Victoria Street, Derby.

POEMS, CHIEFLY LYRICAL, by A. Tennyson. E. Wilson, 1830.

POEMS BY A. TENNYSON. Moxon, 1833.

Wanted by Mr. J. E. Cornish, Bookseller, Manchester.

LEONIS ALLATH, IATHO-LAUREA GABRIELIS NAUDET, &c. Romæ, 1633, 8vo.  
 ERIDANUS. Romæ, 1635, 8vo.  
 URBANI VI. STAFFA. Romæ, 1640, 8vo.  
 LICETUS. Romæ, 1641, 8vo.  
 HELLAS. Romæ, 1642, 4to.  
 CARMINA GÆLICA IN CHRISTINAM SUCORUM REGINAM.  
 Romæ, 1656, 4to.  
 MELLISOLYRA. Romæ, 1658, 8vo.

Wanted by The Prince Rhodocanakis, Park Bank House, Higher Broughton, near Manchester.

IMPERBIS ILLUSTRI DI DIVERSI, Camillo Camilli. Venet. F. Ziletti, 1568. Perfect or imperfect.  
 MISAL AUGUSTENSE. Sebald Meyer, 1555.  
 ORTULUS ANIMAL. Grünhagen, Argentina, 1500.  
 HORTULUS ANIMAL. J. Schöffers, 1516. Or any early Hortulus Animal.  
 PARABOLIA FILII GLUTONIS. Basilien, Mic. Furter. Any other books from this press.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amherst Road, Hackney, N.E.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

OUR CHRISTMAS NUMBERS, to be published on Saturday next, will contain, among other curious papers appropriate to the season—

Unpublished Christmas Carols.  
 Cleveland Folk-Lore.  
 Early Christmas Books.  
 Tree-Worship.  
 Latin Religious Poem.  
 Old Ballads: The Northamptonshire Sneaker; Song of the Beggar, &c.  
 Gervas Lee's Ballads.  
 Ned Clouter, the Gorton Candidate for Confirmation.  
 Cuckoo-Cuckoos.  
 Old Ballad: King Arthur.  
 Miscellaneous Folk-Lore, &c.

NOTES & QUERIES of Jan. 1866, No. 210. Full price will be given for clean copies.

COLLAR OF SS. The document on this subject quoted by Hermentrude (ant. p. 605), has been already referred to by Mr. Foss. See Lives of the Judges, vii. 119.

W. I. S. H. The fact of the Queen presenting a copy of her book to any library certainly cannot entitle such library to call itself royal, or prefix such designation to its original title.

D. P. (Eastbourne). The same post brought us another communication charging us with partiality in the opposite direction, and we receive many such. To judge fairly, our Correspondent should know what is not printed, as well as what is.

RAVENSBOROUGH. The first passage occurs in Horace, Odes, I. xxiv. 1. The second is Shenstone's inscription at the Leasowes to Miss Dolman. See "N. & Q." 1st S. iv. 73; 2nd S. ii. 209.

J. C. S. For the etymology of Creole, see "N. & Q." 1st S. vii. 381, 385; viii. 135, 394; 3rd S. xii. 62, 139; and for Maroon, 1st S. xli. 363; 3rd S. 65, 189.

J. BEALE. Josephus's History of the Jews, translated by Thomas Lodge, is not held in much repute. At Towneley's sale it fetched only 8s.

SEBASTIAN. For the origin of Chevrans in the army, consult "N. & Q." 3rd S. ix. 99, 149, 184.

F. S. A. On the disputed question whether Cromwell sold some of the clergy as slaves for a more hundred weights of sugar, see "N. & Q." 1st S. ii. 4, 102, 238; iii. 94.

H. R. FORREST. The Meddler, half essayist, half newspaper, Dublin, P. Wilson. No. 1 appeared Jan. 5, 1743; No. 26, and last, June 28, 1744.

THE MANUFACTURE OF WATCHES AND CLOCKS.—A most interesting and instructive little work, describing briefly, but with great clearness, the rise and progress of watch and clock making, has just been published by Mr. J. W. Benson, 25, Old Bond Street, 99, Westbourne Grove, and the Steam City Factory, 35 and 40, Ludgate Hill. The book, which is profusely illustrated, gives a full description of the various kinds of watches and clocks, with their prices; and no one should make a purchase without visiting the above establishments or consulting this truly valuable work. By its aid persons residing in any part of the United Kingdom, India, or the Colonies, are enabled to select for themselves the watch best adapted for their use, and have it sent to them with perfect safety. Mr. Benson, who holds the appointment to the Prince of Wales, sends this pamphlet to any address on receipt of two postage stamps, and we cannot too strongly recommend it to the notice of the intending purchaser.

CURE (this week) OF VIOLENT COUGH AND INFLAMMATION OF THE CHEST BY DR. LOCOCK'S WAFERS.

Nov. 23, 1868. Elizabeth Humphries, Coombe Street, was a great sufferer from violent cough and inflammation of the chest, great weakness, and cough particularly distressing at nights. She found immediate relief from the Wafers.—(Signed), G. L. NAPIER, Chemist, South Street, Exeter.

Dr. Locock's Wafers rapidly cure asthma, consumption, coughs, and all disorders of the breath, throat, and lungs, and have a pleasant taste.

Sold by all druggists, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

"NOTES & QUERIES" is registered for transmission abroad.

TO BOOKBUYERS.—Now Ready, a low-priced CATALOGUE of 16,000 volumes of superior SECOND-HAND BOOKS, published since 1800, including very many seldom found on sale. A portion inserted in "Blackwood's Magazine" for December, and the whole sent post free for two stamps.—HENRY SUGG, 32, Henrietta Street, Covent Garden.

A GENTLEMAN of good address and thorough business habits, and who can give excellent testimonials, seeks an APPOINTMENT. He has a thorough knowledge of book-keeping and accounts generally, of French, has had experience in literary matters, and is a good correspondent. Could act as secretary, or superintend, or fill any position of responsibility.—Address, M. A., care of Mr. Bentley, 3, New Burlington Street, London, W.

J. RUSSELL SMITH'S CATALOGUE OF SECOND-HAND BOOKS for DECEMBER is now Ready.—Sent on receipt of a postage label. 36, Soho Square, London.

LIBRARIANSHIP.—MR. E. JEANS, who has had forty years' experience in Books, and has been CATALOGUER to MESSRS. WILLIS & SOTHERAN for the last four years, seeks a Situation as LIBRARIAN to a Nobleman, or to a large Public Library. He is well acquainted with Theological Books. Please address letters to 185, Strand, London, near the Savoy.

### PARTRIDGE AND COOPER, MANUFACTURING STATIONERS,

192, Fleet Street (Corner of Chancery Lane).

CARRIAGE PAID TO THE COUNTRY ON ORDERS EXCEEDING 20s.

NOTE PAPER, Cream or Blue, 3s., 4s., 5s., and 6s. per ream.  
 ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per 1,000.  
 THE TEMPLE ENVELOPE, with High Inner Flap, 1s. per 100.  
 STRAW PAPER.—Improved quality, 2s. 6d. per ream.  
 FOOLSCAP, Hand-made Outides, 8s. 6d. per ream.  
 BLACK BORDERED NOTE, 4s. and 6s. 6d. per ream.  
 BLACK BORDERED ENVELOPES, 1s. per 100.—Super thick quality.  
 TINTED LINED NOTE, for Home or Foreign Correspondence (five colours), 5 quires for 1s. 6d.  
 COLOURED STAMPING (Relief) reduced to 4s. 6d. per ream, or 8s. 6d. per 1,000. Polished Steel Crest Dies engraved from 6s.  
 Monograms, two letters, from 5s.; three letters, from 7s. Business or Address Dies, from 3s.  
 SERMON PAPER, plain, 4s. per ream; Ruled ditto, 4s. 6d.  
 SCHOOL STATIONERY supplied on the most liberal terms.  
 Illustrated Price List of Inkstands, Despatch Boxes, Stationery Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free. (ESTABLISHED 1841.)

MR. HOWARD, Surgeon-Dentist, 52, Fleet Street, has introduced an new description of ARTIFICIAL TEETH, fixed without springs, wires, or ligatures; they so perfectly resemble the natural teeth as not to be distinguished from the originals by the closest observer; they will never change colour or decay, and will be found superior to any teeth ever before used. This method does not require the extraction of roots or any painful operation, and will support and preserve teeth that are loose, and is guaranteed to restore articulation and mastication. Decayed teeth stopped and rendered sound and useful in mastication.—52, Fleet Street.

TEETH.—MR. WARD, S.M.D., 188, Oxford Street, respectfully intimates that over twenty years' practical experience enables him to insert FALSE TEETH without the least pain, on the most improved and scientific principles, whereby a correct articulation, perfect mastication, and a firm attachment to the mouth are insured, defying detection, without the use of injurious and unsightly wires. False teeth on vulcanite from 6s., complete set from 5s.; on platinum silver 7s. 6d., complete set 6s.; on platinum 10s., complete set 11s., or gold from 12s. complete set from 12s.; filling 5s. Old sets refitted or bought.—N.B. Practical dentist to the profession many years. Testimonials undeniable. Consultation free.

WHITE AND SOUND TEETH.—JEWELRY AND BROWN'S ORIENTAL TOOTH PASTE, established by forty years' experience, as the best Preservative for the Teeth and Gums.

The Original and only Genuine, is 1s. 6d. and 2s. 6d. per pot.

113, MARKET STREET, MANCHESTER.  
 And by Agents throughout the Kingdom and Colonies.

CHUBB'S NEW PATENT SAFES, steel-plated with diagonal bolts, to resist wedges, drills, &c. Lists of Prices, with 130 illustrations, of all sizes and qualities, of Chubb's Safes, Strong-room Doors, and Locks, sent free by CHUBB & SON, 57, St. Paul's Churchyard, London.

THE PRETTIEST GIFT for a LADY is one of JONES'S GOLD LEVERS, at 11s. 11s. For a GENTLEMAN, one at 10s. 10s. Recorded at the International Exhibition for "Cheapness of Production."

Manufactory, 338, Strand, opposite Somerset House.



LONDON, SATURDAY, DECEMBER 12, 1868.

CONTENTS.—N<sup>o</sup> 50.

NOTES:—Early Christmas Books: an Unique Volume by Laurence Price, 549 — Gervas Lee's Ballad, 550 — Two Unpublished Christmas Carols, 551 — The Northamptonshire Sneaker, 552 — Tree-Worship, *ib.* — Miscellaneous Folk-Lore, 553 — Cuckoo: Cuckoo-koo, 555 — Ned Clowter, *ib.* — Cleveland Folk-Lore, 556 — Old Latin Religious Song, 557 — "A Midsummer Night's Dream" — John Lyly: the Songs in his Plays, &c., 558.

QUERIES:—Emblematical Picture, 559 — Animate—"Bibliotheca Northamptonensis"—Cap of Maintenance—John Carlier, Sculptor, 1568 — Miss Mariana Chambers — A Curious Fact — Fairfax's Miraculous Victory — George II. and his Family — "Grammabree Molly" — Guinea Pig — Irish Ballad — Marc Laurin: Library of MSS., &c — London Chapels — "Music of the Spheres" — Pantaloon — Portrait for Identification — Letters of Sir Walter Raleigh — Rossini's Funeral — Stone Balcony at Malmesbury Abbey — Sundry Queries, &c., 560.

QUERIES WITH ANSWERS:—Daniel Rogers, Poet, Sixteenth Century — "La Sfera del Mondo" — Sir Charles Hardy — Ancient Swords — Penzance Seal — "Views in Orkney" — Mother of Coriolanus, 563.

REPLIES:—The Song of the Beggar, 564 — The Oath of the Peacock or Pheasant, 565 — "Gaudemus 'igitur'" 566 — Allegories and Parables, *ib.* — Mortuaries, 567 — Families of Husbands and Leather — Madame de Pompadour — Long Lankin — Folk Song; "When shall we be married?" — Old Ballad: "King Arthur," &c. — Quotations wanted: "We are two Travellers" — "Advice to a Young Oxonian" — Russian Literature — "Caught Napping" &c., 568.

Notes on Books, &amp;c.

## Notes.

## EARLY CHRISTMAS BOOKS: AN UNIQUE VOLUME BY LAURENCE PRICE.

I am tempted, while I have the book before me (by the favour of Mr. Joseph Lilly, the eminent bookseller), to take a description of the following small publication for the benefit of "N. & Q." The copy I am using wants apparently a leaf at the end, and all the other leaves are more or less mutilated (including the title-page itself); the words or letters between brackets are supplied by guess. The tract, I apprehend, originally consisted of A in eights. First for the title:—

"Make roome for Chris[tmas]  
all you that do love him :

Or,

REMEMBER YOU[R]

CHRISTMAS-BOX.

Being

A delightfull New Book,  
full of merry Jestes, rare Inventions, pretty  
Conceits, Christmas Carols, pleasant  
Tales, and witty Verses.

Written by Laurence Price. 1657.

Who wishes well to all those that beareth  
goodwill to Christmas Pyes, Rost Beef,  
Plum-pottage, white loaves, Strong  
beer, warm Clothes, good fires,  
and soft Lodging.

Entred according to order.

London, Printed for Tho. Vere at the sign [of the]  
Angel without Newgate. 1657."

After this somewhat elaborate title comes "To the Reader," an address in verse:—

"That man or woman which will look  
And wel observe this new made book  
Shall find therein such sweet content,  
Which will procure much merriment,  
'twill fill your hearts with rare delights,  
And serve to passe away long nights:  
'Twill comfort them that are full sad,  
'Twill make a sorrowful man right glad;  
'Twill make a pretty Damsel thrive,  
Though almost dead, 'twill her revive,  
Then let it be refus'd by no man,  
Since it is good for man and woman:  
Buy it and read it at your leisure,  
Both for your profit and your pleasure,  
Come who buys my New merry Book?"

This account of the extraordinary properties of the pamphlet, and invitation to buy, are followed by a common woodcut, which may be imagined to represent any thing, but is probably intended in this case for a chapman. On A 3 occurs a headline: "Come my Noble hearts make roome for Christmas, and I will remember your Christmas Boxes." Then we have "The Sea-mans Speech to Christmas":—

"Sweet 'Christmas, thou art heartily welcome to all thy Friends and old Acquaintance, both in the Citie of London, and in every part and Parish of the Countreys, as well from Dover Peere to Michaels Mount, as from Barwick Bridg to Bednall-Green, and as I am a true-hearted Seaman and beare good will to my Native Country, so am I as glad to see thee as my selfe safely arrived and happily set on shore, in England: And because thou shalt truly know that I beare thee good will, thou shalt see what I have provided for thee against thy coming.

"In the first place there is for thee the very best Roome that I have in my House to dine in, where thou shalt be very welcome to such Cheere, as God hath sent me; a Messe of Plum Pottage, a Surloine of Roast Beefe, a Mince Pye, and a merry Cup of Sack I can invite thee to; and after thou and I and the rest of my Family have well fill'd our bellies, wee will walk a mile or two for Recreation, and bring thee amongst my Friends, where every one will be sure to give thee some-what to thy Box."

This curious passage is succeeded by six lines of verse scarcely worth quoting. On A 4 we come to "The Citizens Entertainment to Christmas. Make more roome for Christmas," in prose, which contains nothing specially noticeable; but at the end of the section are these lines:—

"If thou wilt here be pleas'd to stay,  
Wee'll dresse thee in most rich array,  
Even such as thou deserv'st to have,  
Holly and Ivie fresh and brave,  
And thou shalt every day be seene,  
More famous then was George a Green."

The next page (A 4 verso) presents us with "The Trades-mans love to Christmas, yet make more room." I extract the description of the tradesman's Christmas dinner:—

"Thou shalt be sure [to] have such as I and my Wife and Child[ren] and my Servants feed upon; which will [be] at the least, a peice of Boyld Beef, a Bag-Puding,

and a dish of Turneps, and although that times are hard, and money scarce, yet wil we steep thy Nose with a Cup of nappy Ale and Spice, all England cannot afford better: besides we will send for some of our loving Neighbours and be merry all together till Childermas-day be past and gone. At which time my Wife Jone shall lay Apples in the fire to rost, my Man William shal tell thee a merry Tale, and my Maid Margaret shall sing thee melodious Carrols of severall pleasant Tunes, and so weel be higly pigly one with another."

The section winds up with some dull verses, as usual. "A greedy Mysers complaint against *Christmas*," and "The Misers New Carroll, or Song," are not worth citation. But some curious matter follows just after:—

"When Christmas had received such a horrible rebuke of the greedy Miser, he betook himself to wander, like a forlorn Pilgrim, and coming along by a poore Coblers house, he saw branches of Holly and Ivy stuck at the door, and a merry company within drinking and singing gal[lantly], which when Christmas perceivd, he peeped his head in at the door: When the Cöbler saw him do so, he presently stept to him, and askt him what his businesse was there, and what his Name was? My name, quoth he, is Christmas, and all the businesse I have here is to be merry with you for an hour or two, and after be gon. Christmas, quoth the Cöbler, thou art to me the welcomest man alive; I pray thee come in, and sit down by me, and I will Sing thee a new made delightfull Song in remembrance of Christmas: And before thou departest, every one in the house shal give thee some thing to thy box."

I must be allowed to give

"THE COBLERS SONG.

"The tune is *Behold the Man with a glass in his hand*.

"I am a Joviall Cöbler, Sir,  
Although I am but poor,  
And always to receive my Friends,  
I keep a groat in store:  
According to my substance I  
Am bountifull and free,  
Then welcome merry *Christmas*,  
Come sit thee down by me.

"My Father and my Grand-father  
Did love thee very dear,  
And I my self have known the wel  
This five and forty year;  
Ever since I was a Prentice,  
I have bin in love with thee,  
Then welcome merry *Christmas*,  
Thrice welcome unto me.

"The reason why and wherefore I  
Do Christmas so adore,  
Because that Christ our Saviour  
Upon Christmas day w[as] born,  
As by the ancient Writ[ings]  
May well approved [be].  
Then welcome mer[r]y *Christmas*,  
Thrice welcom u[n]to me."

"Tis known I am n . . . .  
Nor yet no *Papist* . . . .  
Nor am I like to J . . . .

But a true bred honest Protestant  
I am, and so will be;  
Then welcome merry *Christmas*,  
Thrice welcome unto me.

"And now kind friend I tell thee,  
Whilst we two live together,  
Come once a year and spare not,  
Thou shalt be welcome hither,  
Whilst Holly beares red berries,  
And Ivy grows on tree,  
My loving kind friend *Christmas*,  
I'll still make much of thee."

The remainder of the page, forming the commencement of a new section, is too much mutilated to make it worth while to print anything from it, and the last leaf has disappeared—at least, if my supposition that the tract did not extend beyond an octavo sheet, be correct. I flatter myself that the foregoing particulars, slight as they are, are no unimportant or uninteresting addition to our materials for a history of popular antiquities.

W. CAREW HAZLITT.

Kensington.

GERVAS LEE'S BALLAD.

The following quaint verses are printed on the last page of Dickinson's *History and Antiquities of Southwell, in the County of Nottingham*, 4to, 1819. As the book is not much known out of its own neighbourhood, you may perhaps think them worth reprinting. The author states (p. 319) that, "about the beginning of the seventeenth century," a fine of five hundred pounds was laid upon Gervas Lee by the Court of Star Chamber "for a libel on the prebendaries and others" of the church of Southwell. It is probable that this ballad is the libel in question:—

"GERVAS LEE'S BALLAD.

"Noverint universi per presentes,  
That the Canons of Southwell are much to be shentes,  
In seeing their church windows pitifully rentes,  
By not glazing of which they be greatly offendentes.  
Well said Christmas!

"Again they hold of their Virgin Mary,  
Ecce quam bonum est cohabitare!  
And neither keep bakehouse, brewhouse, nor dairy,  
Nor any residence, nor tell us quare.  
Well, &c.

"Again they preach to their Uxoribus,  
And say, it was written in Aristotle de moribus,  
That the right summum bonum to cozen the pooribus,  
Is to say that the butler is gone out of dooribus.  
Well, &c.

"Again, the cathedral when they do enter,  
To which they should move as to their chief center,  
Their Chorals come in, as by indenture,  
And instead of provender, read peradventure.  
Well, &c.

"Again, they have taken up three or four song men,  
Some of them little, and some of them long men,  
All at the black pot wondrous strong men,  
But the worst voices that e'er came among men.  
Well, &c.

"Again, their fine organist, whom they do brag on,  
Blue points at his breeches, with never a tag on,  
That once in a year puts not a whole rag on,  
Plays Sallenger's round to us for a small flaggon.  
Well, &c.



"Again, at the spring-time, when they want bleeding,  
That the cuckow is come, and the bushes are budding,  
They send them with surplice bags to God to a gooding,  
And all but to get them a Sunday poke-pudding.

Well, &c.

"Again, they do keep them in so great glavery,  
And do acquaint them in their sharp slavery,  
Not a day in the year to shew us their bravery,  
Sixteen, and but one cloak to cover their knavery.

Well, &c.

"Again, they have got us a witty Sir Francis,  
Not very rich, however it chanceth;  
Yet above Eton lustily prances,  
Contrary quite to the church ordinances.

Well, &c.

"Again, they have popped us in an ancient Briton,  
Who bought up ten sermons very fair written,  
But now lies mute like a mouse in a mitten:  
I wish all such pedagogues foully besn . . . n.

Well, &c.

"Again, they have a Sir Reverend Judgibus,  
At whose good gifts I do not much grudgebus;  
To whom the capon, pig, and goose do trudgibus,  
Yet to conclude, he is but a snudgebus.

Well, &c.

"And now to put all these together,  
Coach them or cart them, it sills [query, *skills*] not  
whether,  
More sordid sycophants are not lapt in leather,  
Till which geese be flown, we shall have no fair  
weather."

Well, &c.

CORNUB.

## TWO UNPUBLISHED CHRISTMAS CAROLS.

I have looked into many books of old Christmas carols, but have failed to find either of the two following carols. I therefore imagine that they may be unpublished; and if so, they may deserve preservation in the Christmas number of "N. & Q." The first was sung by children alone to a very plaintive and pleasing tune, last Christmas, in Worcestershire. I give the words exactly as they were sung, and as I took them down at the time:—

### CHILDREN'S CHRISTMAS CAROL.

Here we come a whistling, through the fields so green;  
Here we come a singing, so far to be seen.

God send you happy, God send you happy,  
Pray God send you a happy New Year!

The roads are very dirty, my boots are very thin,  
I have a little pocket to put a penny in.

God send you happy, &c.

Bring out your little table and spread it with a cloth,  
Bring out some of your old ale, likewise your Christmas  
loaf.

God send you happy, &c.

God bless the master of this house, likewise the mistress  
too;

And all the little children that round the table strew.

God send you happy, &c.

Then, changing the air, they sang the old  
verse—

"The cock sat up in the vew tree,  
The hen came chucking by,  
I wish you a merry Christmas,  
And a good fat pig in the stye."

With reference to the second verse, I may remark, that in 1856 I noted the words of a "Clemening Song" sung on St. Clement's Day, Nov. 23, in the same Worcestershire village, and that four of its lines were as follows:—

"Master and Missis sit by the fire  
While we poor children trudge through the mire;  
Our shoes are very dirty, our pockets are very thin,  
Please master and missis to pop a penny in."

It is evident that the two versions spring from one source, though the carol is by far the better. A friend suggested that "far" in the first verse, was the pronunciation of "fair," and that "whistling" was corrupted from "wassailing"; but I scarcely think this. The beadle of the parish church in that village bore the Christmas-sounding name of Wassall. The next carol, however, is altogether a wassailing song, although the singers sometimes suppressed the word, and altered it to "us poor carollers":—

### WASSAILING SONG.

We wish you merry Christmas, also a glad New Year;  
We come to bring you tidings to all mankind so dear;  
We come to tell that Jesus was born in Beth'lem's town,  
And now He's gone to glory, and pityingly looks down

On us poor wassailers,  
As wassailing we go,  
With footsteps sore  
From door to door,

We trudge through sleet and snow

A manger was His cradle, the straw it was His bed,  
The oxen were around Him within that lowly shed;  
No servants waited on Him, with lords and ladies gay;  
But now He's gone to glory, and unto Him we pray.

Us poor wassailers, &c.

His mother loved and tended Him, and nursed Him at  
her breast,  
And good old Joseph watched them both the while they  
took their rest;

And wicked Herod vainly sought to rob them of their  
Child,

By slaughtering the Innocents in Bethlehem undefiled.

But us poor wassailers, &c.

Now, all good Christian people, with great concern we  
sing

These tidings of your Jesus, the Saviour, Lord, and King;  
In poverty He passed His days, that riches we might  
share,

And of your wealth He bids you give, and of your portion  
spare

To us poor wassailers, &c.

Your wife shall be a fruitful vine, a hus'sif good and  
able;

Your children like the olive branches round about your  
table;

Your barns shall burst with plenty, and your crops shall  
be secure,

If you will give your charity to us who are so poor.

Us poor wassailers, &c.

And now no more we'll sing to you because the hour is late,  
And we must trudge and sing our song at many another gate;  
And so we'll wish you once again a merry Christmas time,  
And pray God bless you while you give good silver for our rhyme.

Us poor wassailers, &c.  
CUTHBERT BEDE.

#### THE NORTHAMPTONSHIRE SNEAKER.

Perhaps some reader of "N. & Q." may be able to enlighten us as to the persons and events alluded to in the following ballads, which I found inserted along with other MSS. in Blome's *Britannia*, 1673. They are at least curious as political squibs of their day, and consequently worthy of preservation.

JOHN SLEIGH.

Thornbridge, Bakewell.

"A HEALTH TO Y<sup>e</sup> NORTHAMPTONSHIRE SNEAKER,  
1705.

"We'll remember the Men  
That goe with us again,  
To chuse Knights that can afford, Sir,  
To serve without Pension  
Or other Pretension,  
And JUST and RIGHT is the word, Sir.

"As for those that have Pay,  
We have nothing to say;  
Let the Soldier live by his sword, Sir;  
We're for them that are known  
To have lands of their own,  
And JUST and RIGHT is the word, Sir.

"If we chuse their Court tooles,  
They may well call us fools,  
Tho' a double Saint and a Lord, Sir;  
We are sure we can trust  
Both our RIGHT and our JUST—  
And JUST and RIGHT is the word, Sir."

#### THE REPLY.

"Here's a health to the Knight  
Who dares Vote and dares Fight,  
To maintain our Religion and Lawes, Sir;  
Against France and the Gack [?],  
And every mad Jack,  
And never will SNEAK from the cause, Sir.

"As for those whom you seem  
ffor their lands to esteeme,  
You little can say of their braines, Sir;  
But since nothing can taint  
Our brave SOLDIER and SAINT;  
'Tis for these men alone wee can answer.

"Your dull punns we slight  
Of your Just and your Right,  
The burthen of SCOUNDRELL song, Sir;  
Cheat us NOT with a name,  
ffor your JUST ends in SHAM,  
And your CART did always goe wrong, Sir."

#### TREE-WORSHIP.

In turning over this evening the leaves of the fourth volume of that wonderful storehouse of anecdote, Bayle's *Dictionary* (2nd edit., English translation, 1737), I fell upon the following notice of tree-worship, which will interest those of your readers to whom it is new. The story is told of Leonard Rubenus, a Benedictine monk, who was born at the town of Essen, in Rhenish Prussia, early in the latter half of the sixteenth century. He resided for several years in Livonia, Lithuania, and Transylvania for the purpose of promoting the interest of the Roman Catholic religion. He was living in Transylvania in 1588, when he published certain theses concerning idolatry, which he dedicated to Prince Sigismund Battori. An enlarged edition of this book was issued at Köln in 1597, from which the following story is taken. The reference in the margin is "Rubenus, lib. i. de Idolatria, cap. xviii. p. 66":—

"Having received an order from his superior to go to Dorpat, which is almost the outermost town of Livonia, in his way he passed through the sacred woods of the Esthonians. He saw there a pine-tree of an extraordinary height and bigness, the branches whereof were full of divers pieces of old cloth, and its roots covered with many bundles of straw and hay. He asked a man of the neighbourhood what was the meaning of it; he answered that the inhabitants adored that tree, and that the women, after a safe delivery, brought thither these bundles of hay; that they had also a custom to offer at a certain time a tun of beer, and to throw a tun of it into the lake Marienburg, when it thundered, and that they thought the thunder was the Son of God, and that he was appeased by the effusion of that liquor. He desired that they would bring him a good hatchet, for that which he had in his chariot was not sharp; and when they asked him what he designed to do with it—'I will show you,' said he, 'the weakness of what you worship.' The Esthonians replied, that they could not do what he desired without the utmost danger, and cried to him to take care of going under the tree, and if he did, both he and his chariot would be taken up into the air. However he made his horses go under it; and taking his hatchet, in a devout manner, he cut the figure of a cross on the pine, and lest that figure made by a man, whom they honoured with the appellation of the great temple of God, should increase their superstition, he cut a gibbet on the same tree, and, in derision, said, 'Behold your God!'"

The translation is a very awkward piece of English. The last sentence has had one or more words dropped out of it either by the translator or the printer. Had I had the French original by me, you should have had an amended version, but I write far away from all books except my own.

It may be that some reader of "N. & Q." possesses a copy of the Benedictine's book, *De Idolatria*. In that case, if he will take my advice, he will read, or at least look it through, and report to the editor on what he finds relating to folklore and popular superstitions. I will be bound that he will light upon divers queer things, for Master Leonard was evidently, notwithstanding



his "devout manner," a humourist. A sour bigot might have rebuked the simple people for their superstition; probably would have done so with more than sufficient harshness. He even might have endeavoured to uproot or divert it by nicking a cross into the bark, if he had not been too frightened of being flown away with to go near the bole; but none but a good-hearted jolly fellow, who saw fun in everything, would ever have thought of chopping out the companion figure of the gibbet. There is a world of sarcasm in the act. The man who did it must have done and thought other quaint things, and a treatise on idolatry is not at all an unlikely place to find them in. I would bet something that if I could have before me an exhaustive catalogue of the good man's luggage, I should find that he had with him in the chariot other things besides a hatchet, a change of raiment, and a breviary. I feel sure that there would be a copy of *Lucian's Dialogues*, of the *Epistola Obscurorum Virorum*, and, if the pious priest knew French, as for his own sake I hope he did, it cannot be doubted that there would be also stowed away, not with the other books perhaps, but in a nest to itself, inside the sleeve of a gown, or folded in a pair of stockings, a dumpy vellum-bound 16mo volume, printed at Lyon, whose title-page, *La Vie de Gargantua et de Pantagruel*, would indicate that the worthy missionary did not neglect biographical studies.

The empire of "N. & Q." is like that of Great Britain. As the sun never sets on either, you have no doubt numerous readers in Livonia. Will some of them tell us if the big fir-tree is yet standing, or, in case it has gone, whether any memory of it remains among the people? Surely the influence of Russian civilisation has ere this taught the natives a better use of beer than that of throwing it into the lake. I can forgive the poor barbarians for what they did with the old cloths, hay, straw, and stubble, but "the effusion of that liquor" is a shocking heresy, for which, if persisted in, the gallows that Leonardus Rubenus represented symbolically would be a mild punishment.

CORNUB.

## MISCELLANEOUS FOLK-LORE.

**CUSTOM ON ALL SOULS' DAY.**—In two villages lying side by side in the line which marks off Staffordshire from Cheshire, and doubtless elsewhere, bands of children go from house to house, on the evening of All Souls' Day, begging for biscuits, nuts, apples, and the like—all of which they call "soul-cakes" or "sou'-cakes" (pronounced "sowl'-cake" or "sow'-cake"), in dog-grel ballads such as these:—

(1.)

"Step into your cellar—see what you can find:

If your barrels be not empty, I hope you will prove kind.

I hope you will prove kind with your 'aples' and strong beer,  
And we'll come no more 'a-souling' until this time next year."

(2.)

"One for Peter, one for Paul,  
One for Him as made us all!  
Up with your kettles, and down with your pans,  
Give us a 'sou'-cake' and we will begone.

(1) goes to a very pretty tune; (2) is in recitative.

RICARDUS FREDERICI.

**NORTH OF ENGLAND FOLK-LORE.**—The following are traditional sayings in the North of England (and elsewhere for aught I know), more especially used by the fair sex:—

1. To put milk into one's *tea* before *sugar*, is to "cross" the love of the party so doing.

2. If a flake of soot hang to the bar of the grate and falls *outwards*, 'tis the sign of a stranger; but if inwards (*i. e.* towards the fire), she will not come.

3. It is reputed to be "bad luck" to burn any green vegetables, or to take a lighted candle into the open air at Christmas.

W. E. FREIR.

Sheffield.

**DONKEYS AND TINKERS.**—I have heard another form of the saying ("N. & Q." 4th S. ii. 220) about the braying of an ass. A friend tells me that when a donkey is heard to bray in Leicestershire or Nottinghamshire, many people say, "There's another tinker dead at Lincoln."

K. P. D. E.

**MALAY FOLK-LORE.**—We have most of us seen birds of ill-omen nailed on the ends of out-houses, and the noses and feet of foxes in a similar position over stable-doors. Here is a note of a kindred custom from the other side of the world:—

"The Malays of a superior class are likewise most absurdly superstitious: and only yesterday an elderly Hadji requested me to shoot a particular kind of black bird, as he wished to fix its feet and head against his doorway, to appease any spirits that might bring sickness on his threshold."—Charles Brooke, *Ten Years in Sarawak*, vol. i. p. 41.

A. O. V. P.

**THE ROBIN RED-BREAST, A HARBINGER OF DEATH: EAST ANGLIAN FOLK-LORE.**—"Thank ye, sir, I feel keinda' low to-day," replied an old bedridden labourer. "'Tis about an hour, I reckon, when, as I lay here, a robin flew in at a window; and when it had whift and wheft and twittered about, away ta flew agin. An', sir, a robin do betoken dead (*sic*) surely; 'twas so when my poor son died. When he died, ta bud died—so I reckon—for ta come agin no more."

W. H. S.

Yaxley.

**EAST ANGLIAN FOLK-LORE.**—The items mentioned by W. H. S. of Yaxley are true pieces of folk-lore, being known all over the county. I

would, however, add to No. 2 that children make up a more complete system of divination from tea-leaf stalks: thus, if the stalk is soft, it is a lady; if hard, a gentleman. Then to know when he or she will arrive, place the wet stalk on the back of the left hand, and pat it repeatedly with the fingers of the right. If it flies off at the first pat, the visitor comes in one day's time; if at the second, in two days' time, &c.

5. "Help you to salt, help you to sorrow." There is also the belief that to spill the salt is unlucky, but that the luck can be changed by taking up a pinch of the spilt salt, and throwing it over your left shoulder. I have heard Gay's couplet quoted on this occasion by those who have read—

"The salt is spilt, to you it fell,  
I hope our Cornish friends are well."

I could write at great length on these folk-lore topics, having formerly made some collections of them, which I shall be happy to impart if suitable.

W. R.

#### A DEVONSHIRE CHARM FOR SCALDS.—

"There were three angels came from the east and west,  
One brought fire and another brought frost;  
And the third it was the Holy Ghost.  
Out fire, in frost, in the name of the Father,  
The Son, and of the Holy Ghost. Amen."

In illustration of the above, which appeared in "N. & Q." 1st S. iii. 258, I copy the following curious paragraph from the *Pall Mall Gazette* of the 23rd of November, 1868:—

"The child of a Devonshire labourer died from scalds caused by its turning over a saucepan. At the inquest the following strange evidence was given by Ann Manley, a witness:—'I am the wife of James Manley, labourer. I met Sarah Sheppard about nine o'clock on Thursday coming on the road with the child in her arms, wrapt in the tail of her frock. She said her child was scalded: then I charmed it as I charmed it before, when a stone hopped out of the fire last Honiton fair and scalded its eye. I charmed it in the road. I charmed it by saying to myself, "There was (*sic*) two angels come from the north, one of them being fire and the other frost; in frost, out fire," &c. I repeat this three times; this is good for a scald. I can't say it is good for anything else. Old John Sparway told me this charm many years ago. A man may tell a woman the charm, or a woman may tell a man; but if a woman tells a woman or a man a man, I consider it won't do any good at all.'"

JAMES MASON.

London.

**BORDER GAMES.**—Observing my curt reminiscence of Border games, I am encouraged to offer an addition to it. Of a similar association with nationality was a boys' play, consisting of one or more established on a hillock, and the rest rushing up to pull him or them down. This was called playing at "Willie Wassle," and the cries both of defenders and assailants justified the name: for the game was founded on the story of

the adjacent, and even visible, Hume or Home (cradle-like in its ruins) Castle, and the governor's defiance of the English invaders:—

"Willie, Willie Wassle,  
'Am in ma' castle:  
An a' the dogs\* in yure toon  
Winna ding me doon!"

He, indeed, surrendered disgracefully, but it was not so in our boys' play.

Another game was yet more comprehensively marked by its name, *videlicet* "Kings: Covenanters." This somewhat resembled "Set-a-foot," but without the deposit of clothing and other boy-chattels to represent and reward plunder. It was rather, simply, a raid into a loosely defined territory, whether by daring boldness or by strategy. The daring, on the ranged sides, was "King!" "Covenanter!" "Come and take your venture!"† And the strife was generally fell and inglorious, as in its disastrous prototype: torn skirts, as well as jackets, and occasionally hurtful falls, were the proper results.

The "monkey battle," however, could compete with the most outrageous in these contingent particulars. A small boy on the shoulders of a stout fellow tugged for victory against another monkey so mounted; and the antagonism was equal to a battle of centaurs. Sometimes there was a dismount, and sometimes a "horse" fall, and sometimes all were down together. But, at any rate, there was always plenty of equipments (clothes) torn off the backs of the gallant combatants.

The "silver Tweed" naturally begat a strong propensity for bathing; and it was largely indulged in by the majority of boys of all ages—perhaps, in hot weather, twice or thrice a day, and often for long periods of plunging, swimming, and splashing contests. It was a common custom to take to the river side a bit of bread, which was called the "shuddering" or the "shivering bite," and eaten immediately on coming out of the water, to reanimate the exhausted frame. Is this a fashion elsewhere to restore the system? Is it done in the cold-water cure?

BUSHEY HEATH.

**THE MISTLETOE ON THE OAK.**—Instances of this have been mentioned in the First Series of "N. & Q." (See General Index.) I can add another example. In August last I was walking with Mr. Fortey on his estate at Haven, near Aymestree, Herefordshire, when he pointed out to me an oak on which the mistletoe was growing.

CUTHBERT BEDE.

\* Qu. species of cannon, not canine? but "the dogs of war" (Shakspeare).

† "Yer venter" was the more Doric pronunciation then.



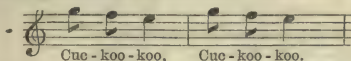
## CUCKOO: CUCKOOKOO.

"O cuckoo! shall I call thee bird,  
Or but a wandering voice?"

Wordsworth.

In Spohr's *Autobiography*,\* that great man, writing from Thierachern in Switzerland, May 16, 1816, says:—

"I must not forget to mention a musical phenomenon which we observed in our walks. There are here cuckoos which do not, like ours, sing their name in a *Terzenfall*, but add still a third 'kuk' [pronounced *cook* in German], exhibiting themselves thus:—



"I have not been able to ascertain whether this is a kind different from our own, or not; but on the other hand, that there are such cuckoos [*kukukuche*] here every year."

I suppose the great maestro is mistaken, and all the cuckoos change their note at a certain period of the year. In my note-book of 1863, I find that I observed the change of the common note on the 9th and 10th of June of that year (in North Yorkshire). An old farmer told me at the same time that it was on account of the approaching rain, which really occurred the days following. The same genial old man, belonging to a class of Englishmen every foreigner must love and esteem, told me at the same time that it was the common belief of country people that the cuckoo clears her voice by sucking the eggs which she steals out of little birds' nests. "Therefore," he added, "you always see him followed by a little bird that will persecute the robber." But Dr. Jenner and the Rev. J. G. Wood tell us, it is not the cuckoo alone that is followed by little birds flying after him, but almost all the birds of the hawk-tribe; to which the famous friend of our childhood—nay, of all periods of life—has a slight resemblance in shape, if not in plumage too. "Now, you see," my old friend further said, "when there are no eggs to be got, and all the little ones begin to fly and to chirp, she can, of course, find no eggs to suck; and then her voice gets lost, or alters altogether." The egg of the cuckoo itself, which I then saw for the first time in my life, is only of the size of that of the skylark, though this sweet bird is not a fourth of the size of the cuckoo! I also find that I have noted down some cuckoo-rhymes, referring to the changing of her note; some of which I heard from old people in the north of old England. The first is by John Heywood, who flourished about 1580:—

"In April, the cococo can sing her song by rote;

In June of time, she cannot sing a note;

At first koo-koo, koo-koo, sings still—

At last koo-ke, koo-ke, koo-ke: six koo-kees to one koo."

\* Louis Spohr's *Selbstbiographie*, 1860, vol. i. p. 257.

"In April, come he will;  
In May, he sings all day;  
In June, he alters his tune;  
In July, he prepares to fly;  
In August, go he must."

"In April, cuckoo sings her lay;  
In May, she sings both night and day;  
In June, she loses her sweet strain;  
In July, she flies off again."

"The cuckoo in April—  
He opens his bill;  
The cuckoo in May—  
He sings the whole day  
The cuckoo in June—  
He changeth his tune;  
The cuckoo in July—  
Away he must fly!"

The last two quotations are well known in North Yorkshire (the most poetical of the three Ridings), Derbyshire, and Westmoreland. Some further information about this matter will oblige your correspondent.

HERMANN KINDT.

Germany.

## NED CLOWTER.

I send you another cutting from the *Ashton Reporter*. The number for July 18, 1868, contains the following humorous ballad, which, I feel assured, will be welcome to those of your readers who love a ballad in print:—

## "THE GORTON CANDIDATE FOR CONFIRMATION."

"In the short-lived *Droghda Literary and Advertising Journal*, which was issued monthly, there appeared in October, 1854, the following paragraph:—

"Some fifty years ago, a number of candidates for confirmation proceeded from Gorton to the old church to partake of the rite. Some time after their departure another Gortonian—apparently not overburdened with brains, nor dreaming of preparation—resolved to follow their example. On arriving at the church door the apparitor tried to prevent his entrance, but, being a strong, active lad, he pressed forward and placed himself amongst the candidates. In those days the bishop occasionally questioned the candidates. If so happened that, coming to the intruder, he asked, 'How many commandments are there?' 'Forty,' shouted the youth. 'My lad,' says the bishop, 'you are not fit to come here, you must go home.' Accordingly he walked quietly away, and had reached Ardwick Green, when meeting some laggard Gortonians going for the same purpose, the following brief dialogue occurred:—'Neaw lads, where are yo' gooin'?' 'Why, mon, o bein' confirm't.' 'Hey, bar, how many commandments is thur?' 'Ten.' 'Those winno do. Aw bin there, un when t' parson ax'd me, aw said forty, un those wurno onoo.'

"This version of the affair, which is said to have been a fact, was derived from the then manager of the Gorton Mills, but the source from whence he obtained it is unknown. And now for a singular circumstance. One afternoon in August, 1865, a native of Gorton, but who was and is now in business in Liverpool, observed an apprentice reading a MS. which proved to be a song or recitation called the 'Confirmation,' detailing in rhyme what is given above in prose. On inquiry, it was found to belong to another employé, Mr. Henry Robinson, who

stated that he had first heard it sung, about twelve years before, by his grandfather, Mr. Robert Sefton of Scarisbrick, who had then been dead about four years. It seems the old gentleman delighted in singing it whenever 'he had got a little too much.' The grandson, asking for a copy one day, was shortly after supplied with the MS. from which this metrical version of the exploit is now first printed. The document is written in a good round hand, and signed 'Wm. Reid,' but whether he was the author of it, or merely the scribe who wrote it down from Mr. Sefton's dictation, is at present undetermined. Another copy of the ballad was said to be in existence in Liverpool, but it could not be recovered, although our correspondent did his utmost to ferret it out. The reputed possessor of the duplicate had changed his residence, and his whereabouts could not be discovered. Can any of your readers throw any further light upon the origin and authorship of this local effusion, so singularly rediscovered after having, apparently, long been translated from and lost to its native locality? In the MS., Sefton's or Reid's, from which we transcribe, the narrative is written in fifty-nine lines, exclusive of the title, and as though it were a prose composition.

H.

July 14, 1868.

- "Ned Clowter lived in Gorton township,  
He learned to weave to get his bread;  
His hands were taught to throw the shuttle,  
But quite neglected was his head.
- "Poor Ned worked hard from week to week's end,  
And cared not what the world was doing;  
No news he knew but what was local—  
Whose cow had calved, or who were brewing.
- "Now at the church by law established—  
Poor Neddy knew not why or wherefore—  
He heard the bishop was confirming  
At the parish church: determined therefore  
To have a bishop's hand laid on him,  
And his mother said it would do much good  
To the head of any man or woman,  
Or any head not made of wood.
- "So Neddy donn'd his Sunday clothes on,  
Greased his shoes, and washed his face;  
And walked or ran, I know not whether,  
To Manchester in search of grace.
- "Arrived, he found the old churchyard full;  
Amazed the bumpkin stared about him,  
Brimful were the rabble, ready  
For fun to scoff and shout him.
- "At length the church doors opened; but poor Ned  
Was stopped by the wardens at the wicket;  
He had not been told, therefore he knew not,  
That to be confirmed required a ticket.
- "Turned back, poor Ned was whining—sulky:  
He liked not to be left in th' lurch;  
So he resolved to snatch from some boy  
His entrance ticket to the church.
- "The deed was done—he gained admission,  
And Ned for wardens nothing cared,  
But gaped to see so many parsons,  
And at the lofty organ stared.
- "Straight to the choir the crowd he followed,  
And soon stood foremost of the boys;  
At the altar steps he took his station  
With open mouth and wondering eyes.
- "The bishop eyed the stripling weaver,  
Till curiosity hard pressed him  
To know what thoughts Ned had of duty,  
And thus the reverend lord addressed him:

- "Here, you, young man, with mouth wide open,  
Who seem with wonder as if charmed,  
Pray do you know, boy, why you came here?'  
'By lack I do! to be confirmed.'
- "Of course, young man, you have been instructed,  
And know the nature of the rite?'  
'Aye, mon?' 'Of course you have been instructed,  
And know the nature of the rite?'  
'Aye, to be sure! Awm not a natural,  
Tho' yo' may think awm not so bright.'
- "The bishop asked, 'What is your name?'  
Ned twirled his hat, and scratched his head,  
'Why, yo seen, aw guess, aws kirsed Yeddart,  
But folk ne'er caw me nowt but Ned.'
- "How many commandments are there?'  
'Why, far too monny, fie upon um!  
Aw think, but awm no sure o' countin',  
There's somewhere about forty on um.'
- "The bishop, shocked to hear him say so,  
Bid him return for information,  
For in his present ignorant state  
He durst not give him confirmation.
- "Towards home Ned crept, sore amazed,  
Swearing such usage made him mad:  
When on the road, quite warm with walking,  
He met a friend, a neighbour's lad.
- "Where, Tum,' said Ned, 'dost think tha'rt goin'  
With greasy face, like half-fried bacon?'  
'To be confirmed,' replied the youngster.  
'Confirmed,' said Ned, 'mayhap tha'll be mistaken.'
- "How are tha for thy catechism, Tummy,  
Did'st larn it at Sunday schoo'?  
Without it, mon, they'll not confirm thee.'  
'Why, zounds! dos't take me to be a foo'?'
- "Aw meant not, Tum,' said Ned, 'to vex thee;  
But lad, they soon showed me to t' dor' [där];  
'How many commandments are there?'  
A pretty joke! Why, ten, to be sure.'
- "Ten mon,' said Ned, 'tha'll lose thy labber!  
Goo, get the back again to schoo';  
Aw said mysel' four times as monny:  
Why, forty, lad, wur nor anoo!'"

No doubt, if Mr. Harland had been spared to put into execution his intention of publishing the humorous ballads of Lancashire, the above would have been amongst them. No county is richer in this description of folk-song than the County Palatine; and it is to be hoped that Mr. Harland's material may be committed to some competent person, in order that the ballad-lover may not be deprived of so rich a fund of amusement.

WILLIAM E. A. AXON.

## CLEVELAND FOLKLORE.

Should a cow in one of our Cleveland dairies so far and so undesirably anticipate the usual spring calving of the herd as to "pick her cauf" (cast or slink her calf), the untimely calf is still, in some parts of the district, carefully buried beneath the threshold of the cow-byre; the admitted object being to avert the like disaster—one by no means unlikely to befall if a cow should set the bad example—from the rest of the cows in the byre.



As singularly illustrative of this "folklore" usage, I append the following:—

"The countryfolk in Wärend and North Scania hold, even to the present day, that by burying in the earth a living beast (animal of the ox kind), an effectual remedy is obtained for the so-called *seartsjuka* or cattlepest (*boskapspest*), a malady which is believed to originate with the earth-spirits (*jordvättarne*) or possibly with the *dödinges*. An instance of this grim superstition has occurred as recently as 1843, in the district of Jönköping."

The *dödinge* of South Swedish Overhow is the occupant of the modern grave in the churchyard no less than of the grave-hill or Houe of ancient times, and is pictured as a morose, cold, fell, bloodless being, but with the same likings and inclination to indulge them as in the previous earthly existence. Hence, when a bonder dies, the hop-garden is liable to become bewitched (*förgjord*); in other words, its produce will be abstracted by the departed man's ghost or *dödinge*. To obviate this the custom is to shoot a roe-deer, and lay it in the hop-yard endangered.

"The animal thus shot and buried is an offering to the *dödinge*, intended as a compensation for the hops, or the ale which the old bonders of the district preferred to ought else."

Here is a plain avowal of what is implied in the extract first given, and of what (of course) lies at the root of the Cleveland practice; namely, the principle of an offering, of a propitiatory or compensating offering, to this or the other personified natural power.

Another Cleveland usage is, when a mare foals, to hang up "the cleansings" (the placenta) in a tree, preferably in a thorn, or, failing that, a crab-tree; the motive assigned being to secure "luck with the foal." Should the birth take place in the fields, this suspension is carefully attended to, while as for the requirements of such events at the homestead, in not a few instances there is a certain tree not far from the farm-buildings still specially marked out for the reception of these peculiar pendants. In one instance lately, I heard of a larch-tree so devoted, but admittedly in default of the thorn; the old thorn-tree long employed for the purpose having died out. Again, a lamb that is dropped dead, or that dies while still very young, is customarily hung up in a tree—properly in a thorn, though any fruit- or berry-bearing tree will do. In the last case under my notice, the tree was a rowan-tree or mountain-ash. In all these cases the same principle is, I think, beyond question involved. Certainly in the case of the mare, the offering would originally have been to Odin; probably in all cases of suspension on a berry-bearing tree the same may be true. Illustration more than sufficiently copious might in these cases also be adduced from Scandinavian sources, but my object rather is to seek through the readers of "N. & Q." farther home

instances alike of the "offering" principle, and of the regard or respect paid to the thorn, crab, or other berry- or fruit-bearing tree. I believe the subject is a very wide one and deserving of systematic inquiry and investigation.

J. C. ATKINSON.

Danby-in-Cleveland.

#### OLD LATIN RELIGIOUS SONG.

I am reminded by the ingenious old poem sent by MR. HAZLITT (4th S. ii. 390) of a curious song or jingle on religious subjects, which may interest some readers of "N. & Q." :—

"Dic mihi quid sit unus?  
Unus est verus Deus, qui regnat in cœlis.  
Dic mihi quid sint duo?  
Duæ tabulæ Moysis.  
Unus est verus Deus, qui regnat in cœlis.  
Dic mihi quid sint tres?  
Tres Patriarchæ.  
Duæ tabulæ Moysis,  
Unus est verus Deus, qui regnat in cœlis.  
Dic mihi quid sint quatuor?  
Quatuor Evangelistæ.  
Tres Patriarchæ,  
Duæ tabulæ Moysis  
Unus est verus Deus, qui regnat in cœlis.  
Dic mihi quid sint quinque?  
Quinque prudentes virgines.  
Quatuor Evangelistæ,  
Tres Patriarchæ,  
Duæ tabulæ Moysis, etc. (*repetendo*).  
Dic mihi quid sint sex?  
Sex hydræ positæ in Cana Galilææ.  
Quinque prudentes virgines, etc.  
Dic mihi quid sint septem?  
Septem Sacramenta.  
Sex hydræ positæ, etc.  
Dic mihi quid sint octo?  
Octo Beatitudines.  
Septem Sacramenta, etc.  
Dic mihi quid sint novem?  
Novem Angelorum chorus.  
Octo Beatitudines, etc.  
Dic mihi quid sint decem?  
Decem præcepta Decalogi.  
Novem Angelorum chorus, etc.  
Dic mihi quid sint undecim?  
Undecim millia virginum.  
Decem præcepta Decalogi, etc.  
Dic mihi quid sint duodecim?  
Duodecim Apostoli: decimus tertius Judas.  
Undecim millia virginum," etc.

I learned the above, many years ago, from an aged Dominican friar; and, no doubt, it has long and often enlivened the hours of conventual recreation, though it has probably never appeared before in print.

F. C. H.

"A MIDSUMMER-NIGHT'S DREAM."—Judging by not a few of the comments on Shakespeare, it might be thought that a quick sense of humour was not very widely diffused among mankind. The same thought would probably occur to any one who has watched audiences untrained in theatrical representations. The other day, during a forest journey, and while reading *A Midsummer-Night's Dream*, I had a most hearty laugh, partly at my own stupidity, partly at a most excellent point made by Shakespeare, which had on all previous readings escaped me.

Most have, I suppose, noticed the confusedness of Bottom's intellect, and the dreamy incongruity of his animal thoughts after his partial and capital transformation. As an ass, with perhaps the faintest remembrance of his humanity, he would like a peck—of provender; then wholly asinine, he could munch your good *dry* oats. Immediately afterwards, a vaguely thirsty reminiscence of the old man breaking forth, he has a great desire to a bottle of—no, not ale, but hay, and thereupon lapses again into his new nature, and declares with a slaving munch that "Good hay, sweet hay, hath no fellow."

What I had not noticed was, that after waking and sleepily saying, "When my cue comes, call me, and I will answer: my next is most fair Pyramus" (his vanity, the most wakeful part about him, prompting Pyramus instead of Thisbe), he then dreamingly and yawningly uses "Heigh-ho," the human particle of speech most nearly resembling a donkey's bray—a reminiscence by which a good actor would pointedly inform the audience that the ass and Bottom, and Bottom and the ass, were still of one confused substance. In like manner, when his vanity will not allow him to say in words what he bethought himself he was, and what he bethought himself he had, there can be no doubt but that he doubtingly, but half believingly, felt for the tips of his Midas ears.

BRINSLEY NICHOLSON.

West Australia.

[It is pleasant to receive such a paper from West Australia with the intimation that it was written for our "Christmas Number." We thank our correspondent, and offer him all the good wishes of the season.—ED.]

JOHN LYLY: THE SONGS IN HIS PLAYS.—In the edition of six of this author's dramas, which was printed for Edward Blount in 1632, the songs omitted; in the quartos were inserted in their places. The question which arose in my mind on a first perusal of these dramatic compositions—in which, with much that is graceful, scholarly, and ingenious, there is assuredly a considerable share of pedantic twaddle—was, whether the man who wrote the plays, also wrote the songs? I am strongly inclined to think not. It is well known that playwrights imported into their productions songs already popular, to the authorship of which

they can be shown to have had no claim. If Lyly did not borrow his songs from another, I must say, that I consider him entitled to a far higher place as a composer of songs than as a writer for the stage; or even for the more classical species of dramatic exhibition suited to the taste of a court, which could admire *Euphues*.

W. CAREW HAZLITT.

ODIN STONE.—This monument, destroyed by some Goth in 1814, was a genuine "holed stone." (See Barry's *Orkney Isles, The Pirate*, note T, by Sir Walter Scott; and in his *Life* by Lockhart, Diary for Aug. 13, 1813.) In the Norse ritual the pronouncer of an oath passed his hand through a ring of silver. (See the *Eybyggja Saga*.)

According to the plan of Stennis, in *Archæologia*, vol. xxxiv. p. 137, this stone was 150 yards north of east end of Brogar Bridge, having an aperture five feet from the ground, not central, but pierced on one side. A child passed through this stone was believed to be freed from palsy, and offerings were made at it by visitors. Lovers plighted their troth while holding their hands through this hole, subject to subsequent defeasance.

This stone was about eight feet high, and in shape similar to the remaining stones, (See *Archæologia*, Scot., vol. iii. p. 107; and an engraving by Barry, pp. 208-9.)

According to Dr. Henry, lovers' vows made through this stone, after solemn prayer to Odin in the adjacent solar and lunar circles, could be dissolved in the church of Stennis near the circles, the man going out at one door, and the woman at the other, legally divorced thenceforth.

A sketch of this stone was made by the Marchioness of Stafford shortly before its destruction, but whether engraved or not I cannot state.

CHR. COOKE.

A PET CAT.—Is it not very unusual for a cat to follow like a dog, accompanying its master or mistress in their walks abroad? We have a pet cat which often follows us in our (country) walks, and we are obliged to shut her up to prevent her from running after us when we are going too far, or along frequented roads, where she might be beset by strange dogs and other perils. She has never been taught or enticed to come with us, but will jump over palings and other barriers to do so. She trots along softly a little before or behind us, occasionally making deep inquest into the tangled mystery of hedge or thicket, presently emerging, and bounding after us with extraordinary swiftness and the lithe vigorous grace of a miniature panther. She is a beautiful, small, tortoiseshell cat, daintily clean in her habits, the white fur of her coat spotless as an ermine's.

I may say that she literally "answers" to the name of "Puggie," for she will generally when



called come running from her hidden haunts in garden, field, or barn.

Her not very euphonious name was bestowed on her by her master, as suiting her pretty little, black-nosed, piquante physiognomy, illumined by a pair of immense, brilliant, changeable, hazel-green eyes. Puggie's "bringing up" was certainly been peculiar. When she was only a few hours old I began to dispute possession of her with her mother, a handsome ladylike cat, nearly white, belonging to a friend, in whose house we happened to be staying when "Bouffle" kittenized. From the fourth week of her life until lately Puggie has been almost entirely confined to a London sick-room, seeing few persons but my husband and myself, my constant and most loving little companion in a long illness. She is very much attached to us, but cares nothing for either person beside or place. Must I honestly confess that she has, too, what is phrased "a temper of her own"? But her beauty and her pretty, sagacious, and singular ways, in some respects more like those of a dog than a cat, cause her notwithstanding to be very generally admired and respected. She is at present just two years old. I may add that we are generally also accompanied in our walks by a good-natured, rough, Scotch terrier, whom Puggie snubs without the least provocation or retaliation on his part.

MARY BROTHERTON.

Latchmore Farm, Bramley, Basingstoke.

#### FLY-LEAF INSCRIPTION.—

"Non vox, sed votum; non musica chordula, sed cor;  
Non clamans, sed amans, palliatur aure Dei."

"Tis not the voice, but vow,  
Sound heart, not sounding string,  
True zeal, not outward show,  
That in God's ear doth ring."

E. H. A.

#### Queries.

##### EMBLEMATICAL PICTURE.

I am desirous of ascertaining the meaning of a picture which is evidently emblematical, but of which I fear it will not be easy to give a very clear description. It is painted in oils on panel, and in size is 30 inches by 24. The execution is rather rough, but not without merit. From the slight indications of costume which it presents, I should judge it to have been painted about the middle of the seventeenth century. The subjects are disposed in portions of concentric circles radiating from a clock-dial, the centre of which is about seven inches from the bottom of the picture. These circles, appear from the distribution of the light and shade, to be intended to represent an orb. The two upper corners of the picture are black. In the corner to the left of the spectator is the following inscription in red letters:—  
יְהוָה אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל — on the right hand side,

יְהוָה אֱלֹהֵינוּ. The first, or outermost circle, is red, and seems intended to represent a turban or diadem; and on it, in white Roman capitals so very much foreshortened as scarcely to represent letters at all, are the following words:—

SVTRO		
TSE		
SVTROBA		
EROLOD		RVMIRO
EROBAL	MVC	SVMIVIV
EROREM		RVMIROM

This inscription read from right to left becomes: *Ortus, abortus—est: Orimur, vivimus, morimur—cum—dolore, labore, mærore*,—the words *est* and *cum* doing double duty. The next circle contains a face, but so lengthened out laterally and foreshortened that the features can scarcely be made out. It has a white shirt-collar and black raiment, and on the latter are the following words in white: *MYTATINAV SATINAV—ARBMV TVCIS ATTV*, which read as the foregoing inscription becomes: *vita sicut umbra, vanitas vanitatum*. Immediately below these words are the following in small red letters not reversed: *anagrama hujus umbræ, ætatis vanitatis suæ 37, qui bene latuit bene vixit*. We now come to the most important part of the picture, the circle nearest the dial. Beginning at the left, we have, on a dark ground, a three-quarter face of a middle-aged man with flowing hair and beard, and proceeding from his mouth the words, in red letters, *tria in unum*: next the head of an elderly severe-looking female dressed in black with a white hood, over which is a wreath of laurel; a small bag or purse hangs by a cord over her left shoulder; near her mouth are the words *dat opes* and over her head *si grand en dieu*. These two heads face each other. Then comes, occupying the middle of the picture and turned towards the right, the head, in profile, of an old man with bald pate and forelock, and the words *vita brevis, ars longa*. Next is the profile of a young man, looking towards the last; it has quite the appearance of a caricature likeness—the nose, which is large and aquiline, and the chin unnaturally long and pointed, being out of all due proportion with the rest of the face. Over it are the words *un digne desir a*, and proceeding from the mouth

"Through the help of these three  
I hope for to obtain thee."

The dress of the figure is black, with a white falling collar or bands. The last figure is an ape, with collar and chain. He is pouring out a red liquor from a vial, and saying, *They strive to doe, I to undoe*. The hand of the dial which forms the centre of the circles points to XII. On the one side is the word *we*; on the other, *must*; above, *they*; below, *you*. This is evidently the old well-known rebus—*we must die all*. Two lines are drawn diagonally from the figures VIII. and VI. on

the dial to the lower corners of the picture, and the space thus inclosed is painted a light olive grey. Just below the dial is a circle five inches in diameter, containing the following inscription:—

	⊙	TINCTVRAM	
	)	LIQVOREM	
EXTRAHERE	℥	STRIDOREM	HIC LABOR
	℥	NIGREDINEM	
IMPONERE	℥	FIXATIONEM	HOC OPVS
	♀	ALBEDINEM	
	♂	RVBEFICATIONEM	

The lady to whom the picture belongs has been told that there is a similar painting in one of the libraries at Oxford. E. McC.  
Guernsey.

**ANIMATE.**—Within what limits is this word applicable? An "animated" discussion arose an evening or two ago among a dozen ordinarily intelligent persons in a well-known game called "Twenty Questions," as to whether the subject chosen (a Cow's Horns) can be called "animate" or not. Various dictionaries were applied to, and they all corresponded pretty nearly in the same interpretation. Walker's, for example: "Alive, possessing animal life." On the strength of this, the opinion which seemed to "animate" the majority was that their limbs, nails, hair, &c., are all *animate*. The answer of the minority was—doubtless they are *animal*, as distinguished from vegetable and from mineral; but it is the living being, man, or cow, or oyster, which is *animate*—the nail, or the horn, or the shell are only *animal*. Does "animated nature" comprehend a blade of grass or a tree? And if so, is a blind eye or a paralysed arm admissible to the dignity? Does it follow, because I have an *anima*, that my thumb has one too? R. C. L.

"**BIBLIOTHECA NORTHANTONENSIS.**"—I should be glad to know in whose hands the following collection is. The particulars are taken from a catalogue of J. Russell Smith's, issued several years since.

"Collections for the county of Northampton, consisting of a series of books and tracts relating to this county, all neatly inlaid and bound in four vols., royal folio, new leather backs, uncut, 14l. 14s."

JOHN TAYLOR.

Northampton.

**CAP OF MAINTENANCE.**—I have seen the cap of maintenance borne before the pope among the rest of his regalia when he enters St. Peter's in state on the great festivals. In what capacity does he bear this, and what is its meaning? Gwillim in his *Display of Heraldry*, says—

"A cap of maintenance Mars, turned up ermine. A like cap did Pope Julius II. send with a sword to King Henry VIII., and after him Pope Leo X. gave him the title Defender of the Faith," &c. (p. 270.)

Are there any instances recorded of its having been conferred by the pope upon other sovereigns? Z. Z.

**JOHN CARLIER, SCULPTOR, 1568.**—John Carl-  
lier, *alias* De Wale (i. e. the Walloon), sculptor, obtained leave from the magistrates of Bruges on January 30, 1568, to go to England for the purpose of setting up a carved stone fountain which he had executed for the Duke of Norfolk.

W. H. JAMES WEALE.

**MISS MARIANA CHAMBERS.**—Can you give me any biographical particulars regarding Miss Mariana Chambers, authoress of a novel and two comedies, which possessed very great literary merit and were performed with success? One of these comedies, *The School for Friends*, was acted in 1805 for twenty-five nights. The play reached a sixth edition. Miss Chambers's second piece, entitled *Ourselves*, was acted sixteen nights at Drury Lane in 1811. The *Biographia Dramatica* mentions the authoress as being daughter of the mate of the Winterton, an East Indian, which was, I believe, lost at sea. Did Miss Chambers write any other works, and is the date of her death known? R. I.

**A CURIOUS FACT.**—Can any one give a natural solution of the following phenomenon? I sleep on an iron-bedstead, and to prevent my watch from falling out in the night I fasten it to a part of the iron work of the bed by making a loop of the silken-cord by which I wear it. One morning some time ago, on going to take it up, I found the cord twisted three or four times round the piece I had attached it to, and not only so, but one side of it inside of the next piece, which I may term a ring, for it is "circular and has no opening in the circumference." Now, awake or asleep I could not have put it there, for the ends of the cord are sewed not tied together, and I had to cut it to set my watch free. This to me is inexplicable. The spiritualists would of course make light work of it, but I am not a believer in spiritualism. I think, however, that men of science should instead of ridiculing it inquire into it carefully, for I have known some cases in which there could not have been either illusion or deception, and which certainly perplex me very much.

THOMAS KEIGHTLEY.

**FAIRFAX'S MIRACULOUS VICTORY.**—I shall be very much obliged to any one who will lend me for a few days—

"An account of the Miraculous Victory obtained by Lord Fairfax against the Army under the command of the Earl of Newcastle, at Wakefield, in Yorkshire."—Small 4to. 1643.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**GEORGE II. AND HIS FAMILY.**—Can any reader of "N. & Q." furnish me with the words of an old



song satirising King George II. and his family? It was sung to my father seventy years ago as a nursery ditty by a great-aunt of his, an old lady who had lived in times when Jacobitism was a fervent political conviction, not as now, a mere romantic memory. Her people had been of that way of thinking, and to her death

"She held their old faith and old feelings fast."

The only fragment he could call to memory in later life related to Prince Frederick's going, when a little boy, through London on his way to Windsor. The song described how, when he passed "the great toy shop" in St. Paul's Churchyard, "Out of the carriage window his princely head he poppd,  
Saying Stoppee, stoppee, coachman, I pray you stoppee here,  
For this must be the great house where lives my father dear."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"GRAMMACHREE MOLLY."—Where may a copy of the words of the old song "Grammachree Molly" be found? DEXTER.

GUINEA PIG.—I am anxious to know when the Guinea pig was first introduced into England. CORNUB.

IRISH BALLAD.—Lever says in his novel of *Harry Lorrequer*, "If you will talk of ballads, give me old Mosey McGarry's." Six lines only of the ballad are given, and I should be glad to know the remainder. W. R. DRENNAN.

MARC LAURIN: LIBRARY OF MSS., ETC.—Having discovered in the Archives of Bruges proofs that the valuable library and collection of coins, formed by this wealthy and learned Fleming, were pillaged by the Calvinists in February, 1580, and that a portion at least of these were carried over to England and sold, I am desirous of ascertaining whether any books known to have formed part of this library are preserved in either public or private collections. I have only met with one such, and this an odd volume of Cicero, ornamented with inlaid leather of various colours, in the Grolier style. At the bottom is the inscription, "M. Laurini et amicorum." Others are said to bear the motto "Virtus in arduo."

W. H. JAMES WEALE.

LONDON CHAPELS.—Of the many chapels at which marriages were performed prior to 1754, there are several about which I desire to obtain further information. Will your correspondents look over the following list, and refer me to any drawings or engravings of any of them:—Berwick Street Chapel; Read's Chapel, Dyot Street; Beaufort Chapel, Chelsea; Exeter Chapel, Clerkenwell; Fulham Palace Chapel; Kensington Palace Chapel; Tennyson's Chapel; Keith's May Fair Chapel; Maddock Street Chapel; Queen Square Chapel, Westminster; Brentwood Chapel; Rom-

ford Chapel; Spring Garden Chapel; London House Chapel, Aldersgate; Long Acre Chapel; Wood Street Compter Chapel; Oxendon Chapel; Wheler Street Chapel; Devonshire Square Chapel; Scrope's Chapel, Holborn; Zion Chapel, Hampstead; Zion College Chapel. JOHN S. BURN. Henley.

"MUSIC OF THE SPHERES."—Who is the original author of this phrase? Johnson quotes it in his *Dictionary* from Dryden, who may, perhaps, have taken it from Sir Thomas Browne's *Religio Medici*, where it is printed (pt. ii. § 9), in all the old editions, without anything to imply that the words are not his own. The *Religio Medici* was first published in 1642; do these words occur in any earlier author? W. A. G.

Hastings.

PANTALOOON.—I should be glad if any of your readers would inform me of the origin of the word "Pantaloon." I fancy it to be intimately connected with a high office in the Italian republics of the middle ages, answering to the more modern "Gonfaloniere." As republican institutions fell into disrepute, the "Pantaloon" (I think that was the name) was "taken off" on the stage in opera buffa, &c., until time changed him into the decrepit old buffoon of our day. Some think the name is derived from the Latin "pannus," a rag—a ragged fellow; but this is hardly so likely, I think, and certainly not so interesting as the former suggestion. I should be glad of an opinion. HIC ET UBIQUE.

PORTRAIT FOR IDENTIFICATION.—A friend of mine has a painting with the inscription above—

Ætatis suæ 17 Novr  
21. 1584.

He is very anxious to find out who the person is. The portrait is a young man with books before him, and is in the possession of Mr. Joseph Lilly, of New Street, Covent Garden, who would be happy to give any information that might elucidate it. H. C.

LETTERS OF SIR WALTER RALEGH.—Does any reader of "N. & Q." know anything of the fate of fourteen original letters written by Raleigh to one or other of the Gilberts (his brothers of the half-blood and nephew) between the years 1582 and 1597, or later?

They are known to have belonged to Mr. Brande Hollis at some period late in the last century. I believe, but am not quite certain, that they afterwards came into the hands of Archibald Constable, of Edinburgh, and from his hands into those of the late Mr. Macvey Napier, editor of the *Edinburgh Review*. The following note of their addresses, &c., is copied from a list (now in my possession) written early in the present century:—

1. "To my very loving brother Sir Humphrey Gilbert Knight. Dated April 4, 1592.
2. "To his nephew, Sir John Gilbert the younger, 1597.
3. "To the same. July 14 (no date of year).
4. "To the same. Without date.
5. "To his brother. 1588.
6. "To Sir John Gilbert, Knight. 1591.
7. "To the same. Addressed—'For Her Majesties espeyall affaires.' To Sir John Gilbert, Knight, at Dartmouth. 'Hast, post, hast; hast with speed.' Without date.
8. "To his nephew, Sir John Gilbert, the younger, Governor of the Fort at Plymouth. Without date.
9. "To the same. Without date.
10. "To the same. Without date.
11. "To Sir Humphrey Gilbert, with a present from Queen Elizabeth. Dated 'Richmond, March 18, 1582.'
12. "To the same. Without date.
13. "To his nephew, Sir John Gilbert, the younger. Without date.
14. "To Sir John Gilbert. Without date."

To its list its writer adds these words: "All the above were received by me from the late Brande Hollis, Esq., F.R.S., S.A." The list is unsigned and undated. It is addressed: "Mr. Constable." It is certain, therefore, that these letters were *offered* to Constable. Should the list now chance to fall under the eye of any reader who may be acquainted with the whereabouts of any of the letters mentioned in it, a communication of such knowledge would be most gratefully received by  
E. E.

Sycamores, Wimbledon.

ROSSINI'S FUNERAL.—Will some French correspondent of "N. & Q." kindly tell us what music was really performed at the funeral of Rossini? Several special accounts have appeared, but the most special is contained in the *Morning Star* of November 24, where mention is made of "the first notes of the Requiem in Jomelio's Mass"—these "pealed from the grand organ, soft and low," at twelve o'clock precisely—of seven solo singers performing three solos; and of an accompaniment performed by "the harps of the opera choristes." (!) These things are puzzling, and seem to suggest the advisability of getting people to write of musical performances who have some faint knowledge of the subject in hand.

W. J. WESTBROOK.

Sydenham.

STONE BALCONY AT MALMESBURY ABBEY.—For what purpose was the stone balcony in the south side of the Abbey Church at Malmesbury used? Is there not a similar one in the chapel of Chepstow Castle?  
FELTON.

SUNDRY QUERIES.—1. Who were the *Rufflers* and *Joiners*, parties in Scotland in 1636?

2. Who is the person who signs himself "Gordon" at Rochelle in 1664?

3. A Scotchman writing to a relative in 1619,

concludes thus: "Be thou demiter." What is the meaning of the last word?

4. I shall be obliged to any one who can "recite" the two following quotations, which appear to be partly from the Vulgate:—

"(1) *Damur bibamus, post mortem nulla voluptas: sed ah miseri discunt hic bonos dios iros (?) et in punctu (?) temporis ad inferna descendunt.*"

"(2) *Dominus omnis hereditatis mee et capitis mei ipso est.*"

F. M. S.

TERRINGTON.—Pleasantly seated on the Howardian Hills, in the North Riding, archdeaconry of Cleveland, deanery of Bulmer, church All Saints. References—*Nonæ Rolls*, p. 235; *Valer. Eccle.*, p. 96, col. 1; *Notitia Parochialis*, No. 716; Bawdwen's *Domesday Book*, Tervintone, Tervinton, Teurinctune, Tervinctun; Lowe's MSS., Church of Allhallows, Tyverington vel Terryngton; Testamentary Burials, 1431, 1481, 1543, Teryngton; 1563, 1609, Terington; 1454, Theryngton; 1596, Tirrington.

Information is required as to the origin of the name and history of the place.  
DEXTER.

TUNBRIDGE PRIORY.—Hasted states that Henry VIII. granted the above to William Everest. Who was he? and where can I see a pedigree? I shall be very glad of any information respecting him or his family.  
G.

THE TURTLE-DOVE.—In reading Math. Henry's *Bible*, I found a note concerning the sacrifice of this interesting bird and pigeons, to this effect:—

"They must be either turtle doves, and if so, 'they must be *old* turtles' (say the Jews); or, if pigeons, *young* pigeons. What was most acceptable at men's tables must be brought to God's altar."

Now, I am uncertain how far the commentator is quoting the Jews here, or asserting his own view; the inverted commas are only, in my copy (quarto, Bagster, 1811), to the five words at the beginning. Now my query is: Are *old* turtles better for man's table than young ones? or was the addition of dove to turtle intended in ancient usage to imply the young of the turtle?

J. A. G.

Carisbrooke.

WEDDING CARDS.—When did wedding cards first come into use? We know that of late years they have been going out of fashion, and we frequently see at the end of marriage announcements the words "No cards." This, however, has been outdone by the following addition to a wedding advertisement in the *Quebec Morning Chronicle* of Nov. 7:—"No cards! No cake! No wine!"

EDWARD J. WOOD.



### Queries with Answers.

DANIEL ROGERS, POET, SIXTEENTH CENTURY. Who was Daniel Rogers, Albimontanus, verses by whom are printed at the end of Hubert Goltzius' *Thesaurus Rei antiquarie uberrimus*, published by Christopher Plantin at Antwerp in 1579? W. H. JAMES WEALE.

[Daniel Rogers, a statesman of some ability in the court of Queen Elizabeth, and who sometimes calls himself Albimontanus, was born about 1540, at Aston in Warwickshire, and educated at Wittenberg, under the celebrated Melancthon. When the death of Queen Mary had put an end to religious persecution, he returned to England, and took his degrees at Oxford. Afterwards he obtained a place at court, and was often employed by Queen Elizabeth in embassies to the Netherlands and elsewhere, in 1575, 1577, and 1588. He died Feb. 14, 1590, and was buried in Sanbury church, Middlesex. A list of his various prose and poetical pieces, with some account of him, is given by Wood, *Athenæ Oxon.* (ed. Bliss), i. 569, who adds, that he was "a very good man, excellently well learned, a good Latin poet, and one that was especially beloved by the famous antiquary and historian, William Camden." Many of his letters and instructions are among the Cotton MSS. in the British Museum. In 1588 appeared a work, entitled "Triumphalia de Victoriis Elisabethæ Anglorum, Francorum, Hybernorumque Regina, contra classem instructissimam Philippi Hispaniarum Regis," 4to. This very interesting volume of poems commences with one addressed to Queen Elizabeth, in which Sir Francis Drake, the Lord High Admiral Howard, Sir Martin Frobisher, and other illustrious persons, are noticed; then follow other poems by various authors, on the Victory of the English Fleet over the Spanish Armada, Odes, Epigrams, &c. It contains also an introductory Poem to Daniel Rogers, a Latin poet of considerable celebrity, and a native of Warwickshire. Consult also the *Calendars of State Papers*, Domestic Series, A.D. 1547 to 1590.]

"LA SFERA DEL MONDO."—I have lately picked up a volume entitled—

"La Sfera del Mondo. Di M. Francesco Giuntini. Dottore Theologo: col testo di Giouanni Sacrobosco. Opera utile e necessaria à poeti, historiografi, nauiganti, agricoltori, ed ad ogni sorte di persone. In Lione, appresso Simofiano Berard. M.D.LXXXII."

I find no mention of it either in Lowndes or Brunet, but shall be glad if any reader of "N. & Q." can tell me anything about its author.

H. FISHWICK.

[Francesco Giuntini, in Latin Junctinus, a celebrated mathematician and astrologer, was born at Florence in 1523. He entered the order of Carmelites, which he left and professed the Reformed Faith; but returning to the Roman communion, he remained in it till his death, which took place at Lyons in 1590. For some account of him and his literary works, see the new edition of the *Biographie Universelle*, xvi. 602.]

SIR CHARLES HARDY.—Several years ago I saw, in the gallery of paintings at Greenwich Hospital, a portrait of Sir Charles Hardy; once, I believe, the governor of that institution. Will any of your readers inform me whether this was the same Sir Charles Hardy who was one of the royal governors of the province of New York?

S. W. P.

Hotel Westminster, Paris.

[Both places were holden by the same officer. It was in the year 1755 that Sir Charles Hardy was advanced to the honourable appointment of Governor of New York. On Oct. 28, 1770, he was farther advanced to be Admiral of the Blue; as he was, on the death of Admiral Holburne in the following year, to be Master and Governor of Greenwich Hospital. He died suddenly, in an apoplectic fit, at the Fountain Tavern at Portsmouth, on May 18, 1780, aged about sixty-seven.—Charnock's *Biographia Navalis*, v. 99-104; and *Gentleman's Magazine*, vol. i. p. 213.]

ANCIENT SWORDS.—An old sword, the handle beautifully ornamented in solid steel, and engraved to a Gothic pattern, has the name "Pottenstein" at the back edge of the blade near the handle. Who was he, and when did he live? The blade has the double-headed eagle of Russia engraved on both sides. Also, when did Andrea Ferara live? SILVERSTONE.

[A valuable article, displaying much research on the age, country, and personal history of Andrea Ferara, appeared in the *Cornhill Magazine* for August, 1865 (vol. xii. 189-194). The writer thus concludes his interesting paper: "From all these combinations there results a chain of circumstantial evidence, closely approaching to demonstration, that Andrea Ferara was born about the year 1555; that he was of a family of armourers which had existed in Italy at least two generations before that time, and derived his nomination from the place of his nativity—the ducal city of Ferara." Consult also the General Index to "N. & Q.," 1st, 2nd, and 3rd Series.—Pottenstein is the name of a manufacturing town of Lower Austria, twenty miles south of Vienna. We have never met with a swordmaker of that name.]

PENZANCE SEAL.—I have heard that the corporation of Penzance has in its coat of arms the head of John the Baptist, and that the same device is borne by the Fishmongers' Company of London. May I ask to be informed what was the occasion of this singular device, and whether there was any historical connection between the parties bearing it? J. S.

[The seal of Penzance has certainly the figure of the head of John the Baptist, with this inscription, "Pensans anno Domini 1614." But, as Hals remarks, "These arms are through ignorance of the true etymology of the name thereof." Gilbert farther states, that it formerly had a chapel dedicated to St. Anthony, the patron of

fishermen, which in all probability gave it the name of Penzance, or the holy headland. (Gilbert's *Cornwall*, iii. 82, 91.) We cannot find that this device was ever adopted by the Fishmongers' Company.]

"VIEWS IN ORKNEY."—In the British Museum copy of "*Views in Orkney, and on the North-eastern Coast of Scotland*," taken in M.D.CCCV, and etched in M.D.CCCVII," occurs the following note:—

"Etchings by the Marchioness of Stafford. Presented by the Marquis of Stafford."

Whilst, in Martin's *Catalogue of Privately-printed Books*, the production is ascribed to the Duchess [Countess] of Sutherland. Information as to which is right is asked for.

JOHN TAYLOR.

Northampton.

[Both statements are correct. The Countess of Sutherland became the wife of George Granville Leveson Gower, Marquess of Stafford. This work is noticed under both titles in Lowndes.]

MOTHER OF CORIOLANUS.—Livy and Shakespeare are at variance respecting her name. According to the former, Veturia was the mother and Volumnia the wife of Coriolanus; according to the latter, Volumnia was the mother and Virgilia the wife. Whence did Shakespeare get his version of the story?

E. H. A.

[Shakespeare's play is founded on the *Life of Coriolanus* by Plutarch, in the translation by Sir Thomas North, made not from the original but from the French of Amiot, Bishop of Auxerre, and published in 1579, folio; see p. 238, edit. 1612. Warton says, "That Amiot's French version of Plutarch should contain corruptions and innovations, will easily be perceived, when it is remembered that he probably translated from an old Italian version. A new exhibition in English of the French caricature of this most valuable biographer, by North, must have still more widely extended the deviation from the original."]

### Replies.

#### THE SONG OF THE BEGGAR.

(2<sup>nd</sup> S. x. 277; xi. 159.)

It was not till recently that I observed that this very curious but rather lengthy ballad-poem, was asked for. It has been copied from a very rare book, called *A Description of Love*, &c., 6th edit. 1629. 8vo.

#### "THE SONG OF THE BEGGER.

"I am a Rogue and a stout one,  
A most couragious drinker,  
I doe excell, 'tis knowne full well,  
The Ratter, Tom, and Tinker.  
Still do I cry, Good your Worship, good Sir,  
Bestow one small Denire, Sir;  
And bravely at the bousing Ken  
He bouse it all in Beere, Sir.

"If a Bung be got by the hie Law,  
Then straight I doe attend them;  
For if Hue and Crie doe follow, I  
A wrong way soon doe send them.  
Still I doe cry, &c.

"Ten miles unto a Market,  
I runne to meet a Miser;  
Then in a throng, I nip his Bung,  
And the partie ne'er the wiser.  
Still doe I cry, &c.

"My daintie Dals, my Doxis,  
Whene'er they see me lacking;  
Without delay, poore wretches, they  
Will set their Duds a packing.  
Still doe I cry, &c.

"I pay for what I call for,  
And so perforce it must be;  
For as yet I can not know the man,  
Nor Oastis that will trust me.  
Still do I cry, &c.

"If any give me lodging,  
A courteous Knaue they find me;  
For in their bed, alive or dead,  
I leave some Lice behind me.  
Still doe I cry, &c.

"If a Gentrie Coe be coming,  
Then straight it is our fashion,  
My legge I tie close to my thigh,  
To move him to compassion.  
Still doe I cry, &c.

"My doublet sleeve hangs emptie,  
And for to begge the bolder  
For meate and drinke, mine arme I shrinke,  
Up close unto my shoulder.  
Still doe I cry, &c.

"If a Coach I heare be rumbling,  
To my Crutches then I hie me;  
For being lame, it is a shame,  
Such Gallants should denie me.  
Still doe I cry, &c.

"With a seeming bursten belly,  
I looke like one half dead, Sir;  
Or else I beg with a wooden legge,  
And a Night-cap on my head, Sir.  
Still doe I cry, &c.

"In winter time starke naked  
I come into some citie,  
Then every man that spare them can,  
Will give me clothes for pittie.  
Still doe I cry, &c.

"If from out the Low-countrie,  
I heare a Captaines name, Sir;  
Then strait I swe[a]re I have been there,  
And so in fight came lame, Sir.  
Still doe I cry, &c.

"My Dogge in a string doth lead me,  
When in the Towne I goe, Sir;  
For to the blind all men are kind,  
And will their Almshouse bestow, Sir.  
Still doe I cry, &c.

"With Switches sometimes stand I,  
In the bottom of a Hill, Sir;  
There those men which doe want a switch,  
Some monie give me still, Sir.  
Still doe I cry, &c.



"Come buy, come buy, a Horne-booke,  
Who buyes my Pins or Needles?  
In Cities I these things doe crie,  
Oft times to scape the Beadles.  
Still doe I cry, &c.

"In Pauls Church by a Pillar,  
Sometimes you see me stand, Sir;  
With a Writ that shewes what care and woes  
I past by Sea and Land, Sir.  
Still doe I cry, &c.

"Now blame me not for boasting,  
And bragging thus alone, Sir;  
For my selfe I will be praying still,  
For neighbours have I none, Sir. [Sir,  
Which makes me cry, Good your Worship, good  
Bestow one small Denire, Sir;  
And bravely then at the bousing Ken,  
He bouse it all in Beere, Sir."

Finis.

It has been very kindly pointed out to me by a friend, that this poem is printed at p. 74 of *Wit and Drollery*, 1682, but does not occur in an edition of the same volume, which appeared in 1661. In 1682, it was entitled "The Blind Beggar," which, as the gentleman to whom I have referred observes to me very truly, is "an evident misnomer." W. CAREW HAZLITT.

#### THE OATH OF THE PEACOCK OR PHEASANT.

(3rd S. xii. 108, 173, 275, 336, 445.)

I quote the following from Bryant's *Antient Mythology*, iii. 197, third edition:—

"And God said, This is the *token of the covenant* which I make between me and you, and every creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a *token of a covenant* between me and the earth."—Gen. ix. 12, 13.

To this covenant Hesiod alludes, and calls it the great oath. He says that this oath was Iris, or the bow in the heavens, to which the Deity appealed when any of the inferior deities were guilty of an untruth. On such an occasion Iris, the great oath of the gods, was appointed to fetch water from the extremities of the ocean, with which those were tried who had falsified their word.

Παῖρα δὲ Θαύμαντος θυγάτηρ, πόδας ἁκέα Ἴρις,  
Ἀγγελίης πωλεῖται ἐν' εὐρέα νῶτα θαλάσσης,  
Ὅππῳτ' ἔρις καὶ νῆκος ἐν Ἀθωνάτοιςιν ὄρηται.  
Καὶ β' ὅστις ψεύδεται Ὀλύμπια δώματ' ἐχόντων,  
Ζεὺς δὲ τε Ἴριν ἐπεμψε θεῶν μέγαν ὄρκον ἐνείκαι.  
Τηλόθεν ἐν χρυσῇ προχόφῃ, πολυώνυμον ὕδαρ,  
Ψυχρὸν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο,  
Ψηλῆς πολλὸν δὲ θ' ὑπὸ χθονὸς εὐρυδοίης ἔ  
Ἐξ ἱερῶ ποταμῶιο ῥέει διὰ νύκτα μέλαιναν,  
Ἀκeanοῖο κέρας.—Theog. 780.

The mediæval knights seem to have known nothing of the origin or meaning of the oath by the peacock or pheasant, there is therefore the more reason for believing it to have been traditional and imported. Its incongruous combination

also with vows to God and the Virgin seems to show that it was a pagan oath christianised in outward form by the adspersion of holy words. From it as an example, and when birds were divided into noble and common, and taken as heraldic devices, other similar oaths would follow. But these were the oaths of particular persons, and as in the case of the swan, oaths by one's ancestral honour, that by the peacock was universal among the nobly born. I conjecture then, and believe, that Ἴρις θεῶν μέγας ὄρκος, the oath by the peacock, and that by the pheasant, were variants of one and the same oath, the irid-coloured pheasant being the representative of the peacock where peacocks were scarce or unknown, and both of them the emblems or representatives of the covenant bow in the clouds. The bringing in of the bird alive, or dressed in its feathers, the great solemnity of the oath, the fidelity to it that was meant to be thus ensured, and perhaps the taking of it by many, or with many, as though entering into a compact or covenant, are all further circumstances tending to corroborate this view.

One of the links which it seems difficult thoroughly to prove, is the connection in the mind of the ancients between Iris and the peacock. But, besides that the oath is probably, like the bird, Eastern rather than truly Greek, and that the rainbow-like appearance of the peacock plumage is obvious and commonly noticed and expressed, I would add the two following considerations: what Hera or Juno (the first part of the word Juno being = Ζευ(s), Deu(s), Ju of Jupiter, &c.), personified, seems doubtful; perhaps nature, external to the earth, in its passive or feminine form, perhaps the clouds and moisture of the atmosphere (the waters above the firmament), and hence at times the moon the influencer of these. But it is certain that she could produce storms and calms. Hence Iris is her messenger and attendant. She had too (after knowledge of the peacock was introduced) this as her attendant bird. Looking then to the resemblance already noted, it can hardly be doubted that the peacock was the representative of Iris, and in part her supplanter, and that the peacock-drawer of the chariot was truly Ἴρις ἐν νέφει. Secondly, Aristophanes, in his *Acharnians*, speaks of the peacocks and other quackeries of the Persian ambassadors. Had the feathers been spoken of, one might suppose that they were in use for dignity and ornament, as fans and sun-shades. But as he says "peacocks," I cannot help thinking that they were carried either as emblems of good faith, or as means of swearing it when making a perpetual covenant.

I add a conjecture which has occurred to me while writing this—Iris is Θαύμαντος θυγάτηρ, the daughter of wonder, or perhaps of the wondrous one. But Thaumasis is, so far as I know, without other kin, and without ancestry or wife, being in these

things unlike the other deities offspring of Ocean and Earth. May not then Thaumās be one of the ordinary Grecised corruptions, and stand for Thammuz bewailed of the Syrians? What imagery can be more true, or, while bearing a meaning analogous to the account in Genesis, more poetic or eastern, than that which makes the rainbow daughter of the sun? BRINSLEY NICHOLSON.

West Australia.

"GAUDEAMUS IGITUR."

(4th S. ii. 250.)

Next after the "Land's Vater," which can only be sung at a "special Commerz" or at the ceremony of "piercing the caps," this song is the most important of the "Studenten Lieder." It is sung on all occasions of rejoicing. It is also sung after the "Land's Vater," and is appointed to be sung when the students return from a torch-light funeral—an honour occasionally granted to a loved fellow-student or honoured professor—to "burn the torches." The following is the correct version:—

"Gaudemus igitur, Juvenes dum sumus,  
Post jucundam juventutem, Post molestam senectutem,  
Nos habebit humus. (var. Pocula sunt nulla.)  
Ubi sunt qui ante nos, In mundo fuere?  
Transeas ad superos, Abeas ad inferos  
Hos si vis videre.  
Vita nostra brevis est, Brevi finietur,  
Venit mors velociter, Rapit nos atrociter,  
Nemini parcat.  
Vivat academia! Vivant professores!  
Vivat membrum quodlibet! Vivant membra qualibet,  
Semper sint in flore!  
Vivant omnes virgines, Faciles, formosæ!  
Vivant et mulieres, Vivant et mulieres  
Bonæ, laboriosæ.  
Vivat et respublica, Et qui illam regit! (var. regunt!)  
Vivat nostra civitas, Mæcenatum caritas  
Quæ nos hic protegit!  
Pereat tristitia! Pereant osores!  
Pereat diabolus, Quivis anti-Burschius  
Atque irrisores!"

This was sung at Berlin by the torchlight procession given by the students in honour of the arrival of our Princess Royal after her marriage to the Prince of Prussia, the grandest thing of the kind that had ever taken place in Germany.

At the *entrée* of the Princess a very ludicrous incident took place. The English residents had erected a handsome platform at the Brandenburg Gate, in front of which they were to present an address. On the morning of the day, however, they found that their appointed place had been taken possession of by a crowd of German burghers, who utterly refused to move, or indeed to take any notice of the announcement that *this* was the English platform. An appeal was made to the town commandant, but he replied that they must manage the affair as well as they could; he had enough to do already. Seeing the matter left to

themselves, the English party got a long rope, and collecting some navvies who were working on the railway, they drew it round the intruders, giving the ends to the navvies to hold. They then once more endeavoured to get the intruders to leave, assuring them that out they *must* come, quietly or otherwise. Getting no reply except the shrug of the shoulder and the flourish of the hands round the wrists, palm upwards, which is the invariable reply of a German when he will not or cannot do what you ask, the signal was given, and the navvies running round, rolled the intruders in a bundle into the road! When they had picked themselves up and decided on what had taken place, they rushed up to recapture the platform under a storm of *Donnerwetters* and *Himmelsakraments*, but found a guard of stout navvies between them and their object; while some of the rightful owners of the place told them these men were "professors of the box," and ready to give specimens of their "science." So the discomfited intruders had to seek another "*standpunct*," and were well laughed at by their fellow-countrymen.

Hawthorn.

FRANCIS ROBERT DAVIES.

[We are indebted to several other contributors for copies of this song, which, we may add, is printed with the music in W. Howitt's *Student Life in Germany*.]

ALLEGORIES AND PARABLES.

(4th S. ii. 391, 452, 472.)

I am inclined to think, from a hasty glance at the subject, that the English language is as rich as any in this branch of literary composition.

With the intention of jotting down, for the information of MR. BOWER, the titles of a few books, or essays, of this character in my own collection, I proceeded to make a hasty revision of my shelves. In this manner a mass of books began to accumulate on my table, in my attempt to lessen which, I found that my ideas as to what constituted an allegory—or rather, what did not—were too vague to enable me to make a judicious selection from the heap. I accordingly replaced them all, and shall content myself with a few brief notes of any that may occur to me *currente calamo*:—

"Mundus Alter et Idem, sive Terra Australis antehac semper incognita, longis itineribus peregrini Academici nuperime lustrata. Authore Mercurio 'Britannico.' (Bishop Hall), 12mo. Ultrajecti, 1643.

To this little volume is appended, "propter affinitatem materiæ," and therefore to be included here.

"Nova Atlantis, per Franciscum Baconum, Baronem de Verulamio, Vice-Comitem S. Albani."

The following, of a more recent date, and in our own language, appear to belong to the class:—

"Hezbibah; or, the Female Pilgrim," 8vo.

"Armata: a Fragment" (by Lord Erskine), 8vo, 1817, Parts I. and II.



"The Elysium of Animals," by Egerton Smith, 8vo. Liverpool.

"The Revolt of the Bees" (by Morgan). London, 8vo, 1828.

"The Isle of Man, or the Proceedings in Manshire against Sin, wherein, by way of a continued Allegory, the chief Malefactors disturbing both Church and Commonwealth are detected and attached," &c. By the Rev. Richard Bernard. A new ed. 12mo. Bristol, 1803.

"The Adventures of Naufagus," 8vo.

"The Emblematical Pilgrim, or the Metaphorical Progress from Mystical Babylon to the New Jerusalem, delivered under semblance of a Dream." By Peter Smith, 12mo. Newcastle, 1827.

"The Triumph of Fashion; a Vision," 12mo. Stourbridge, 1811.

"The Trial of Antichrist, otherwise the Man of Sin, for High Treason against the Son of God," &c. By the Rev. W. Gregory, 4th edit. 12mo. Dublin, 1845.

"The Capacity and the Extent of the Human Understanding, exemplified in the extraordinary case of Automathes, a young Nobleman," &c. (By John Kirkby, Gibbon's tutor), 8vo. London, 1747.

"The Rebellion of the Beasts; or, 'The Ass is Dead:—Long live the Ass!'" 12mo. London, 1824.

A great number of allegories, after the Oriental manner, will be found scattered among the volumes of the *British Essayists*. The most remarkable of them (thirty-three in number) from the *Spectator*, *Rambler*, *Adventurer*, *Guardian*, &c., have been collected together in a nice little volume entitled—

"Eastern Tales and Allegories; Selected from the most Eminent English Prose Writers." By the Rev. Walter Stirling, A.M., 12mo. Winchester, 1814, pp. 180.

There are many allegories in the *Mirror*; such, for instance, as the beautiful "Story of Abuze-mar," vol. —, p. 165.

The "Annals" must be ransacked. Such a piece may correctly be included in our list as "The City of the Demons," by William Maginn (*The Souvenir*, 1828); and I am not sure that the same author's extraordinary work, *Whitehall; or, the Days of George IV.* (8vo. London, 1827), might not, with propriety, be included in the category.

There is scarcely a poet who has not written an allegory; some indeed nothing else. Think of the "Purple Island" of Phineas Fletcher; "Psyche; or, Love's Mystery," by Joseph Beaumont; the *Fairy Queen*, *Paradise Lost*, and Shelley, *passim*. As a shorter piece, we must not forget *The Hermit* of Dr. Parnell.

Then there are the various works of the epistolographer, James Howell—*Dodona's Grove*; or, *the Vocall Forrest*, folio, 1640; *The Parly of Beasts*; or *Morphandria*, *Queen of the Inchancted Island*, &c., folio. London, 1660.

The "History of John Bull," in *Pope and Swift's Miscellanies*, is an allegory; so also, perhaps, *Martinus Scriblerus*. Swift's *Tale of a Tub* is as much an allegory as his *Gulliver*; and *Gaudenzio di Lucca*—whether by Barrington or Berkeley—can scarcely be excluded.

There is a more modern "History of John Bull," reprinted in 12mo from Blackwood; and there is *The History of the Proceedings in the case of Margaret, commonly called Peg, only lawful Sister to John Bull, Esq.* (by Dr. Adam Ferguson, the Historian of Rome), 12mo. London, 1761.

Lastly, I may mention the beautiful "Allegorical Dream" by Franklin, several in *Evenings at Home*, and *Sandford and Merton*; Goldsmith's allegory, "The Giant and the Dwarf," his "Valley of Ignorance" (*Citizen of the World*, lxvii.), and his "Asem; an Eastern Tale" (*Essays*, iii.); and several by Bulwer in the *Student*—"Monos and Daimonos," "The Choice of Phylas," &c.

WILLIAM BATES.

Birmingham.

## MORTUARIES.

(4th S. ii. 488.)

In a very interesting work, entitled *Parochial Fragments*, by my friend the Rev. John Wood Warter, B.D., the excellent and erudite Vicar of West Tarring, Sussex, at p. 62, occurs the following passage:—

"Mortuaries are still paid in this parish, according to the regulations of the statute 21 Hen. VIII. c. 6. The rates there are: half a noble, a noble, and an angel, *i. e.* 3s. 4d., 6s. 8d., and 10s. The latter is the highest sum specified; in fact, the only mortuary collected here. Any person who dies possessed of 40l. and over is liable by custom to this payment."

*Parochial Fragments* was published in the year 1853; so that this extract from it will, I presume, be accepted by Mr. C. J. ROBINSON as a satisfactory answer to his question in the 47th number of "N. & Q." Should further information be desired on this somewhat curious subject, no better book, I believe, can be consulted than the one here mentioned: for, in addition to his deep and varied learning, the author possesses the rare merit of never committing himself to a fact which he has not verified to the letter.

EDMUND TEW, M.A.

In an old account book, kept by a Vicar of Great Staughton in Huntingdonshire, I find these memoranda:—

	£	s.	d.
"1713. George Key, for his wives funeral sermon, June 19. . . . .	0	10	0
For her burial . . . . .	0	1	1
1714. Griffin Welldon, for his funeral sermon and burial, April 22 . . . .	0	11	1
Griffin Welldon's mortuary . . . .	0	10	0
Richard Smith,—Gr[een], for his burial, March 15 . . . . .	0	1	1
For his mortuary . . . . .	0	10	0
For his funeral sermon . . . . .	0	10	0
Thomas Staughton, Dill[ington], for his burial, Nov. 15, 1715 . . . . .	0	1	1
For his mortuary, the personal estate amounting to thirteen pounds . . . . .	0	3	6

1719. Sir John Conyers, for his funeral ser-	£	s.	d.
mon . . . . .	1	1	0
For his mortuary . . . . .	0	10	0
For his burial, Sept. 18 . . . . .	0	10	0

Prefixed to a vicarage rent-roll of Lady-day, 1756, is a list of vicars' dues in the same parish. Among others:—

"Mortuaries are due here: If ye Deceased was worth 40*l.*, ye Fee is 10 shil.; if 30*l.*, 6*s.* 8*d.*; if 6*l.* 13*s.* 4*d.*, y<sup>n</sup> 8*s.* 4*d.*"

JOSEPH RIX, M.D.

St. Neot's.

I am informed upon the best authority that, in the parish of North Kelsey, in Lincolnshire, a mortuary fee of ten shillings is always paid to the vicar on the death of any freeholder or tenant-farmer. The custom is said to be general in North Lincolnshire, and, I presume, has never fallen into desuetude.

Mr. James Hill, of the Middle Temple, who made collections for a *History of Herefordshire* at the beginning of the last century, says:—

"Though the payment of mortuaries has been for some time neglected, through the indolence of late incumbents, yet that the rector has a right to them appears from the frequent and ancient payment of them down to the time of the late rebellion; and probably through the confusion of that age was the right of mortuaries suspended and afterwards forgotten to be resumed."

It may be worth notice that in my own parish, and in some others in this county, no burial fees are paid to the incumbent. C. J. ROBINSON.

Norton Canon.

I have to thank several correspondents for replying to me privately on this subject. From their communications, I gather that mortuaries have been paid certainly as late as the middle of the last century, and that at All Saints', Dorchester, they have been claimed within the last few years. C. J. R.

The mortuary fee must have been paid in the early part of the last century: for, in Pope's "Happy Life of a Country Parson," we have—

"October store and best Virginia,  
Tithe-pig and mortuary guinea,"

If the funeral-sermon, which had its regular price, came under the head of "mortuary," we find it in the middle of that century: for, in *Joseph Andrews* (i. 16), Barnaby says to Parson Adams:—

"I am this day to preach a funeral-sermon, for which I have not penned a line, though I am to have a double piece."

THOS. KEIGHTLEY.

FAMILIES OF HUSBANDS AND LEATHER (4th S. ii. 509.) — James Husbands married Mary, only daughter of Martyn Lether, of Wormebridge, co. Hereford, gent. The will of Martyn Lether or Leather was proved May, 1622. Administration was granted in 1652 to Mary Leather, alias Husband, and in 1655 to Richard Husband (*sic*), the grandchild, Mary Husband having renounced.

T. C. PARIS.

MADAME DE POMPADOUR (4th S. ii. 470.) — I have to thank PRINCE RHODOCANAKIS, and also S. P. V., for their notices of my query as to Madame de Pompadour. Duché-Pairé was out of the question. But PRINCE RHODOCANAKIS's first reference had left the real character of her title, as it seemed to me, undefined. I give my usual address; but I have been, for some time past, out of reach of any library, and have therefore been unable to make any searches for myself. I felt sure, however, of receiving at the hands of PRINCE RHODOCANAKIS a satisfactory answer; and I think that other readers of "N. & Q.," as well as myself, will be obliged to him and to S. P. V. for what has now appeared. D. P.

Staurs Lodge, Malvern Wells.

LONG LANKIN (4th S. ii. 281.) — The fragment given by your correspondent as peculiar to Northamptonshire is part of a very old ballad widely spread over England, Scotland, and the Border. An English version, taken down from the recitation of an old woman, was inserted by Miss Landon in the *Drawing Room Scrap-Book* for 1837. This was republished in Richardson's *Borderer's Table Book*, 1846, the editor of that miscellany boldly claiming for it a local origin. It first appeared—a puerile version consisting of eighteen stanzas, evidently embellished by some modern hand—in Herd's *Scottish Songs* (2nd ed.), 1776. Jamieson published it in a more complete form, in his *Popular Ballads*, 1806. Versions are also given in Finlay's *Scottish Ballads*, 1808; Gilchrist's *Scottish Ballads*, 1815; Buchan's *Gleanings of Scotch, English, and Irish Old Ballads*, 1825; Motherwell's *Minstrelsy*, 1827; *A New Book of Old Ballads*, 1844; Whitelaw's *Book of Scottish Ballads*, &c. The hero of the ballad is variously named—Lammerlinkin, Lammikin, Lamkin, Linkin, Rankin, Bellinken, &c. But I agree with Motherwell, who thinks that all these names can be easily traced out as abbreviations of Lambert Linkin. Four of the best versions of those here mentioned are given in Mr. F. J. Child's *English and Scottish Ballads* (Boston, U. S., 1857).

EDWARD F. RIMBAULT.

FOLK SONG: "WHEN SHALL WE BE MARRIED?" (4th S. ii. 154, 187.) — As some readers of "N. & Q." appear to take an interest in this song, I give them an East Anglian version, which I remember



as sung by my nursemaid upwards of fifty years ago:—

"When shall we be married,  
My dear Sir Nicholas Hood?  
Oh, we will be married on Monday;  
I think that will be very good.  
What, shan't we be married before,  
My dear Sir Nicholas Hood?  
What! would you be married on Sunday?  
I think the young girl is gone mad.

"Who shall we have at the wedding,  
My dear Sir Nicholas Hood?  
Oh, we will have father and mother;  
I think that will be very good.  
What, shall we have nobody else,  
My dear Sir Nicholas Hood?  
What, would you have lords and ladies?  
I think the young girl is gone mad.

"What shall we have for dinner,  
My dear Sir Nicholas Hood?  
Oh, we will have beans and bacon;  
I think that will be very good.  
What, shan't we have anything more,  
My dear Sir Nicholas Hood?  
What, would you have cocks and capons?  
I think the young girl is gone mad."

G. A. C.

OLD BALLAD: "KING ARTHUR," ETC. (4th S. ii. 237).—The following version of the song given by your correspondent J. MANUEL has dwelt in my memory from a very early period. As it is more perfect than the one furnished by him, perhaps you may consider it worthy of insertion in your pages:—

"King Arthur ruled this land,  
He was a mighty king;  
Three sons of ——— he turned out of doors,  
Because they would not sing.

"The first he was a miller,  
The second he was a weaver,  
And the third he was a little tailor—  
Three thieving rogues together.

"The miller he stole malt,  
The weaver he stole yarn,  
And the little tailor he stole broadcloth,  
For to keep these three rogues warm.

"The miller was drown'd in his dam,  
The weaver was hung in his yarn,  
And the devil ran away with the little tailor,  
With the broadcloth under his arm."

T. C. S.

The following version is sung in this country:—

"In good old colony times,  
When we were under the king,  
Three roguish chaps  
Fell into mishaps,  
Of whom I mean to sing; \* (3 times)  
Three roguish chaps  
Fell into mishaps,  
Of whom I mean to sing.

"The first he was a miller,  
The second he was a weaver,

\* Otherwise—Because they could not sing.

The third he was  
A little tai-lor,  
Three roguish knaves together; (3 times)  
The third he was  
A little tai-lor,  
Three roguish knaves together.

"The miller he stole corn,  
And the weaver he stole yarn,  
And the little tai-lor  
Stole broadcloth for  
To keep these three rogues warm; (3 times)  
The little tai-lor  
Stole broadcloth for  
To keep these three rogues warm.

"The miller was drowned in his dam,  
And the weaver was hung in his yarn,  
And the devil clapped his claw  
On the little tai-lor  
With the broadcloth under his arm; (3 times)  
And the devil clapped his claw  
On the little tai-lor  
With the broadcloth under his arm."

UNEDA.

Philadelphia.

[We are indebted to at least twenty other correspondents for versions of this ballad: scarcely two are quite alike, but the variations, though numerous, are of no importance.—ED. "N. & Q."]

QUOTATIONS WANTED: "WE ARE TWO TRAVELLERS" (4th S. ii. 488).—The passage referred to by ALPHA probably should run thus—

"We are two travellers, Roger and I;  
Roger's my dog . . . ."

These lines commence a poem called "The Vagabonds," which appeared in the *Atlantic Monthly* for 1863, vol. xi. p. 321. R. B. P.

"Humility," said Lena, as she drew  
A well-worn glove upon a sunburnt hand,"

is the commencement of a poem called "Humility," and occurs in a small volume called *Serious Poetry*, by Caroline Fry, published by Nisbet, 1833. F. H. H.

In reply to X. H. (4th S. ii. 510), I beg to say that the two Italian lines referred to, and which he rightly conjectures to be in Berni's *Orlando Innamorato*, are the two concluding lines of the sixtieth stanza in the twenty-fourth canto. They occur in connection with one of the thousand exquisite absurdities in that very clever poem. The great hero, Orlando, is furiously cutting his way through the Pagan host, armed with his famous enchanted sword "Durlindana," a weapon described to be of so keen an edge as to cut through any solid body without leaving any trace of its passage externally. He meets with a Saracen warrior, Alibante of Toledo, and with one stroke cuts him in two through the waist. The bust of the slain Saracen still rests balanced on the lower part of the trunk, and the poet represents the victim as deceived by the marvellous rapidity and keenness of Orlando's stroke, and still careering

onwards amongst his Christian foes, flourishing his weapon. When wielding his sword by both hands to deliver a furious blow, his bust tumbles over from his trunk, making, as the author states, the surrounding spectators almost die with laughter at so comical an incident. X. H. is not quite correct in his quotation. The words of the author are:—

“Cosi colui del colpo non accorto  
Andava combattendo ed era morto.”

It is a singular characteristic of this poem, that the flagrant impossibilities described in it are narrated in such a *déagé*, simple, and easy flowing style, as almost to deceive the reader for the moment, drawing off his attention from the question of practicability by fascinating his mind with exquisite humour and beautiful verse. M. H. R.

“ADVICE TO A YOUNG OXONIAN” (4th S. ii. 370.) The French plays are, probably, the *Medée* of Corneille and the *Hamlet* of Ducis. The former has one passage which corresponds with “on state affairs”:

*Jason.* “Aussi je ne suis pas de ces amans vulgaires,  
J'accorde ma flamme au bien de mes affaires,  
Et sous quelque climat que me jette le sort,  
Par maxime d'état je me fais cet effort.”

Acte I. Sc. 1.

Ducis does not bring the ghost upon the stage; *Hamlet*, after hearing him, is rather noisy, certainly not “calm”; and though he applies many epithets to the ghost, I do not find one which can fairly be translated “decent.” The teapot, however, must mean the urn which contains his father's ashes:—

*Hamlet.* “Ah! je respire enfin, j'ai su dompter l'amour,  
Je puis à ma fureur me livrer sans retour.”

(*En regardant l'urne*)—

Gage de mes sermens, urne terrible et sainte,  
Que j'invoque en pleurant, que j'embrasse avec crainte.”

*Hamlet*, Acte V. Sc. 3.

Perhaps the author had visited Paris and seen these plays without reading them. He is much more at home in the *Ajax* of Sophocles.

“Puns upon his name” —

*Ajax.* αἶ, αἶ· τίς ἂν ποτ' ᾤθ' ὄδ' ἐπάνουμον  
τοῦδ' ἐννολεῖν ὄνομα τοῖς ἐμοῖς κακοῖς;  
νῦν γὰρ πάρεστι καὶ δὲς αἰδέειν ἐμοὶ  
καὶ τίς.—430-4.

The “tedious rant” is the speech of Ajax before falling on his sword (815-860), which Immerman (Klein, *Geschichte des Drama's*, b. i. p. 361) thinks “das schönste was vielleicht je geschrieben worden.” The declining of a substantive is the first exclamation of the semichorus over the body:—

πῶνος πόνος πόνον φέρεῖ (366).

This repetition has an absurd look, but was not unusual in Greek. Mr. Pitman gives examples in his note upon the line. I have seen quotations

from *Advice to a Young Oxonian*, but cannot remember where. I hope the book will be pointed out, as it must be worth reading, whatever our opinion may be as to the author's fairness or judgment.

H. B. C.

U. U. Club.

Is there such a publication? The lines may have been quoted from a work otherwise named. The *Advice to a Son in the University* (1708) is in prose, and similar in purpose to Berens' *Advice to a Young Man upon first going to Oxford* (1832.)

CUTHBERT BEDE.

RUSSIAN LITERATURE (4th S. ii. 341.)—Since the work mentioned by MR. BOLTON CORNEY, another has been announced, and, I believe, published; but of its publication I can obtain no certain information. It is a general bio-bibliographical dictionary of Russian authors, by Serge Polto-ratzky, the friend and collaborateur of Quérard.

OLPHAR HAMST.

“CAUGHT NAPPING” (4th S. ii. 325.)—I remember this expression for more than sixty years, and in my youth I fancied “Old Morse” must have lived in the neighbourhood where I was born; but when I began to go about England, I heard in other parts the form of words—“Ah, I've caught you napping as old Morse caught his mare,” sometimes not at all correctly applied.

There were other expressions that I often heard in my childhood, and have since found they were not confined to one locality, but have heard them in different and distant parts of the country. Two of them now occur to me: “As lazy as Ludlam's dog, who laid him down to bark”; and “Like Bumper Smith's dog, ‘full forward.’” This dog, it was said, on seeing an empty chair at the family dinner table, came and wanted to take possession of the seat. As their names have been so widely known, it becomes of interest to inquire who was Morse? who was Ludlam? who was Bumper Smith?

ELLCEE.

Craven.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Poetical Works of Oliver Goldsmith, Illustrated by Members of the Etching Club, with a Biographical Memoir, and Notes on the Poems.* Edited by Bolton Corney, Esq. (Longman.)

Those who remember the beautiful volume in which the poems of Goldsmith were collected, and given to the world under the careful editorial supervision of one so well suited to the task as Mr. Bolton Corney, and illustrated by five distinguished members of the Etching Club,—Messrs. Cope, Creswick, Horsley, Redgrave, and Taylor; will thank Messrs. Longman for issuing this “miniature” edition of that beautiful book. Those who love the poems of one, who, speak as he might, certainly “wrote like an angel,” will find in this edition before us—not too large indeed to be called a pocket edition—everything they can desire for their pet copy of their favourite author.



*The Poets of the Nineteenth Century. Selected and edited by the Rev. Robert Aris Willmott. Illustrated with One Hundred and Thirty Engravings, drawn by eminent Artists, and engraved by the Brothers Dalziel.* (Warne.)

It is said that we live in very matter of fact times. The present handsome volume shows how much of the poetical element is nevertheless to be found among us. This new edition of the "Poets of the Nineteenth Century," has been enlarged by some additions to the selections originally made, and contains two new names quite worthy of being added; namely, Robert Buchanan and Dora Greenwell. The work is handsomely got up, beautifully and profusely illustrated, so that the casket is quite worthy of the gems preserved in it.

*Rome and the Early Christians.* By the Rev. W. Ware. Author of *Zenobia*, &c. (Warne.)

A story in which we have some graphic sketches of the social state of Rome, its shows and triumphs, interwoven with the story of the persecutions and martyrdoms to which the early Christians were subjected under Aurelian. A few notes of authorities would add to the value of the book, and we therefore suggest the propriety of adding them to future editions of it.

*Mistress Margery: a Tale of the Lollards.* By Emily Sarah Holt. (Shaw.)

As the story we have just noticed refers to the sufferings of the first Christians, the present turns upon the persecution of the Lollards. The accomplished authoress of *Memoirs of Royal Ladies* is quite mistress of her subject, and writes well; and this little story will add to her well-deserved reputation.

*One Year: a Story of Three Homes.* By F. M. P. With Original Illustrations. (Warne.)

A simple story told unaffectedly, which cannot fail to interest the very young lady readers for whom it is obviously intended, and to whom it may be safely recommended.

*Wild Life under the Equator, Narrated for Young People.* By Paul du Chaillu, author of *Discoveries in Equatorial Africa, with numerous Engravings.* (Sampson Low.)

This is Mr. Chaillu's second book for the young, and bids fair to rival his first venture, *Stories of the Gorilla Country*, of which we have occasion to speak favourably last Christmas; and we have had the pleasure of finding our verdict confirmed by a select circle of juvenile critics, among whom the book has remained a special favourite ever since.

*Our Fresh and Salt Water Tutors: a Story of that good old-time our School Days at the Cape.* Edited by W. H. G. Kingston. With eight Illustrations. (Sampson Low.)

This is an English adaptation of an American book, of which, as Mr. Kingston says with great justice, "it is written in so good and hearty a spirit, and has so thorough a salt-water and sea-breeze smack" that there can be little doubt it will find favour with all boys of adventurous temperament who revel in stories of difficulties boldly encountered and perils overcome.

*Merry Tales for Little Folk. Illustrated with more than Two Hundred Pictures.* Edited by Madame de Chatelain. (Lockwood.)

Madame de Chatelain and her publishers deserve the thanks of all nurseries for this pretty collection of old nursery favourites, and all the pretty woodcuts by which they are set forth.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SORBIER'S TALKS OF THE CENTURY. 8vo. Edinburgh, 1847.

ALLEN'S SERIAL OF CALCULUS. 8vo. London, 1822.

Wanted by Dr. Morton, 1, Greville Road, Kilburn, N.W.

GENTLEMAN'S MAGAZINE. Complete from commencement.

DOUGLAS, PREROGATIVE OF SCOTLAND. Edited by Wood.

BURKE'S ERECTIO PREROGATIVE. Last edition.

COLLINS'S PREROGATIVE. Edit. 1812.

Wanted by J. S. Falcon Cliff, Douglas, Isle of Man.

THE MEMORIAL FOR THE DEFENDER IN THE DOUGLAS CAUSE. About 1766.

Wanted by Mr. Edward King, Stationer, Lymington, Hants.

BREIDENBACH, SANCHE PEREGRINATIONES. Folio. 1486.

FRANKE, VERDUTE DI ROMA. 2 Vols. folio.

BEAUFORT OF THE COURT OF CHARLES II. Folio proofs.

GALERIE DE LA DUCHESSE DE BERRY. 2 Vols. folio.

MUSEO BORRONICO (REAL). 11 Vols. 4to.

MUSEE DES ANTIQUES, ETAT par Bouillon. Paris, 1811.

SHAW'S HISTORY OF SCARFORDSHIRE. 3 Vols. folio.

DIDDIN'S BIBLIOGRAPHICAL TOUR. 3 Vols.

GOUGH'S SEPULCHRAL MONUMENTS. 5 Vols. folio.

HASTED'S HISTORY OF KENT. 4 Vols. folio.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Addresses and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES of Jan. 1866, No. 210. Full price will be given for clean copies.

Among other Papers of interest which will appear in our next or following numbers will be—

Omissions in the Text of Shakespeare.

Neville and Southwell Families of Mereworth, Kent.

Our Old Book Collectors—Narcissus Luttrell.

Commatice.

Old Paper.

Sir William Blackstone's Works continued.

Bridget Cromwell.

Temple of Jupiter Feretrius, at San Leo.

Ben Jonson's Plays.

Osua inferre libet.

Cost, a-Name for Woman's Dress.

Parish Registers.

M. M. "The mind's the standard of the man" is from Watts's *Horae Lyricae*.

E. L. (Leeds.) Will probably find what he wants in the last Civil Service Commissioners' Report, which may be procured by order through any bookseller for three or four shillings.

H. A. E. (Arthurs.) The Bible is said to contain 773,746 words.

"LITTLE MESSRAVE." W. W. D., who forwards a portion of this old ballad which he heard sung in Yorkshire, is referred to vol. i. p. 119 et seq. of the Reprint of Bishop Percy's *Folio MS. for fragments of an old version and notes on the various collections in which it has been printed.*

DECK OF KENDAL.—T. M. (Gray's Inn) is mistaken. Prince Leopold was never created an English peer by this title. A rumour that he was to be so created appears to have been current at the time of his marriage to the Princess Charlotte. See our 8th S. iv. 29, 88.

A COUNTY DERRY MAN.—A letter addressed to Sir Thomas Phillips, Bart., Thirlstant House, Cheltenham, will doubtless receive a courteous reply.

L. X. Pink, in its ordinary sense of a flower, is used by Shakespeare in *Romeo and Juliet*, Act II. Sc. 4. See "N. & Q." 3rd S. xi. 139.

A. G. An account of the Danish Order of the White Elephant may be found in "N. & Q." 2nd S. ix. 104; and 3rd S. v. 323.

ERRATUM.—4th S. ii. p. 553, col. i. line 31, read—

"Nam que Mars alius, dat tibi regna Venus."

THE MANUFACTURE OF WATCHES AND CLOCKS.—A most interesting and instructive little work, describing briefly, but with great clearness, the rise and progress of watch and clock making, has just been published by Mr. J. W. Benson, 25, Old Bond Street; 59, Westbourne Grove; and the Steam City Factory, 53 and 60, Ludgate Hill. The book, which is profusely illustrated, gives a full description of the various kinds of watches and clocks, with their prices; and no one should make a purchase without visiting the above establishments or consulting this truly valuable work. By its aid persons residing in any part of the United Kingdom, India, or the Colonies, are enabled to select for themselves the watch best adapted for their use, and have it sent to them with perfect safety. Mr. BENSON, who holds the appointment to the Prince of Wales, sends this pamphlet to any address on receipt of two postage stamps, and we cannot too strongly recommend it to the notice of the intending purchaser.

"NOTES & QUERIES" is registered for transmission abroad.

# MACMILLAN & CO.'S CHRISTMAS BOOKS.

A CHRISTMAS BOOK FOR CHILDREN.

**THE FIVE DAYS' ENTERTAINMENTS** at WENTWORTH GRANGE. By FRANCIS TURNER PALGRAVE. Beautifully illustrated by ARTHUR HUGHES, and an Engraved Title Page, by JEENS. Small 4to, cloth extra, gilt top, 9s.

"This charming Christmas volume may be recommended to all readers, whether young or old, and certain we are that all readers whose taste has not been injured by the sensational writing of the day will enjoy the treat afforded them. It is emphatically a good book—good in feelings, good, very good as a work of imagination, and good as regards the art of the typographer and the draughtsman. Many of the designs are exquisitely beautiful."—*Express*.

A CHRISTMAS BOOK FOR BOYS.

**CAST UP** by the SEA; or, the ADVENTURES of NED GREY. Dedicated to all Boys from Eight Years Old to Eighty. By SIR SAMUEL W. BAKER. Beautifully illustrated by HURD. Crown 8vo, cloth extra, gilt, 7s. 6d.

**RIDICULA REDIVIVA.** Old Nursery Rhymes. Illustrated in Colours by J. E. ROGERS. Imperial 4to, with Illuminated Cover, 9s. [This day.]

"Nearly the best Christmas Book out."—*Saturday Review*.

New Illustrated Edition of

**TOM BROWN'S SCHOOL DAYS.** By an OLD BOY. With nearly 60 Illustrations by ARTHUR HUGHES and SYDNEY PRIOR HALL, and a Portrait of the Author. Small 4to, cloth extra, gilt edges, 12s.

Fourteenth Thousand.

**ALICE'S ADVENTURES in WONDERLAND.** By LEWIS CARROLL. With 42 Illustrations by TENNIEL. Crown 8vo, cloth, gilt edges, 6s.

"A very pretty and highly original book; sure to delight the little world of wondering minds, and which may well please those who have unfortunately passed the years of wondering."—*Times*.

New Edition, with Coloured Illustrations.

**THE HEROES; or, GREEK FAIRY TALES** for MY CHILDREN. By Professor KINGSLEY. Extra fop. 8vo, cloth gilt, 4s. 6d.

New Edition, with coloured Illustrations.

**THE LANCES of LYNWOOD.** By the Author of "The Heir of Redclyffe." New Edition. With Coloured Illustrations. Extra fop. 8vo, 4s. 6d.

Third Edition, crown 8vo, 6s.

**THE WATER BABIES: a FAIRY TALE** for a LAND BABY. By PROFESSOR KINGSLEY. Illustrated by SIR NOEL PATON.

Royal 8vo, half morocco, gilt edges, 31s. 6d.

**ETCHING and ETCHERS.** A Treatise Critical and Practical. By P. G. HAMERTON. With Original Plates by REMBRANDT, CALLOT, DUJARDIN, &c.  
"A work of which author, printer, and publisher may alike feel proud. A work, too, of which none but a genuine artist could by possibility have been the author."—*Saturday Review*.

Third Edition, 8vo, cloth gilt, 21s.

**THE NILE TRIBUTARIES of ABYSSINIA, and the SWORD HUNTERS of the HAMRAN ARABS.** By SIR SAMUEL W. BAKER. With Portraits, Maps, and numerous Illustrations.

By the same Author.

**THE ALBERT N'YANZA GREAT BASIN** of the NILE, and EXPLORATIONS of the NILE SOURCES. With Maps, Portraits, and Illustrations. 2 vols. Crown 8vo, cloth, extra gilt, 16s.

**THE GOLDEN TREASURY SERIES.** Uniformly printed in 18mo, with Vignette Titles by SIR NOEL PATON, T. WOOLNER, W. HOLMAN HUNT, J. MILLAIS, &c. Bound in extra cloth, 4s. 6d.; morocco plain, 7s. 6d.; morocco extra, 10s. 6d. each volume.

**TOM BROWN'S SCHOOL DAYS.** By an OLD BOY. With a Vignette by ARTHUR HUGHES.

**LA LYRE FRANÇAISE.** Selected and arranged, with Notes, by GUSTAVE MASSON. With Portrait of Béranger, engraved by JEENS.

**A BOOK of GOLDEN DEEDS** of all COUNTRIES and all TIMES. Gathered and narrated by the Author of "The Heir of Redclyffe."

**THE SUNDAY BOOK of POETRY.** Selected and arranged by C. F. ALEXANDER.

**THE BALLAD BOOK.** A Selection of the Choicest British Ballads. Edited by WILLIAM ALLINGHAM.

**THE GOLDEN TREASURY** of the BEST SONGS and LYRICAL POEMS in the ENGLISH LANGUAGE. Selected and arranged, with Notes, by FRANCIS TURNER PALGRAVE.

**THE BOOK of PRAISE,** from the Best English Hymn Writers. Selected and arranged by SIR ROUNDELL PALMER.

**THE CHILDREN'S GARLAND,** from the Best Poets. Selected and arranged by COVENTRY PATMORE.

**THE FAIRY BOOK:** Classic Fairy Stories. Selected and rendered anew by the Author of "John Halifax."

**THE JEST BOOK.** The Choicest Anecdotes and Sayings. Selected and arranged by MARK LEMON.

**THE PILGRIM'S PROGRESS** FROM THIS WORLD TO THAT WHICH IS TO COME. By JOHN BUNYAN.

**BACON'S ESSAYS and COLOURS of GOOD and EVIL.** With Notes and Glossarial Index, by W. ALDIS WRIGHT, M.A.

**THE ADVENTURES of ROBINSON CRUSOE.** Edited, from the Original Editions, by J. W. CLARK, M.A.

**THE REPUBLIC of PLATO.** Translated into English, with Analysis and Notes, by J. L. DAVIES, M.A., and D. J. VAUGHAN, M.A.

**THE SONG BOOK.** Words and Tunes. From the best Poets and Musicians. Selected and arranged by JOHN HULLAH.

**THE POETICAL WORKS of ROBERT BURNS.** Edited, with Memoir, by ALEXANDER SMITH. 2 vols.

"THE GOLDEN TREASURY SERIES disputes, if it does not carry away, the palm of excellence among works in which the taste of the publisher, printer, stationer, engraver and binder is jointly exercised to give additional grace to the productions of writers."

*Illustrated London News.*

**GLOBE EDITIONS.**

Beautifully printed on toned paper and bound in cloth, price 3s. 6d., morocco 10s. 6d. and 12s. each Volume.

**THE COMPLETE WORKS of WILLIAM SHAKESPEARE.** Edited by W. G. CLARK and W. ALDIS WRIGHT. Eighty-Fifth Thousand.

**MORTE D'ARTHUR.** Sir Thomas Malory's Book of King Arthur and of his Noble Knights of the Round Table. The Edition of Caxton, revised for Modern Use. With an Introduction by Sir EDWARD STRACHEY, Bart.

**THE COMPLETE WORKS of ROBERT BURNS.** Edited, with Life, by ALEXANDER SMITH.

**THE ADVENTURES of ROBINSON CRUSOE.** Edited, with Introduction, by HENRY KINGSLEY.

**THE MISCELLANEOUS WORKS of GOLD-SMITH.** With Biographical Essay by PROFESSOR MASSON.



LONDON, SATURDAY, DECEMBER 19, 1868.

## CONTENTS.—No. 51.

NOTES:—On some Omissions in the Text of Shakespeare. No. 1, 573—Sir William Blackstone, &c., 574—Early English Poems, 576—Our Old Book Collectors: Narcissus Luttrell, *Id.*—The Nevill and Southwell Families of Mere-worth in Kent, &c., 577—Hepworth Dixon's "Spiritual Wives"—Food for the Paper-Mills—Ancient Altar Cloths—Ring Inscription—Lovelace and Suckling—Lobby—Rhyming Latin Inscriptions—European Relics in America—Tombstone Inscriptions, 578.

QUERIES:—Bache: Blechynden—Sir John Beale—Bretton Airs—A Burns Query—Rosalba Carriera's Correspondence—Countess of Derwentwater—Dutch Drama—Fielding Club—"Implementum Ecclesie"—Knox's "Vale of the Clyde"—Lincolnshire Election Freak—Letter from Lord Bacon to King James—Louis Cadamosto, Venetian Navigator, &c.—Quotations wanted—Rough—"Elizabeth Sawyer, the Witch"—"Spes mea": Motto of a Branch of Macdonalds—"Stoneing Cross"—British Triads—Washing in the same Water, 580.

QUERIES WITH ANSWERS:—Hartford College, Oxford—"The Owl and the Nightingale"—Lady Wallace—The Virgin Queen—Edmond Howes—Bishop Cox and Dr. William Cox, 583.

REPLIES:—Erroneous Punctuation, 584—Commaticæ, 585—Old Paper, *Id.*—Coat, a Name for the Dress of Women: is it proper? 586—Noy and Noyes, 587—Tailor Stories and Jokes: Nine Tailors make a Man, *Id.*—Cross-legged Effigies and the Crusaders—Archbishop King's Monument—Milton and Philares—Westminster Hall—Mother of Anthony Grey—Thomas Baker—Climacterical Year—Epidemics of the Middle Ages, 588.

Notes on Books, &c.

## Notes.

## ON SOME OMISSIONS IN THE TEXT OF SHAKESPEARE.—No. I.

Among the most common sources of error to a copyist or printer, are the resemblances between neighbouring words, or the alliterative sequence of syllables or letters. The modes of error are various. At present I would take up that by omission, and show that a remembrance of such causes of omission may be a useful guide in the recovery of lost words in the text of Shakespeare. I say a guide, because the final reception of a word must be mainly determined by its fitness in other respects. As, however, Shakespeare was fond of alliteration, and the juxtaposition of similar sounding words, there is the more reason for accepting a word whose intended presence and accidental absence are thereby explained.

Thus guided, I endeavoured in a former note ("N. & Q.," 3<sup>rd</sup> S. ix. 27) to restore the last of the following lines from *The Tempest*, where Prospero says to Caliban (Act I. Sc. 1):—

"therefore wast thou  
Deservedly confined into this rock  
Who hadst deserved [death] more than a prison."

1. In *Hamlet* (Act I. Sc. 3), when Polonius warns his daughter against Hamlet's love-making, I would read:—

"Aye, springes to catch woodcocks. I do know,  
When the blood burns, how prodigal the soul

Lends the tongue vows: these [bavin] blazes, daughter,  
Giving more light than heat, extinct in both,  
Even in their promise as it is a-making,  
You must not take for fire."

In *First Part of Henry IV.* (Act III. Sc. 2, l. 61)  
"bavin" is thus used:—

"The skipping king, he ambled up and down  
With shallow jesters and rash bavin wits,  
Soon kindled and soon burnt."

Perhaps in both, but certainly in *Hamlet*, Shakespeare had in remembrance two passages in which "bavin" is used by Lyly, and which are in part quoted by Nares:—

"The bavin though it burn bright is but a blaze."  
*Euphues*, l. 26.

"*Prisius*. Come, neighbour, I perceive the love of our children waxeth cold.

*Sperantus*. I think it was never but lukewarm.

*Prisius*. Bavins will have their flashes, and youth their fancies, the one as soon quenched as the other burnt."

*Mother Bombye*, Act IV. Sc. 1.

2. The following, from Act III. Sc. 4, l. 133 of *Cymbeline*, was communicated to the Cambridge editors; but is given here because the printers or copiers of the note have omitted the second word, in the same manner as that in which I suppose the first folio printers to have omitted the first. My supposition is, that the original text was—

"With that harsh, [ignoble] noble, simple nothing,  
That Cloten,"—

and that "ignoble" was accidentally dropped. The Cambridge edition note accidentally drops "noble," and prints "noble" ignoble, instead of "noble" ignoble noble."—*N. conj.*

Cloten, a commoner by birth, and clown by nature, was elevated, despite his folly, to the rank of prince by the accidents of his mother's marriage and influence. Hence to Imogen, a princess born in the purple, he was partly by birth, but chiefly in character, an ignoble noble. Such phrases as "ignoble noble"; "speechless tongues"; "dumb significants proclaim"; "wounds which like dumb mouths do ope their ruby lips to beg"; "sweet Cæsar's wounds, poor poor dumb mouths, and bid them speak for me,"—are examples of one of Shakespeare's mannerisms, as is, I believe, "dumb [orator]" in *Troilus and Cressida*. The scansion is, "with that harsh |," &c.—three small partly running syllables being sometimes used by Shakespeare at this date as a first foot. The following are examples from the first act:—

"And in's spring | became a harvest: lived in court  
Evil-eyed | unto you: you're my prisoner, but  
Weeps she still | sayest \* | thou? Dost | thou think  
                  in time  
That satiate | yet unsat | isfied | desire, | that tub  
The best feath | er of our wing,—have mingled sums,"

\* Modern editions "say'st," but I think incorrectly; first folio, "saist."

3. *Hamlet* (Act III. Sc. 4, l. 169) :—

"That monster Custom who all sense doth eat  
Of habits devil, is angel yet in this,  
That to the use of actions fair and good  
He likewise gives a frock or livery,  
That aptly is put on.—Refrain to-night,  
And that shall lend a kind of easiness  
To the next abstinence; the next more easy;  
For use can almost change the stamp of nature  
And either . . . the devil, or throw him out  
With wondrous potency."

It has been rightly seen by Mr. Bailey that the imagery of lines 169 and 170 was taken from the Scriptures. "Curb," therefore, a word suggested to Malone by the last line of *Hamlet's* former speech, is inadmissible; for the Scriptures never speak of such alternatives as restraining the devil, or casting him out. He takes possession, or he is cast out. Even Mr. Bailey's "house" is insufficient; and hence, as meeting all the requirements of the passage, I propose "throne." Its alliteration explains its omission, and why "cast out," the wording of every version, was changed into "throw out." It restores to the line its musical tone. It gives the exact sense required. Persistence in well-doing, whether by doing good or by leaving evil undone, exorcises the Tempter with wondrous potency; but persistence in evil so destroys rebelling conscience, that the prince of this world unresistingly ascends our vacant throne, and makes of us willing and unrespective servants for his work. Lastly, it gives not only the exact sense, but the full sense required by the context, whether above or below it. It gives the full meaning required in opposition to "throw out with wondrous potency." And it agrees with the previous line, where "use" is made not quite a sovereign but a king-maker, almost able to change that coinage-stamp which sovereign nature has impressed upon us; or, to carry the connection of the sentences rather further than Shakespeare required, almost able to efface one of the double effects of good and evil in favour of the other.

Perhaps, but I speak this more conjecturally, Shakespeare's choice of words was influenced by a remembrance of the Temptation; when, through the offer of the kingdoms of this world, Satan would have enthroned himself, and, through abstinence and holiness, was with wondrous potency made to flee.

It has been said that such alternatives as *throning*\* and *throwing out* the devil cannot be meant, because *Hamlet* would not reiterate the argument with which he had commenced. In my own opinion he would certainly reiterate the whole, instead of repeating, as he confessedly does repeat, the half of it. He who so revered and loved

his mother, is now so moved by the outspeaking of his doubts and wrongs, and by the instant presence of his father's ghost, that he can only call her "good lady," and, even when she says she is repentant, bid her coldly good-night. What more likely then, that having urged her to refrain, so keen an observer and reasoner would, when he saw her conscience-stricken and swayed, again set the alternatives before her? "Either," he says, "refrain and return to virtue, or, now knowing his guilt, fall from bad to worse, become so hardened as to be a fitting mate for this incestuous adulterer — this murderer of his brother your husband, this would-be murderer of your son."

B. NICHOLSON.

West Australia.

## SIR WILLIAM BLACKSTONE.

WORKS ABOUT HIM CONTINUED.

(Concluded from 4th S. i. 528; ii. 29, 124, and 194.)\*

In the chambers of Basil Montagu, under whom he studied, the Rev. T. F. Dibdin finished —

(20.) An Analysis of the 1st vol. of Blackstone's Commentaries. The Rights of Persons.

This he published, with a dedication, by permission, to Lord Erskine. He gives a full account of it in his Reminiscences, and a note here may lead to a copy turning up, for I have been unable to find it in the Museum.

In high spirits, he had it engraved on copper, and it was published on the 6th of November, 1797, by Ogilvy & Son, Clarke & Son, and Butterworths. In his expectation, however, of appreciation from the public, he was cruelly mortified, and after a year had elapsed, finding that of the 250 less than 50 copies were bought, he sold the plate for 3*l.* 13*s.* 6*d.*, the value of the copper. It measured 1 yard by about 2 feet 4 inches in width. Some few copies were coloured: these sold for 10*s.*, the plain 5*s.* The engraving alone cost him 50 guineas!

(21.) Remarks, critical and miscellaneous, on the [first volume of the 8th edit.] C. by J. Sedgwick, 1800. 4to, 2nd edit. 1807.

(21a.) A vindication of the C. of Sir W. B. against the strictures contained in Mr. S.'s, &c. by W. H. Rowe, 1806; 8vo, 246, 6*s.*

(22.) Lectures on the elements of commerce, &c., intended as a companion to B.'s C. . . . By Thos. Martineaux. 1801, 8vo.

This work was written apparently with the view of obtaining pupils for his private academy.

(23.) Des lois de police et criminelles de l'Angleterre . . . traduit . . . de B. avec des notes par Ludot. Paris, 1801, 8vo, viii. 448.

\* Here *throning* and *throwing*, as I had written them, so puzzled me that I read the former as *throwing*, and for a second or two thought that I had repeated part of my sentence.

\* Will Mr. WILKINS kindly let me know if the catalogue he refers to (ii. 196) is a different one from the anonymous "Catalogue of Theological Works in Hartwell House Library" (Lond. 1855. Privately printed)? In his note he makes a mistake as to the identity of myself and Sergeant Thomas, who was my father.



(24.) Observations on the rules of descent . . . and in reply to the advocates for the doctrine of Mr. Justice B. By W. H. Rowe, 1803, 8vo.

(25.) Index to the Reports . . . including W. Blackstone. By J. S. Burn. 1804, 8vo.

(26.) The triflers . . . anecdotes [of the late Judge B. &c.] &c. By the late R. Graves. Lond. 1805, 4s.

(27.) A concise view of the constitution of England. By George Custance. 1808. 2nd edit. Longman, 1810, 12mo.

A great part said to be taken from Blackstone.

(28.) An analysis of B. &c. in a series of questions. 1811, 8vo, viii. 286. 3rd edit. 1821.

This "analysis" is simply a series of questions.

(29.) Law miscellanies, containing . . . notes on B.'s C. &c. By H. H. Brackenridge. Philadelphia, 1814, 8vo.

(30.) A collection of points of sessions law . . . in Burn, Williams . . . and B.'s C. &c. By the Rev. S. Clapham. 1818, 2 vols. 8vo.

(31.) A translation of all the . . . quotations in B.'s C. By J. W. Jones, 1823.

(32.) A supplement to the 3rd vol. of B.'s C. on mixed actions. By (Mr. Serjeant) C. Petersdorff, 1827, 8vo.

(33.) A concise and intelligible introduction to the Laws . . . for general readers, and . . . professional students, &c. By a Barrister-at-Law of the Inner Temple. 1831.

"This is nothing more than a badly executed paraphrase of the 1st vol. of B.'s C."—*Law Mag.* vi. 248.

(34.) The laws of Ireland analogous to the laws of England treated of in B.'s C. By A. W. Oulton. Dublin, 1838, 8vo.

(35.) A synopsis of Blackstone's Commentaries. On a large folio single sheet. Pub. by Stevens & Norton [1847].

(36.) The companion-book and supplement to B. . . by J. D. Williams. 1848.

(37.) Commentaries on the laws of E. partly founded on B. By H. J. Stephens (Serjeant-at-law). 1855.

Several editions since.

(38.) An account of the National Debt, from [Book I. cap. 8 of] B. . . contained in A selection of scarce and valuable tracts . . . edited by J. R. McCulloch. 1857, 8vo.

(39.) An analysis and summary of B. on Real Property, with a series of [59] questions. By a Member of Lincoln's Inn [?] Oxford, 1859, 12mo, vii. 75.

(40.) B. and his Commentaries. A lecture [in a popular style.] By Wm. Dawbarn. Lond. and Liverpool. 1861. sm. 8vo, 48, 3d.

I suppose this note would not be complete unless I give his unpublished works. The first appears to be a treatise entitled *Elements of Archi-*

*itecture*, written at the age of twenty, and intended for his own use only. In 1858 Butterworth issued a printed proposal to publish this by subscription, but the support was not sufficient.

*The Lawyer's Farewell to his Muse*, which he wrote in 1744, shows how he was, at one time, devoted to the Muses. This has been printed in different works. (Dodsley's *Miscellanies*, iv. 244, edit. 1782; *Gent. Mag.* li.; *Edin. Rev.* xi. 37, &c.)

A *Dissertation on the Method of keeping the Bur-sar's Accounts in use, among the older Colleges*. This tract which, his biographers say, "is still in use," I presume was not printed.

Two unpublished letters of great interest, addressed to his uncle Seymour Richmond, will be found printed in the *Legal Observer*, vols. i. vi. and xxxvi. The following letter of 32 pages was printed during his lifetime:—*To the Rev. Dr. Randolph, Vice-Chancellor of Oxford* [Oxford, 1757], 4to. It is on the insufficiency of the University press, and I presume it is an "illusion of good nature" when Mr. Foss says that its good effects are seen in the present day. I believe Blackstone also published, with his name to it, *Reflections on the Opinions of Messrs. Pratt, Martin, and Wilbraham relating to Lord Leitchfield's Disqualification*, Oxford, 1759, and "A Case" in the same year.

I have now finished this list, which, though considerably beyond anything published, may still be greatly augmented. I must express the obligations I am under to the bibliographers of the Museum and their catalogue. To the editor of "N. & Q." also, my thanks are due, for I have little doubt that if I had asked any of the journals specially devoted to law (for which Blackstone has almost become a synonymous term) to print this list, want of space would universally have been pleaded; so little do lawyers generally interest themselves about those whose works they read and laud.

I think this list will well illustrate my idea of what is required for a new edition, or even supplementary corrections to Lowndes. I suppose there is no copyright in an article like this, which has been on the stocks for several years, and that therefore I am not being very generous when I offer to present it to the first person who desires to use it. A few words in conclusion on the different law libraries which I have consulted for the purposes of this list.

Next to the British Museum, the law library of Lincoln's Inn is the best in London, not only for its books, but its admirable catalogue and the order and arrangement of the books. Here I have received such facility for consultation as lay in the power of the librarians to grant.

The Inner and Middle Temples take next rank. At the former I applied for admission simply as a literary student; but, alas! there was the deep

and irrefragable brand upon me; and being a student availed me naught. My name was in the second division of the Law List, and of your attorneys the Inner Temple would have none. I had been warned of this, and nevertheless made my application; so much for the inexperience of youth. Perhaps those who are versed in folklore can explain this deep-rooted aversion. However, I did not repay scorn with scorn, but as I wished to make my list as complete as possible, I satisfied myself, disguised in sheep's clothing, of what was in their library.

At the Law Society a fine library is gradually forming, in spite of the efforts to the contrary, and in spite of the binder, who spoils every book that comes into his clutches (this expensive parsimoniousness was a frequent fault in the early days of libraries, and this library is at least fifty years behind the time.) There has been no catalogue for fourteen years! In this, I should say, the library is without a rival. RALPH THOMAS.

1, Powis Place, W.C.

#### EARLY ENGLISH POEM.

The following curious poem occurs in a Latin MS. of the fifteenth century, which contains various devotional readings and prayers. It is the only piece of English in the book. On the inside of the cover is the following inscription:—

“Liber Willmi porter  
dat3 eid p m flishmonger  
in fste Katerinie an  
dni mccccxi.”

And on the margin of one of the leaves is the name “William Walis.” I shall be very glad to learn who is the author, and what is the date of the poem, and if it has ever been printed before:—

Ihesu lorde that madyst me.  
And wyth thy blode me boughgt  
For geue that y haue greuyd the  
In worde i werke i wyle and thought  
Ihu for thy woundes hurt  
In feete and yn thy handys too  
Make me meke and low of herte  
And the to loue as y schold doo  
Ihu for that wyde wounde  
That went yn to thy hert roote  
For synne that hath my sowle y bownde  
Thy blyful blode mote be my loote  
Ihu cryste to the y calle  
That art lorde god ful of myght  
Kepe me clene that y ne falle  
In fleschly syne as y haue hyght  
Ihu grawnte me my askynge  
Parfyte pacience yn my dysse  
And neyur that y do that thyng  
That scholde any wyse the dysplese  
Ihu yn whame ys al my tryst  
That dydyst on the rode tre  
Wyth draw my hert fro fleschly lust  
And fro al worley vanyte

Ihu that art heuynne kynge  
Sothfast god and manne al so  
Gyfe me grace of goode endyng  
And them that y am holdyn to  
Ihu for the woful terys  
That thu weppyst for my gylte  
Here and spede my prayers  
And spare me that y be not spylt  
Ihu for them y the be seche  
That wrythen the by many wyse  
Thow holde fro them thy hond of wreche  
And make them leuy yn thy seruyse  
Ihu joyful for to se  
Of thy seyntys euychone  
Conforte them that careful be  
And helpe them that ere wo be goone  
Ihu lede hem that er goode  
Amgnd hem that haue greuyd the  
And send men frutys of ertlyl foode  
As ech man nedyth yn hys degre  
Ihu that ert the gostly stone  
Grounde of al ertlyl churchen yn erde  
Bryng the soldys of folke yn one  
And reule hem ryght al wyth on herde  
Ihu that ert wyth owtyne lete  
Almyghty god yn trinite  
Cesse thys werryss and send us pese  
Wyth lastyng loue and cherite  
Ihu for thy blyful bloode  
Bryng ther saules i to thy blyse  
Of whom y haue had any goode  
And spare that they haue don amysse  
Ihu for the prisoner  
In purgatori y be seche the  
Schew hem thy m'cy ther payne relece  
Swete lord for thy mageste.”

W. T. TYRWHITT DRAKE.

The Thorne, Lawshall, Bury St. Edmunds.

#### OUR OLD BOOK COLLECTORS: NARCISSUS LUTTRELL.

In a very fine copy of William Smith's *Chloris, or the Complaint of the Passionate despised Shepheard*, 1596, 4to, which formerly belonged to Thomas Park, and has his autograph on the title-page, is preserved a fly-leaf, which shows that this rare book of sonnets (the Bodleian copy is the only other known to exist) was once on a time bound up with many other pieces in what must have made a rather thick volume. At the head of this fly-leaf occurs—“Nar. Luttrell, His Booke, 1682”; and beneath he has written out a list of the contents. Several of the pieces mentioned are even now of inconsiderable value; but not so Copland's edition of Lydgate's *Chorle and Birde* and Smith's *Chloris*. The latter alone cost its present owner 52l. 10s. beside commission at a sale in 1865. It is the same copy which at Heber's sale produced 5l. 18s. It formed part of the *Bibliotheca Anglo-Poetica*, 1815, and changed hands once or twice before it became Mr. Heber's property. I annex the list I have mentioned:—

1. The Churle and the Bird. Imprint for [by] W Copland.



2. Carmen Panegyricum in Illustr[ssimi] Athenao Bethlem Batrolano, &c. [Query.]
3. Carolinna, a Poeme in honour of our King Charles James, Queen Ann, & Prince Charles, &c. Imprint. by E. Allde [1619, 4to].
4. The Popes Complaint to his Minion Cardinalls agt the good success of the Bohemians, &c.
5. Tragi Comedia Oxoniensis [sine ullâ notâ, 4to, 4 leaves. In verse.]
6. Carmen Eroticon ab uno Membro rum quinque ad Dilectissimum suum Amicum D. C., with the answers.
7. Septuagenarii Socii Itinerantis Cantus Epithalamus.
8. Serenissimo Principi Richardo, Invictissimi et Augustissimi Oliveri nuper vitâ defuncti successoris Angliæ, &c. Protectori, Carmen Panegyricum, per Aug. Wingfield. [1658, 4to.]
9. Carolidum, Libri tres de vitâ et Rebus Gestis Divi Caroli Maximi, Austriaci, pii, felicit, Justi, Aug<sup>ti</sup> Cæsaris, &c. Imp. per W. Edeni, 1582.
10. Ad Potentissimos ac Serenissimos Reges, principes, aliquosq; amplissim[o]s Christiani Orbis Ordines, 1583.
11. A Canticle of the Victory obtained by the french King Henry fourth at Yvry. Translated from French by Josuah Silvester. Print. by R. Yardley, 1590.
12. S<sup>t</sup> Peters Complaint, with other Poems. Print. per G. C. 1595.
13. In Obitum Ornatissimi viri Guilielmi Whitakeri, Doctoris in Theologiâ, &c. Carmen Funebre per Carolum Hornium. Imp. per [per] J. Wolfus, 1596.
14. Chlohis [Chloris], or the Complaint of the passionate Despised Shepherd, by W<sup>m</sup> Smith. Imprint. by E. Bollifant, 1596.
15. Carmina Funebria in ejusdem Venerandi Doctoris [Whitakeri?] triste fatum a quibusdam Cantabrigien-sibus, &c. Imp. 1598.

## W. CAREW HAZLITT.

[Collier (*Bib. Cat.* ii. 361) speaks of three copies of *Chloris* as extant. A copy sold at Mr. Rich's sale for 15*l*. (*The Times*, May 21, 1834.) The Rev. Mr. Rice gave 29*l*. for this curious volume at Sir Mark Sykes's sale. Ritson's article (*Biographia Poetica*, p. 336) on William Smith may be consulted with advantage. The compiler of Malone's *Catalogue* has incorrectly attributed *The Hector of Germany*, 1614, 4to, to the author of *Chloris*, whereas it was the production of Wentworth Smith. In the *Catalogue* of Heber's manuscripts, No. 1442, appears the following article: "Smith (William), A New Yeares Guifte, or a Posie made upon certain Flowers, presented to the Countesse of Pembroke. By the author of *Chloris*, or the *Passionate Despised Shepheard*." It cost Heber 3*l*. 8*s*. and was sold for only 5*s*.—Ed.]

THE NEVILLE AND SOUTHWELL FAMILIES  
OF MEREWORTH IN KENT,

A.D. 1520-1575.

In a MS. Latin Prayer or Service-Book of the fifteenth century, as I suppose, at Petworth, belonging to Lord Leonfield, which has an English-verse Life of St. Margaret at the end, and was bequeathed by Elizabeth Hull, Abbess of the Conventual Church of Malling, to her god-child, Margaret, only daughter and heir of Sir Thomas Neville, who afterwards married Sir Robert Southwell, and then Mr. William Plumbe, are some entries of her children's births, her marriages, &c.

As these concern the families of Neville, Southwell (of Mereworth\* in Kent), Plumbe, and Fitzhugh, and may be of use to genealogists, I send them to you, apologising for mistakes made in hasty copying and from want of knowledge. The entries are made in the blank spaces of the Calendar.

Marcus. Anna Southwell, filia prima Roberti Southwell militis, et Margarete vxoris eius, nata fuit apud mereworth xvij<sup>to</sup> die Marcii, Anno Regni Regis Henrici viij<sup>to</sup> xxxij<sup>to</sup> valde mane in aurora. Et anno domini Millesimo quingentesimo quadagesimo. Et lettera Dominicalis tunc .C. [A.D. 1540.]

Thomas Southwell, primogenitus Roberti Southwell et Margarete vxoris sue, natus fuit apud Mereworth xxliij<sup>to</sup> die Marcii, Anno Regni Regis Henrici Octavi viciesimo octavo, circa horam vndesimam ante Meridie huius diei, existens plena luna. Anno domini Millesimo quingentesimo tricessimo sexto. Et lettera dominicalis tunc G. [The 1536 here is old style; our 1537.]

Mayus. This first day of may, Anno Domini Millesimo quingentesimo sexto, Et anno Regni Regis Henrici viij<sup>to</sup> xxviij<sup>to</sup>, was the right worshipfull Sir Robert Southwell, knyght, and dame Margaret his wif, dowghter and hey[r] of Sir Thomas Neville knyght, was married at Mereworth.

[29. Monday.] Hac die, nature soluit debitum Thomas Neville, miles, vnus fratrum Georgij Neville, militis, domini burgaveny. Anno domini Millesimo quingentesimo quadagesimo secundo. Et anno Regni Regis Henrici viij<sup>to</sup> xxxiiij<sup>to</sup>. [A.D. 1542.]

Julius [28] Sancti Sampsonis episcopi. Seynt Telous Evyn, cirka horam I [edge of MS. cut off] in avro[ra]. Nativitas R. Tanfield Innerus [?] Anno Regni Regis Edwardi quarti, tercio die Jouis, super literam ff.

Augustus [20, Sunday] Hac die, nature soluit debitum, Domina Katherina fytzhugh, vxor Domini georgij fytzhugh, ac filia domini D[acre] de gyllslynd, postremo que in thor[o] consortem Thome Neville milit[is] vni consiliorum domini regis Henrici viij, dedie Dominicalis [a word?] litera ff. Anno domini incarnationis 1527<sup>o</sup> Cuius anime propicie[ur] alithronus. Amen.

September [3] Translacio sancti eutberti episcopi. Henricus Southwell, filius tercius Roberti Southwell, militis, et Margarete vxoris eius, natus fuit apud Mereworth, xliij<sup>to</sup> die Septembris, anno Regni Regis Henrici viij<sup>to</sup> xxxv<sup>to</sup> valde mane in aurora. Et anno domini Millesimo quingentesimo quadagesimo tercio. Et lettera dominicalis tunc .G.

[21] Sancti Mauricij, sociorum que eius.

Dorethea, filia secunda Roberti Southwell, militis, et Margarete vxoris eius, nata fuit apud mereworth, xxj<sup>to</sup> die Septembris, anno Regni Regis Henrici viij<sup>to</sup> xxxiiij<sup>to</sup>, circa hora quinta post meridiem, et anno domini Millesimo quingentesimo secundo. Et lettera dominicalis tunc .A.

At the foot of the page is—

The byrth of Margaret Nevill, dowghter of Sir Thomas Nevill, knyght.

Memorandum, quod Margareta Nevill, filia Thome Nevill, militis, et domine katelyne fytzghen, consortis sue, nata fuit apud Meryworth, in festo sanctorum Cipriani et Justine, videlicet, xxvj<sup>to</sup> die septembris, Ann[o] domini Millesimo ccccc xx, circa horam xij<sup>am</sup> in die mercurij, et tunc existetur plena luna. cuius compater fuit abbas de boxley; comatrer vero abbatissa de Malling, et [?] domina Wyet, et comatrem [?] coram ego fui.

\* Between Hadlow and Maidstone.

October. Robertus Southwell, miles, Maritus domine Margaret Southwell, filie et heredis Thome Nevell, Militis, diem Clausit extremum die Jouis, inter horam Meridiem et primam post Nonam, videlicet, xx<sup>o</sup> Sexto die Mensis Octobris 1559, et Anno Regni domine Regine Elizabeth primo, et Jacet Sepultus in dextra parte Chori Ecclesie parochialis de Merworthe, in Comitatu Kancie. *Litera dominicalis fuit .A.*

November [18]. The 13 daie of novembre, being thursdaie 1561, William Plum[be], gent, and The lady margaret Southwell, wydowe, weare married at Merworthe in Kent.

December [14]. franciscus Southwell, filius secundus Roberti Southwell, militis, et Margarete vxoris eius, natus fuit apud Holywell in Comitatu Herford, x<sup>o</sup> die decembris Anno Regni Regis Henrici viii<sup>o</sup> xxx<sup>mo</sup>, circa horam quartam ante meridiem huius diei, Et anno domini Millesimo quingentesimo tricesimo octauo: et lettera dominicalis tunc .ff.

Margareta, vnica filia et heres Tho: Nevyle militis, relicta Ro: Southwell militis, et vxor Willielmi Plumbe, generosi, decessit die Solis 25 die Decembris 1575, apud Wydryall in comitatu hertford, etatis sue 55.

On the last fly-leaf is:—

On tusdaye in whytton weke, beinge the 9 of June 1579, and in the 21 yere of the raigne of oure moste gracyoste Soueraigne lady Quene Elizabeth, Wyllyam Plumbe and Elyzabeth Gresham, wydowe, were maryed in the parishe Church of fulham.

Or, to put the entries in order of time, and short in English:—

26 Sept<sup>r</sup> 1520. Margaret Nevyle is born.  
20 Aug. 1527. Her Mother, Lady Thos. Nevyle, dies.  
1 May, 1536. Margaret marries Sir Robert Southwell.  
24 March, 1537. Her son and heir Thomas is born.  
14 Dec<sup>r</sup> 1538. Her second son Francis "  
18 March, 1540. Her daughter Anna "  
29 May, 1542. Her father Sir Tho<sup>r</sup> Nevyle dies.  
21 Sept<sup>r</sup> 1542. Her second daughter Dorothy is born.  
3 Sept<sup>r</sup> 1543. Her third son Henry is born.  
26 Oct<sup>r</sup> 1559. Her 1<sup>st</sup> husband, Sir R. Southwell, dies.  
13 Nov<sup>r</sup> 1561. She marries M<sup>r</sup> W<sup>m</sup> Plumbe.  
25 Dec<sup>r</sup> 1575. She dies.  
9 June, 1579. Her second husband, W<sup>m</sup> Plumbe, marries widow Elizabeth Gresham.

On the next page to the Calendar, being the back of the first large illumination, is this account of the MS.:—

Domina Elezabeth Hull, abbatissa Ecclesie conventualis de Mallyng, Roffensi diocesi, in humanis dum agebat /viribus licet corporis ferme destituta/ hunc legauit librum Margarete Nevyl, ipsius que fidem ihesu christo commendandam, obnix baptismatis sacramento sponsondes offerebat /in Ecclesiam parochiali de Meryworthe ministrato/ xxvj<sup>to</sup> die Septembris, Anno domini Millesimo cecce xx<sup>o</sup> cuius quoque patronus prefate indubitatus fuit pater Dominus Thomas Nevyle, Miles, Henrici Anglorum Regis, fidei que defensoris inuictissimi /conciliariorum vnus erat octauij/ ac domini georgij Nevyle, ordinis de la Gartere militis, domini que Bergevenny fraterculus /ac coniuu domine Katherine flytzhugh, quorum in banc commercio lucem matrimonialium procreata denique fuit/ Nunc quoque (ut decet) sue aspiripienti commatricis animam orauit— [5 strokes: ? for oracionibus] supplicat suscipiat ille/ cuius corpus nature soluit debitum xv die [ ] Anno domini Millesimo Quingentesimo vicesimo iiij<sup>o</sup>/

The Life of St. Margaret begins:—

O lde & yonge, y pray yow nowe  
Youre folies for to lete  
Loueth Cryste pat witte yeueth yow  
Youre synnes for to beete  
Lystenyth to me & y shalle telle  
Of byerdis feyre and swete  
The lyfe of oon meydoun  
That hyght Margarete  
Hyr fader was a patriarke  
As y yow telle nowe may,  
And in antioche the ouer-loker  
Of alle the false laye,

Ends:—

Ihesu anon than vnsveryd  
Unto margaret fulle sone  
By heuene and yk by yerthe  
By sonne and by moon  
Now of thi beseehyng  
I graunte the thy boone  
And thou shalt be in heuen hy3e  
Of that swete mayde  
This ys here a vye  
Here daye euermore cometh  
In the month of Julye.

This Life, to judge from its opening lines, is a modernised and slightly altered version of that printed by Hiekes in his *Thesaurus*, and reprinted by Mr. Cockayne in his *Sainte Marherete* for the Early English Text Society, 1866, p. 34.

Since the above was in type, Rouge Dragon (Mr. G. E. Adams) has been kind enough to favour me with the following notes on Lady Margaret and her family:—

The Sir Thomas Nevill alluded to (who was Secretary of State, &c. to Hen. VIII.) was third son of George, Lord Abergavenny, by Margaret, daughter and heiress of Sir Hugh Fenne.

His wife Catherine was daughter of Humphrey, Lord Dacre of Gilles Land, and relict of George, seventh and last Lord Fitzhugh, who died Sept. 1512.

Sir Robert Southwell, Knt., was second son of Francis Southwell, Esq., Auditor of the Exchequer temp. Hen. VIII. He was Master of the Rolls, and was also High Sheriff of Kent in the time of Wyatt's rebellion, and distinguished himself at that time.

The dates of the death of these three persons are given in the text.

Thomas, eldest son of Sir Robert and Dame Margaret Southwell, was father of another Sir Robert Southwell (knighted 1583), who was father of Sir Thomas Southwell.

An account of this branch of the Southwell family will be found in Archdall's *Irish Peerage*, vol. vi. edit. 1789, under "Southwell, Viscount Southwell."

F. J. FURNIVALL.

HEPWORTH DIXON'S "SPIRITUAL WIVES."—I think readers of *Spiritual Wives* will thank me for the following entry in Varnhagen's much-censured "Diaries" (*Tagebücher von Varnhagen von Ense*, vol. i. 1861, pp. 65, 66). They were edited, as is well known, by his high-minded and *spirituelle* niece, Ludmilla Assing\* (the only daugh-

\* Vide "N. & Q." 4th S. i. p. 93.



ter of his talented poetess sister Rosa Maria), relating to Dr. Sachs and the Muckers at Königsberg. Varnhagen writes, October 17, 1837:—

"Doctor Sachs of Königsberg has illustrated the so-called Mucker stories there by a remarkable memoir. He himself was, ten years ago, among those people, and knows them very well. The stories remind of many others, long known to us, of Pater Girard and Demoiselle Cadere, of the stories by which Zinzendorf and Jung Stilling were influenced. Sensuality will take its place among men, do what you will; it will draw nourishment even from fasting. In these things, the human race is yet completely unripe, and has made the least progress. What we want here are new ways, new forms; something must be done here for freedom and for beauty. This we shall have to wait for yet a long time!

"A principal evil in our marriage-institutions is the neglected state (Verwahrlosung) of men; almost all of them enter impure into the state of marriage, moreover too late into the same. In reality is marriage completely under the rule (Herrschaft) of civil acts and conditions, and people do as if it were something dreadful not to consider it religious and as belonging to the church. Nothing but contradictions!"

After this follows a sharp critique on the state of morals in Prussia under Frederick-William IV., a reign full of the most infamous hypocrisy.

HERMANN KINDT.

Germany.

**FOOD FOR THE PAPER-MILLS.**—A late Boston (Massachusetts) newspaper says that—

"not long since, among a quantity of this mixed stock which was sent to a New England paper-mill, were found some old, rare, and valuable books, one of which was a specimen of the splendid typography of Mentelius, the contemporary and co-workman of Gutenberg. At another time, in a similar package, was found a large collection of the private correspondence of one of the most eminent Americans of a former generation. The paper-mills are remorseless when such articles fall into their hands, and it is not to be doubted that immense numbers of valuable manuscripts and autographs have thus gone to the white tomb of the vats."

Philadelphia.

BAR-POINT.

**ANCIENT ALTAR CLOTHS.**—Herefordshire is rich in these vestments; one of them, worked by Blanch Parry, Queen Elizabeth's waiting woman, is still in existence at Bacton. Early in the last century the church of St. Nicholas, Hereford, possessed a set, of which Hill's description deserves to be printed.

"In the vestry of this church are 3 old altar cloths which formerly belonged, as I believe, to some chantry altars, and not to the high altar. One is of red silk damasked with birds and flowers of gold.

"Another of purple velvet, fringed with differently coloured silk. Over it is a cross of crimson velvet, in the centre of which is a crucifix, with the figures of 2 mournful women embroidered in gold and silver. On the branches of the cross is the name of Jesus (IHU) 12 times repeated in characters of gold. The cross was the whole length and breadth of the cloth—the oblong ends of which have in the centre a small projection, apparently suggesting that the priest placed his service book upon it.

"Another altar cloth is of silk damasked with gold, on which are worked with a needle in silk of proper colours (though some are now imperfect in their lustre) the following coats of arms in one continued line:—1. (Mortimer); 2. Scotland; 3. England; 4. A crucifix as in the former altar cloth; 5. A spread-eagle; 6. England with a label of five points; 7. (Genevil); 8. Quarterly, over all a bendlet with label of five points, (no colours); 9. 3 chevrons, a label of five points; 10. 3 inescutcheons Barry dancetty; 11. A lion rampant (Frene); 12. Gules a fret or (Verdon or Audley); 13. Azure three greyhounds courant in pale (perhaps Berington)."

"Besides the pulpit cloth, the cushion of the pulpit and the mayor's seat, which are of purple velvet, there is a pulpit cloth of green silk richly embroidered."

C. J. ROBINSON.

Norton Canon Vicarage.

**RING INSCRIPTION.**—

"In the year 1780, the sexton in digging a grave in the churchyard [of Southwell], found a gold ring . . . . It is of the purest gold, and weighs nine pennyweights and six grains . . . . On the inside is the following inscription in characters very distinct, deep, and not inelegantly cut:—

+ MIEY + MOVRI + QUE + CHANGE + MA + FOY +

The cross at the beginning is of the same size as the letters, that between the words very small."—Dickinson's *Hist. of Southwell*, p. 287.

An engraving of the ring is given on a plate opposite the succeeding page. CORNUB.

**LOVELACE AND SUCKLING.**—At p. xxxii. of my edition of the *Poems of Richard Lovelace*, 1864, I hazarded in a note a conjecture that the DICK who occurs in Suckling's celebrated "Ballad of a Wedding" was Richard Lovelace the poet. It is curious enough that, since the publication of this guess, I have met in Harl. MS. 6917 with a copy of Suckling's performance, and it is there headed "Upon the Marriage of the Lord Lovelace [of Hurley]." His lordship was the head of the Berkshire branch of the old Kent family, and was distinctly connected with the author of *Lucasta*. It is not, therefore, very improbable that Suckling may have addressed his descriptive ballad to his brother bard; and this point is the rather deserving of advancement, since, in the later editions of *Witts Recreations*, among the *Fancies and Fantasticks*, is inserted this identical piece, with the title "A Ballade. A Discourse between two Country-men," and a (supposed) appropriate woodcut of two rustics in conversation—the one relating the story, in fact, to his companion. W. CAREW HAZLITT.

**LOBBY.**—This is a word now used to designate a small inferior sort of room, even a passage to an apartment of more importance, still retained in the "Lobby" to the House of Commons, into which the members retire on either side of the House to vote. Johnson has given its derivation

\* The names of families, &c., thus commemorated are my own suggestion.

from the German *Laube*. But query. Mozia's *Wörterbuch* defines *Laube* as *galerie, halle, portique*. Several dictionaries explain *lobby* as the same as ante-chamber, which is nearer that definition as a largish room. The only intelligible reference as an explanation given by Johnson is the one to Wotton, who uses the word in the line, "A kind of *lobby* between that room and the next, where were divers attending him. Towards which passage..." This use of the word would intimate a very small sort of apartment, even if it could be designated by that term, "passage" evidently being the proper one. On an engraving of a plan of a house in a volume dated 1771, the word *lobby* is given to a large room on the basement under the great entrance-hall over it; a similar apartment on two other plans in the same work is called a "sub-hall," otherwise *lobby* is not used; and "closet" and "wardrobe" would appear to be the terms in vogue in the plans engraved in the earlier century, and taken from the French originals. Is it not more probable, therefore, that the word came from the somewhat obscure term *lob*, a lump of dirt, seeing that one or other of those rooms was generally used as a "convenience" in the time of Henry VIII., Elizabeth, and later, say down to George II. (?), and hence, probably, the disrespectful appellation to those who had to wait in attendance on the great. W. P.

**RHYMING LATIN INSCRIPTIONS.**—Fifty-four years ago a rubbing of a very curious old monumental brass in Oddington church, near Oxford, was given to me by Mr. Hilton, then an aged antiquary, at Oxford. The effigy is a skeleton, out of which at the eye-sockets, mouth, ribs, abdomen, and other parts, are representations of large crawling worms—the whole figure lying in a winding sheet, which is gathered and tied together at the head and feet. On a scroll above are the following verses:—

"Vermibus hic donor | et sic ostendere conor  
Q'd sicut hic ponor | ponitur ois honor."

And below is the following epitaph:—

"Orate p aia mri Randulphi hamsterlay quodam socii  
collegii de merton in oxonie et rectoris huius ecclie qui  
obiit Anno æ. . . . m<sup>o</sup> ccccc<sup>o</sup> . . . . die decembris . . . .

Should the brass be now defaced or removed, this account may be worthy of preservation in "N. & Q."

J. F.

Winterton, Lincolnshire.

**EUROPEAN RELICS IN AMERICA.**—A gentleman of this city has in his possession a Prayer-book which belonged to Charles I., containing marginal notes said to be in his handwriting. It once belonged to the late Duke of Sussex.

In the church at Church Creek, Dorchester county, Maryland, is the cushion upon which

Queen Anne knelt at her coronation. It was given to the church by her chaplain.

The late Mr. George Nugent, of Montgomery county, Pennsylvania, owned a set of chairs which were in Marie Antoinette's opera-box in Paris. They were brought to this country during the first French revolution, by Gouverneur Morris.

UNEDA.

Philadelphia.

**TOMBSTONE INSCRIPTIONS.**—In the *Armagh Guardian* newspaper, Nov. 13, 20, and 27, 1868, three articles headed "Tombstone Inscriptions" have been published. They contain careful transcripts of one hundred and thirty-five inscriptions, with explanatory remarks, and will, I doubt not, prove useful and interesting to many readers. In the hope of stimulating others to follow the example in this case set before them, I have extracted the opening paragraph:—

"Copies of many tombstone inscriptions in the churchyards of Donnybrook and St. Matthew's, Ringsend (both in the parish of Donnybrook), having appeared in *Brief Sketches of the Parishes of Booterstown and Donnybrook, in the County of Dublin*, pp. 124-138, 152-157, it has been deemed advisable to add to the number; and accordingly other inscriptions in the same cemeteries, over the graves of persons who had been of more or less note in their respective stations, have been carefully transcribed. In several cases the stones have suffered from the effects of the weather; for example, the one erected over the grave of Sir James Stratford Tynte, Bart., mentioned in p. 127. The greater portion of the inscription upon it has disappeared, but through the foresight of the late Sir William Betham (who copied many of the inscriptions at Donnybrook), the particulars have been preserved. (Add. MSS. in the British Museum, 23,684-7.) To historians, topographers, genealogists, and others, tombstone inscriptions have oftentimes proved most useful; and it is much to be wished that measures should at once be taken throughout the land to have them properly transcribed and recorded for the public good. With this object in view, and to show what may be done with a little trouble, the following are presented to the reader."

This subject, if I mistake not, is a very fit and proper one for the consideration of the readers of "N. & Q."

ABHBA.

### Queries.

**BACHE: BLECHYNDEN.**—About the year 1720, William Bache married Mary Blechynden. They subsequently resided at Settle, in Yorkshire, where their youngest children were born. Any information as to the times and places of their birth, the dates of their death, and the name of her father will be very acceptable? It is thought that she was the daughter of Samuel Blechynden of Chester.

WILLIAM DUANE.

Philadelphia.

**SIR JOHN BEALE.**—Can you inform me *why* Sir John Beale of Farningham Court was created a baronet in 1660? He was high sheriff in 1665



and died in 1684, when the title became extinct. His arms were "sable, on a chevron or between three griffins' heads erased argt. as many estoiles gules—crest, unicorn's head erased or semée d'estoiles gules." Berry's *Encyclopædia Heraldica* appears to refer for such arms and crest for Beale of London, to "Heralds' Office, London, C. 24." As the title became extinct in 1684, can you also inform me from which family of Beale Sir John was descended, and what collateral descendants he had? Berry refers "George Thomas Beale of Cork, Esq.," to the London stock, and says that in 1828 he bore, "Sa. on a chev. ar. betw. three griffins' heads, erased, or as many estoiles gu.—crest, an unicorn's head, erased, or charged with an estoile gu." Motto, "Malo mori quam fedari." See Plate of Arms. And can you also inform me whether there is, heraldically, any *national* descent implied in the colour of the field? As in the majority of cases, not only in the arms for sundry families of the name of Beale, but in those for numerous families having a variation in orthography, more or less divergent from Beale, the colour of the field is sable, and so far appears to connect the whole heraldically, either consanguineously, or by reference to some original *national* appellation. For instance, on page 837 of Mr. Walford's *County Families* for 1864, 2nd edition, a note to a certain family says:—

"This family is descended in the female line from the ancient house of De Revell, which traces its descent as far back as 1250; also, by its alliance with the *Belli* family, from the old Spanish ducal house of Bivar, and the ancient Florentine house of De Medici."

And Berry seemingly furnishes a clue under the name of Gurnay; for he says, vol. 2, "Gurnay, or Gournay (ancient) Normandy and Norfolk—Sable"—without the addition of crest, ordinary, or any charge whatever; which seems to imply that a sable field denoted a Norman origin. Is it so? BEALE.

BRETON AIRS.—Mr. Jephson, in his *Walking Tour in Brittany*, published in 1859, p. 313, says:—

"The mere melody of an air generally conveys so imperfect an idea of its effect to ordinary hearers, that I have added the accompaniments for the pianoforte, as published in an appendix to M. de la Villemarqué's *Barzaz-Breiz*."

Will any of your correspondents kindly inform me who are the publishers of the appendix containing the accompaniments for the pianoforte? My copy contains the notes of the melodies only of about seventy airs. VRYAN RHEDG.

A BURNS QUERY.—There were two cousins, John Geddes and Alexander Geddes, natives of Banffshire, and born somewhere between 1730 and 1740, being both clerical members of the Catholic Church. In Chambers (vol. iii. p. 21), we find a

letter addressed by Burns to Bishop Geddes, dated "Ellisland, Feb. 3, 1789"; and in a note Chambers says, that it was to Alexander Geddes. The query I put is—How is it known that it is to Alexander Geddes and not to John Geddes? Did Alexander Geddes even reach the dignity of bishop? He was no doubt a learned man, and had the honour of LL.D. in 1780 from the University of King's College, Aberdeen—the first and last clergyman of that persuasion, so far as I am aware, that was so honoured since the Reformation. Perhaps some of your correspondents may be able to clear up this doubtful point, if it be at all doubtful. CRAWFORD TAIT RAMAGE.

ROSALBA CARRIERA'S CORRESPONDENCE.—The well-known Tomitana library of Trieste contained two folio volumes, in which Rosalba Carriera had collected all the letters which had been written to her by the most celebrated persons of Europe. The Tomitana library was bought by Messrs. Payne and Foss of Pall Mall. Can any of the readers of "N. & Q." inform me where these volumes are at present? PARIS.

COUNTESS OF DERWENTWATER.—No allusion has yet been made in "N. & Q." to the lady assuming this title and claiming the estates of the Radcliffes. Of course, supposing her to be as she says, a descendant of the unfortunate earl who was beheaded in 1716, she would have no right so to style herself, for the title could descend only to heirs male. There are several very improbable circumstances in her story, yet if Lord Erskine's letter be genuine, must there not be some truth in it after all? E. H. A.

DUTCH DRAMA.—Is there any bibliographical work which gives titles and dates of all dramatic pieces in the Dutch language, or written by Dutch authors, including fugitive dramatic sketches in volumes of poetry and in magazines, &c., &c.? If there is, perhaps some of your Dutch correspondents could give me the title of the book, date, place of publication, and price. R. I.

FIELDING CLUB.—In an article in the *Sunday Times* of Nov. 22, by the "Rambler," entitled "Through Maiden Lane," speaking of the "Cyder Cellars," he writes:—

"At its best days it was a very charming retreat where the most brilliant, most Bohemian, but, at the same time, most gentlemanly club in London was held, namely, the 'Fielding.' It was here that the famous 'Amateur Pantomime,' which took the town in 1855, and again in 1856, was planned. The room was very quaintly and curiously decorated, each member had a panel in the old wainscoting, which he decorated according to his own idea: for instance—Albert Smith had views of Mont Blanc, Arthur Smith's was filled with photographs of the members, with a small mirror in the middle, with the inscription underneath it, 'Another member of the Fielding Club.' I won-

der what has become of those panels now. How valuable they would be if they are preserved!"

Perhaps some of your readers may be in a position to give an answer to Rambler's inquiry?

THE EDITOR OF "DEBRET."

IMPLEMENTUM ECCLESIE. — Mr. Hill quotes from a MS. the following entry: —

"A<sup>o</sup>. 1408, Johes Revell p<sup>re</sup>sentatus p<sup>ro</sup> Robertum Easbach Di<sup>um</sup> de Easbach qui 6 marcas sterling<sup>o</sup> pro implemento suo dicte eccie liberavit, et idem Johes successori suo dimittit, et sic a Rectore ad Rectorem quotiescunque Eccia vacaverit."

To this he appends a query, in which I beg leave to join: —

"Q<sup>ue</sup>. if Implementum be y<sup>e</sup> same w<sup>ith</sup> Instauramentum [Instaurum, or Staurum; Stock or Store—quicquid ad suppellectilem Ecclesiasticam spectat. Vid. Du Fresnoie's Gloss]."

Perhaps some ecclesiologist will kindly enlighten me about this payment, which has no modern parallel.

C. J. R.

KNOX'S "VALE OF THE CLYDE." — Will you or your correspondent SETH WAIT (4th S. ii. 483) oblige me with the publisher's name, date, and price of *The Vale of the Clyde*, by James Knox? I have referred to a number of catalogues, and do not find it mentioned.

J. MANUEL.

Newcastle-on-Tyne.

LINCOLNSHIRE ELECTION FREAK. — What authority is there for the statement that was made some ten years ago in the Lincolnshire newspaper (*Stamford Mercury*, June 11, June 18, 1858), that at a certain contest for that county the Tory candidate lost his election because, during a drunken freak, he insisted on drinking the health of the Pretender on his knees?

CORNUB.

LETTER FROM LORD BACON TO KING JAMES. — What is the meaning of the last clause in the following passage, which is in a letter from Lord Bacon to King James: —

"The justice upon my Lord Sanquir hath done your Majesty a great deal of right, showing that your Majesty is fixed in that resolution,

'Tros Tyriusque mihi nullo discrimine agetur':

which certainly hath rectified the spleen-side, howsoever it is with the liver." — *Letters and Life of Francis Bacon*, edited by James Spedding, vol. iv. p. 370.

D.

LOUIS CADAMOSTO, VENETIAN NAVIGATOR, A.D. 1422-1464. — "The Portuguese under Vasco de Gama, in 1497, doubled the Cape of Good Hope, discovered in 1455 by Cadamosto, a Venetian navigator." (Extract Pigafetta's *Voyage Round the World*, vol. ii. p. 202, Pinkerton's *Voyages and Travels*.) Does any account exist of the above alleged discovery of the Cape of Good Hope by Cadamosto; and if so, in what collection of travels is it to be found? R. R. W. ELLIS.

Starcross, near Exeter.

QUOTATIONS WANTED. — Where in S. Anselm's works is the following passage to be found?

"Anima mea, anima erumpnosa [? erumpnosa], anima inquam misera miseri hominuli, excute torporem tuum et discute peccatum tuum, et concute mentem tuam. Deduc, &c. &c."

W. T. T. D.

"It takes a very little water to make a perfect pool for a tiny fish to swim in"; and

"Who pain anticipates, that pain feels twice,

And often feels in vain."

C. J. N.

"Doubt is devil-born."

E. K. W.

ROUGH. — I had been under the impression that the cant-word *rough*, of which we hear so much in the electioneering seasons, was rather a creation of a recent period, and scarcely so applied, at any rate commonly, even in my own youth. I do not find it explained as applying to "coarse vulgar men" (see Hotten's *Slang Dictionary*) either by Bailey or Halliwell. In Motley's *United-Netherlands*, however (vol. iv. p. 138), there is the following passage: —

"The great Queen — was besought by the counselors around her to name the man to whom she chose that the crown should devolve: 'Not to a rough (said Elizabeth), sententiously and grimly.'"

And this statement he confirms by a quotation from a despatch of (I presume the Venetian) Secretary Scaramelli: "disse ella queste sole parole: no ad un rough, che in lingua Inglese significa persona bassa e vile," etc.

Any further illustration of the word, or instances of its similar usage in early times, might be interesting to your readers. C. W. BINGHAM.

"ELIZABETH SAWYER, THE WITCH." — Information is particularly requested as to where a copy may be seen of *The Wonderful Discovery of Elizabeth Sawyer, a Witch*, &c. 1621, 4to. An early answer will greatly oblige the querist.

E. M.

SPES MEA: MOTTO OF A BRANCH OF MACDONALDS. — I wish very much to trace a branch of Macdonalds through their motto "Spes mea." They are said to have descended from a daughter of the first royal Stewart, as appears by an old seal in my brother's possession, on which are, without tinctures—(1) A lymphad for Lords of the Isles; (2) three lions rampant, 2 and 1 for Ross; (3) three garbs for Buchan; and (4) a bend charged with three buckles for Lesley. I presume "*Spes mea*" and "*My hope* is constant in thee" are one and the same, and refer to a common origin. This, if so, may assist elucidation.

R. W. DIXON.

Seaton Carew, co. Durham.

"STONEING CROSS." — Will. Dowsing in his journal makes frequent mention of "stoneing" crosses, which were among the things against



which his puritan face was resolutely set. I imagine these to have been the crosses used as finials on chancels, porches, &c.; but why were they called "stoneing"? Is that the seventeenth century for stone? ST. SWITHIN.

**BRITISH TRIADS.**—A letter by Meirion, printed in the *Monthly Magazine*, vol. xi. pp. 228-32 (1801), contains a few British triads accompanied with translations, and amongst them the following:—

"*Triad II.*—Tair Rhagynys gysevin Ynys Prydain : Ore, Manaw, a Gwedi hyny y tores y môr y tir, onid aeth Môn yn ynys; ac yn unwez ynys Orc à dored, onid aeth yno llawo o ynysoz; a myned yn ynysoz à wnaeth mânau ereill o Alban, a thir Cymru."

"*Translation.*—The three original adjoining islands of the Isle of Britain: Orkney, Man, and Wight. And afterwards the sea broke the land, so that Anglesey became an island; and in like manner the Isle of Orkney was broken, so that in that place there became many islands; and other places in Alban, and in the land of Cymru, became islands."

I shall be greatly obliged if any reader of "N. & Q." acquainted with the ancient British literature will be so good as to state whether the foregoing translation, more especially as concerns the Isle of Wight, is trustworthy; and also, what is the most modern date which can be assigned to the triad itself? WM. PENGELLY.

Torquay.

**WASHING IN THE SAME WATER.**—A lady who had been brought up in Kent refused at a picnic to wash her hands in the same bason of water that had been, or would be afterwards, used by another, alleging that such persons were sure to quarrel. This belief did not extend to running water. Is this widespread, and what is its origin? Is it some old housekeeper's cleanly wile which has gradually grown into a belief, or is it some perverted remembrance of "he that dippeth his hand with me in the dish"? B. NICHOLSON.

West Australia.

### Queries with Answers.

**HERTFORD COLLEGE, OXFORD.**—Who were the successors of Dr. Newton, founder and first principal of this college, which before its endowment was known by the name of Hert Hall? The *Oxford Calendar* for 1810 (the earliest I have seen) states that the college had been without a principal since 1805, and had then but one fellow, Rev. R. Hewett. I have heard that according to Dr. Newton's statutes, the election of a principal by the fellows was to be confirmed by the dean and chapter of Christ Church, who, owing to some jealousy or other, refused to do what was required, whereupon as a corporation without a head

the college at last came to an end, and its property, I believe, merged in the crown.

E. H. A.

[The four principals of Hertford College were: (1) Richard Newton, D.D., a person of some celebrity in his day; (2) William Sharpe, M.A., afterwards Regius Professor of Greek; (3) David Durell, M.A., who distinguished himself as an Hebraist; (4) Bernard Hodgson, M.A., who died in 1805. To the last no successor has since been found, for after his death so little interest was taken in this establishment, that the time limited for the appointment of a principal was suffered to elapse, and the corporation became extinct. The present establishment of Magdalene Hall, which is at least the third, if not the fourth, of the name, has arisen out of the ruins of the incomplete and unfortunate foundation of Dr. Newton, who, by an injudicious attempt to convert Hert Hall into Hertford College, contrived a plan, unconsciously, for the destruction of both.—*Vide Ingram's Memorials of Oxford*, 1837, vol. ii.]

"**THE OWL AND THE NIGHTINGALE.**"—Which is the best edition of this nervously written little poem? I have that of the Percy Society, but shall be glad to hear of a later one giving the MS. contractions in italics, and the "thorn" letter.

COLIN CLOUTES.

Clapham.

[The old English poem of "The Owl and the Nightingale" is found in two manuscripts, one in the British Museum, Cotton Calig. A. ix., of the first half of the thirteenth century; the other in the library of Jesus College, Oxford, No. xxix. art. 3, of the latter half of the thirteenth century. There are three printed editions of it: (1) by J. Stevenson in 1838 for the Roxburgh Club from the Cotton MS., with a few readings of the Jesus College MS.; (2) by Thomas Wright, in 1843, from the Cotton MS.; (3) by Francis Henry Stratmann, of Krefeld, in 1868, founded on a careful collation of both manuscripts, the different readings of which are noted at the bottom of the page. The "thorn letter" (ð) is used throughout the last edition.]

**LADY WALLACE.**—In 1788 there was a comedy acted at Covent Garden Theatre called *The Ton; or, Follies of Fashion*, by Lady Wallace. Is it known who this lady was? One of the same name was sister to the celebrated Jane, Duchess of Gordon. She was well known for her wit and clever repartees, some of which she exchanged with Henry Erskine. Was she the authoress?

The play appears to have been unsuccessful, which induced her to publish it with a preface in which she ascribes its rejection to malicious opposition:—

"This began before its opponents heard, saw, or were made acquainted with any part of the play. They took every step which rage or malice could dictate to prevent the mirror from being placed before them."

She allows, however, that another matter had

its share in causing its condemnation. Wishing seemingly to be complimentary to Thomas Erskine (the future Chancellor) she makes one of her characters describe him as the "benevolent eloquent Erskine," with the addition of much fulsome verbiage. She says in her preface that, "from the riot which the mention of his name occasioned," and from its also proving disagreeable to him, "she is convinced that she was wrong in naming him." Is there any account to be found of the circumstances of this riot? The play is but a silly production, and really met its fate on its own merits. G.

Edinburgh.

[Lady Eglinton Wallace was the youngest daughter of Sir William Maxwell of Monreith, co. Wigtoun, and sister of the fourth Duchess of Gordon. She married, on Sept. 4, 1772, Sir Thomas Wallace, Bart., of Craigie, and died at Munich on March 28, 1803. Her comedy, *The Ton*, was brought out at Covent Garden on April 8, 1788, and was peculiarly unfortunate in its representation. It was strongly opposed the first night, still more powerfully the second, and got through the third merely by a compromise between the audience and the managers that it should be finally withdrawn.]

THE VIRGIN QUEEN.—Where can I find an account of Jonson's conversation with Drummond, as to Q. Elizabeth's incapacity for bearing children, which is mentioned by MR. KEIGHTLEY in 4th S. ii. 389? I have looked through the "Heads of a Conversation," &c., in an early folio edition of Drummond's works, but there is no mention of the Queen. M.

[The account of Queen Elizabeth's surmised infirmity may be found in *Notes of Ben Jonson's Conversation with William Drummond*, p. 23, published by the Shakespeare Society in 1842.]

EDMOND HOWES.—Is anything known of Edmond Howes, the editor of Stow's *London*? X.

[Very little appears to be known of the personal history of Edmond Howes. In our First Series (vi. 199) we gave some account of his "painfull travails and thirty yeeres labours," as the continuator of the *Annales* of the venerable John Stow.]

BISHOP COX AND DR. WILLIAM COX.—Will you permit me to inquire, through the medium of your pages, whether Richard Cox, born at Whaddon, Bucks, 1500, and Bishop of Ely *temp.* Elizabeth, was of the same family as William Cox, D.D., precentor of Chichester cathedral *temp.* Charles I., and where I can find any information about these families or their descendants? A. B. Y. Z.

[The bishop and precentor were of different families. Bishop Richard Cox was born at Whaddon in Buckinghamshire; whereas William Cox, D.D., precentor at

Chichester, according to Wood, *Athenæ Oxon.* edit. 1813, i. 124, was connected with the Monmouth family of that name. The best account of the bishop is given in Cooper's *Athenæ Cantabrigienses*, i. 437-445, which also contains numerous references to other works. In the church of Tillington is a brass of the precentor, who is described as "Guil. Cox, S. T. P. Ecclesiæ Cathedralis S. Trinitatis Cicestrensis dignissimus Præcentor. . . . Obiit circa xv Febr. Anno Æræ Christianæ, 1658"; but in Hardy's edition of *Fasti Ecclesiæ Anglicanæ*, i. 266, Dr. Cox is said to have died on Jan. 29, 1631-2. Probably this is the William Cox whose brutal treatment by the parliamentarians is noticed in Walker's *Sufferings of the Clergy*, part ii. p. 27.]

### Replies.

#### ERRONEOUS PUNCTUATION.

(4th S. ii. 527.)

If, which I much doubt, the knowledge of punctuation is, as MR. KEIGHTLEY says, almost confined to printers, it nearly comes to saying that it is an unknown art; for it is very certain printers do not understand it. If authors do not understand it, the more shame for them. MR. KEIGHTLEY correctly says, it is a "delicate logical process" in many cases, and it concerns authors materially. They, too, ought to be able to understand it; but it is not reasonable to expect it of printers.

The proper use of the interrogative note is perpetually omitted in modern books. I apprehend there is a fallacy in MR. KEIGHTLEY's allegation of instances, and that they are not homogeneous.

Such cases as his first quotation represents, "Say what did," &c., may be taken with equal correctness two ways. It may be as MR. KEIGHTLEY puts it, a request and not a question, and then no doubt there should be no note of interrogation. But it is quite as correct to understand a pause, or an ellipsis of "this," after "say"—meaning, "Answer this question—'what,'" &c.: and then the interrogation is right.

But it is manifest that the *option* in this single case arises from the introduction of the relative "what." In every one of the other cases it would be a most violent construction to omit the direct interrogation. It can only be done, as MR. KEIGHTLEY suggests, by having recourse to the poetical license (at least it is almost confined to poetry or poetical expression) of putting the nominative after the verb. But that ought not to be done, according to the usage of the language, when it produces ambiguity or an unnatural sense.

The natural sense of "Am I" is clearly interrogative, except where the context plainly makes it otherwise. In one of the passages from *Henry IV.* the obvious sense, according to MR.



KEIGHTLEY's view of the grammar, would be the reverse of what is plainly intended. "Say what doth concern your coming," *without* an interrogation, means, "What bears on your visit?" This is sense; but, I apprehend, clearly not what Shakespeare meant. He meant, "Why are you come?" "what does your visit relate to?" The order is, "What doth your coming concern?" Not "quod attinet ad," but "ad quod attinet?"

In almost all the other cases, MR. KEIGHTLEY's construction requires us to understand, "Say is so and so" to be equivalent in grammar as well as meaning to "Say if so and so is"; which I conceive is untenable. The passage from *Hamlet* must be even more strained. The question, "What from our brother?" is quite simple; but it is very far from simple, according to usage, to make "Say what from him" mean (grammatically) "Say what" (news has come) "from him."

When a connecting conjunction *does* appear, as in the second passage from the *Two Gentlemen of Verona*, no doubt MR. KEIGHTLEY's construction is much less unnatural. "Tell me, whither were I best," may stand for "whither I were." But the direct question is much the most obvious, and nothing at all is gained by superseding it. In all these cases the two parts of the sentence are in simple apposition.

LYTTELTON.

#### COMMATICE.

(2nd S. iii. 188; 4th S. ii. 392, 452.)

The three words *comma*, *commaticus*, and *commatice*, occur more than once in St. Jerome. Let me give the references:—

1. *Comma*.—"A supradicto versu, usque ad finem libri parvum *comma*, quod remanet, prosa oratione contextitur."—*Pref. in Lib. Job*.

Again:—

"Nemo cum prophetas versus viderit esse descriptos, metro eos existimet apud Hebræos ligari, et aliquid simile habere de psalmis et operibus Salomonis; sed quod in Demosthene et in Tullio solet fieri, ut *per cola scribantur et commata*."—*Pref. in transl. Esaiæ, ad Paulam et Eustochium*.

Marianus Victorius Reatinus, the editor of the edition I use (Antwerp, 1578), thus gives the "Argument" of the above preface: "Postquam explicavit prophetas *per cola, commataque*, non metro describi," &c. Again, that father writes: "Legite igitur et hunc juxta translationem nostram; quoniam *per cola scriptus et commata*, manifestiorem legentibus sensum tribuit."—*Pref. in Ezechielem*.) I may say that these "prefaces" are not those prefixed to the different books expounded, but gathered together in the third volume of my edition, among his epistles. The

editor, in his appended *scholia*, comments on the above expressions thus:—

"κόλον membrum: κόμμα incisio. In oratione *cola* sunt ubi sensus perfectus est, *commata* ubi imperfectus; perfecta enim oratio *membris* constat, imperfecta *commatibus*. Sunt enim *commata* velut juncturae in brachiis, *cola vera ipsa brachia*."

I may add that Scaliger has a whole chapter of three closely printed pages on the above words. (*Poetices*, lib. iv. c. 25.)

2. *Commaticus*. "Osee (Hosea) *commaticus* est, et quasi per sententias loquens." (*Pref. in duod. proph. ad Paulam et Eustochium*.) The meaning is evidently abrupt, sententious—a style of short sentences. Again, he thus speaks of Theotimus, Bishop of Scythia:—"In morem dialogorum et veteris eloquentiæ breves, *commaticosque* tractatus edidit." (*Catal. Script. Eccl.*) Robert Stephan, in his *Latin Thesaurus*, gives "*brevis*" as the meaning of *commaticus*, adding as examples "*hymnus commaticus*" (*Sidon. iv. 3*), "*pronunciatio commatica*" (*Cael. Rhod. xxvii. 7*). Liddell and Scott give, as the meaning of the Greek word, "consisting of single or short clauses."

3. *Commaticæ*.—I rather think that this word occurs somewhere in St. Jerome's *Epistles*, though I am not sure. But the passage of which your correspondent is in search will be found in that father's *Commentary on St. Matthew*, in his exposition of the 25th chapter, the parable of the ten virgins. It is as follows:—

"Prudentem semper admoneo lectorem, ut non superstitiosis acquiescat interpretationibus, et quæ *commaticæ*, pro finguntur dicuntur arbitrio; sed considera priora, media, et sequentia, et nectat sibi universa quæ scripta sunt."

The meaning is obvious. *Contextual*, in opposition to *fragmentary* criticism, is what he recommends.

HORATIUS BONAR.

Edinburgh.

#### OLD PAPER.

(4th S. ii. 396, 475.)

I beg to tender my best thanks to HERMENTRUDE for her kind suggestion about goldbeaters' skin. Perhaps I am fastidious, but I confess I have a feeling against goldbeaters' skin, as I have been told that it is the skin of the men who beat gold. However, I shall not forget a good hint, although I am indebted to the Editor for a private letter on the same subject. The MSS. of which I spoke are not of any great historical value, although they are worth preserving. They are mostly diaries kept by some of my ancestors and their connexions both in America and in London, from 1767 to 1780, which was the period of the revolutionary war, when the colonies were lost to the mother country. Fortunately the most im-

portant diary, kept by a governor of one of the New England provinces, is in the best preservation and needs no repair. In the others, I wish the entries had more often been less personal, and that they had more fully referred to the great events which were then passing. A few years before this time, the mob in one of the large cities broke into the governor's house and destroyed a quantity of interesting historical collections, amongst which was the diary of Colonel Goffe, the regicide, which he kept during the time he was a fugitive in Connecticut and other places. Of late years these valuable collections have been eagerly asked for by Americans, who have been loth to believe that such was their fate. But from books printed soon after, and from contemporary MS. sources, it is very easy to prove so disagreeable a fact. What remains of a date so near that period it is the more necessary to take care of. What is lost is gone; what remains may be preserved. I have been experimenting on one or two of the leaves by painting them over with a warm and rather weak solution of isinglass put on with a broad camel-hair brush. I found it necessary to hold them up in a suspended position to dry and harden at once before the fire, and then do the other side; for though they were rotten and loose enough in texture when dry, they were ten times worse when wet. If they were laid down on a flat surface to dry of themselves, they were in danger of adhering, and it was of course very difficult to detach them without injury. In short, as far as I have gone, I have found it best to do one side and immediately dry it, by which an increased amount of strength has been given to the paper, and then take the second side in the same way. It might be feared that this process would damage the writing and make it run. This fear made me cautious. I do not, however, see any indications of running or blurr on those pages which I have so treated. Of course modern writing would not stand it, but in old writing there appears to be very little to run. This process may answer in certain cases, though it is not so efficient as the one kindly pointed out to me by the Editor, nor so complete as that mentioned by HERMENTRUDE, if it were not for sacrificing those unhappy men alluded to above.

P. HUTCHINSON.

#### COAT, A NAME FOR THE DRESS OF WOMEN: IS IT PROPER?

(4th S. ii. 486.)

In reply to S. REDMOND, *coat* (root Esthonian, *kattan*, to cover, to clothe) does not appear to be applied in modern times to women's dress, though *petticoat* (French, *petite cote*, little coat) is common enough. But in old writers it is frequently used in the same sense as in the passage to which

your correspondent's friend referred. See, for example, in Burton's *Anatomy of Melancholy*, first published in 1621:—

"It may be not she that is so fair, but her coats; or put another in her clothes, and she will seem all out as fair."—p. 596 of Tegg's reprint, 1867.

Again on the same page:—

"She hath a deformed crooked carcass under a fine coat."

And has S. REDMOND forgotten Gen. iii. 21?—

"Unto Adam also and to his wife the Lord God made coats of skins, and clothed them."

Of course on that occasion a woman must have had a coat.

In Scottish literature the word is also used in this way, as in the title of an old song, the music of which is in the Skene MS. (a well-known and ancient compilation), part 6, the 8th tune:—

"Kilt thy coat, Magge, kilt thy coatie."

JAMES MASON.

London.

There is here no difficulty. Whatever be the ultimate etymology of the word, which is the French *cotte*, Italian *cotta*, German *kutte*, it implies a covering. There is no reason for restricting it to male dress, except that it is now customary to do so. We still apply it widely when we speak of a coat of plaster, or of a pony having a rough coat. In early English it is *much more frequently* applied to male than to female attire. The following are a few examples of the latter use:—

"This was her cote, and her mantele."

Chaucer, *Rom. of the Rose*, 459.

"And she hadd on a cote of grene."—*Ibid.* 578.

"How Heyne hath a new cote, and his wif another."

*Piers Plowman*, A. v. 91.

"I have put off my coat; how shall I put it on?"

*The Bible* (Authorised Version),

Sol. Song, v. 3.

"The cote-hardie was also worn by the ladies in this reign [Edw. III.]."—*British Costume*, p. 133.

The first, second, and fourth examples are given in that excellent book entitled *The Bible Word-Book*. The word *gown* is, on the other hand, very frequently used of male attire, as in Chaucer. So also in *Piers Plowman*, ed. Wright, p. 259.

And Stow says, anno 1507:—

"The Duke of Buckingham wore a *gowne* wrought of needles-work, and set upon cloth of tisse, furred with sables, the which *gowne* was valued at 1500*l*."

We still have *gownsmen* in plenty.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

In the will of Jane Aske, of London, widow, 1666, is the following bequest: "Vnto my daughter in Law Anne Aske afore-named, my morning *coate*." At an earlier date the ladies seem to have



worn shirts, and the gentlemen petticoats. Thomas Denys of Southwell, co. Bedford, Esq., 1551, gives to Humphrey Coppley "My otter skynes *cote*, and a shirte for his wife"; and Elizabeth Simpson of Wimbledon, 1590, leaves to Father Heathe "my husbandes winter *petticote*." T. C. PARIS.

Formerly *coat* was used indiscriminately for the dress of either sex. This morning I have happened upon two instances of the use of *coat* as applied to feminine attire in *The Book of the Knight of La Tour Landry* (E. E. T. S.):—

"... for ye haue but half youre hodes and cotes furred with ernyn or menner, and y wol do beter to her, for y wolle furre her gowne, coleres, sleues, and cotes, the here outwarde."—p. 30.

"After ye sawe the ymage of oure ladi that in her honde helde a cote and a smocke. . . . And that oure ladi wolde haue you saued for a cote and a smocke that ye gawe to two pore women in the worships of God and her."—pp. 49, 50.

Chaucer, *Nonne Prest his Tale* (l.16), has—

"Hir dyete was accordant to hir cote,"

where it may be doubted, however, if *cote* is not *coat*, *cottage* rather than *coat*: though Mr. Morris glosses it *coat*. Women still claim the word in their *petticoat*. JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

In the West, the word *coats*, or *cwoats*, is commonly used to express the lower garments of women. C. W. BINGHAM.

Scaliger and Ménage think *coat* corrupted from the Latin *crocata*, Greek *κροκατός*, which Gesner says was—"Vestis muliebris crocei coloris." (*Vide Richardson's Dictionary*.)

R. F. W. S.

#### NOY AND NOYES.

(2<sup>nd</sup> S. vii. 35.)

In "N. & Q.," MEMOR says:—

"The arms borne by the Attorney-General were granted (or as I believe confirmed) to his grandfather 'William Noy or Noyes' (sic in Register of the College of Arms) in 1592."

This statement is repeated by MEMOR in 4<sup>th</sup> S. i. 390. The only book in Herald's College containing an entry in the name of Noy or Noyes is marked <sup>B</sup> fol. 45. It is an imperfect modern copy of Cooke's original grants; and, as an authority on heraldic matters, is considered worthless by the Lancaster Herald, who could only account for the entry by supposing the copyist incapable of reading the original. This idea is strengthened by the fact of St. Burian being spelt "St. Bruin."

The original grant or confirmation, in Herald's College, is contained in a small parchment-covered book in Cooke's own handwriting, the reference to which is F. 13, fol. 34. The entry is as follows: "Wyll<sup>m</sup> Noye, of St. Burien in Cornwall."

MEMOR also says (2<sup>nd</sup> S. vii. 35):—

"No representative of the Attorney-General in the male line exists; but his grandfather, William Noye, left a numerous family of sons, whose descendants in the male line continued in the neighbourhood of St. Buryan till very lately, when the last of them emigrated to America."

MEMOR says (4<sup>th</sup> S. i. 615) his authority for this statement "was a communication received from the incumbent of St. Buryan." Now the incumbent of St. Buryan, from 1817 to 1864, was the late Hon. and Rev. H. R. Stanhope. MEMOR's statement appearing in 1859, it is reasonable to suppose that it was made on the authority of Mr. Stanhope. How far, then, was that gentleman in a position to be an authority? He was never at St. Buryan but once in his life.

Mr. Stanhope's curates, however, may have supplied MEMOR with information. They were the Rev. W. Houghton, now Vicar of Manaccan, and the Rev. J. Tonkin of St. Buryan. Mr. Houghton informs me that he never corresponded with any one relating to Attorney-General Noy's family; and Mr. Tonkin says he does not remember having at any time made any communication on the subject of Noy, nor does he know of Mr. Stanhope having done so. W. N.

42, Sutherland Square, Walworth.

#### TAILOR STORIES AND JOKES: NINE TAILORS MAKE A MAN.

(4<sup>th</sup> S. ii. 437.)

The joke about the tailors is very old. The Italians have it, and so have the Germans. In Silesia the button-makers (*Knöpfmacher*) are the fractionary parts of humanity instead of the tailors. It is said there, that "twelve button-makers make a man." In Alsatia, when two peasants fall out, one will say to the other, "You're no man, you're only a German tailor." In Germany the number varies. In Hanover, twelve tailors make a man. In the high Eifel, they say "thirteen tailors," and sometimes "thirteen tailors and a mastiff dog," an addition that makes explanation more difficult. In the Moselle district of Prussia the following story is related as the key to the mystery:—Nine tailors (I will stick to *our* number) were working together in a warm room; the season was mid-winter, and without were intense cold, sleet, and snow. A poor ill-clothed tramp knocked at the workshop-door and solicited alms, saying he had walked many a mile, and was faint with cold and hunger. The kind-hearted tailors not only shared

their meals with him, but sent him away with a few groschens in his pocket, which caused the grateful wanderer to exclaim, "God bless you! you have made a man of me!" Hence, the Germans say, originated the saying. The story is rational, true to nature, and may be a fact. At any rate, it is more to the purpose than the fanciful idea of the Rev. W. S. Blackley, M.A., quoted in "N. & Q." at the above reference. As connected with this subject, Orator Henley's witticism may be quoted, that a tailor was not a *man*, because we are told that "no *man* putteth a new piece on an old garment"; "which," said Henley, "tailors do every day." This "argumentum ad hominem" is one with which few commentators will coincide.

When Foote printed his *The Tailors: a tragedy for warm weather*—now better known as *Quadrupeds*—his title-page motto was, "Hail! sacred nine"; from whence taken I know not. The proverb or saying "thirteen to the dozen," is by the Italians connected with a tailor whose misadventure figures in an old Venetian story, said to be an historical fact. In Duncombe's *British Theatre* may be found a farce, by H. Millner, on the subject, called *Thirteen to the Dozen; or, the Tailor of Venice*. It was acted at one of the minor theatres, and had a long run. Mr. Buckstone (then just coming out) was the tailor. Unless the old joke can be explained by the German story, it appears to me a very senseless one. A tailor is as manly, intelligent, and respectable as is a tradesman of any other class. Many examples can be given of tailors whose after-career has been eminent and distinguished. The late Francis Place, the political writer and reviewer, was a tailor to the end of his days; Dignum, the famous singer and clever comedian, was in early life a tailor; and so was President Johnson. The list could be increased to a great extent.

From tailors the transit is easy to "goose." Doctor Johnson is at fault here in his *Dictionary*. We have first, "goose, plural *geese*"; then follow the definitions of the bird, and of a "tailor's smoothing iron." No other plural is given. The plural of the smoothing iron is however not "geese," but "gooses." No tailor would say "I have two *geese*"; the phrase would be "I have two *gooses*."\*

STEPHEN JACKSON.

\* After the production of the Sadler's Wells pantomime *Mother Goose*, worsted stockings, or rather "socks," were sold, called *gooses*—they were so named from being the same colour as the goose's feet, or, perhaps, the stockings of the heroine. In this case "gooses" was evidently the proper name. A "pair of geese" would have astonished a hosier! Such a demand would have been more suitable for a shop in "the Poultry." I once purchased "a pair of geese." The name is now, I suppose, numbered amongst "the things that were."

The origin of this saying has been already discussed in "N. & Q." (1<sup>st</sup> S. vi. 390, 563, and vii. 165, 557.) It will be seen by the first of these references that the idea of its having been derived from the number of strokes upon the bell announcing the death of a man is not new. The derivation of *tailors* from *tellers* or *tail* is ingenious, but how shall we account for the existence of a similar saying in Brittany and Normandy, and perhaps elsewhere. (1<sup>st</sup> S. vii. 557.) Is it not more likely that it has taken its origin from the custom so common among the poor, of apprenticing their weakly and deformed children to this trade, especially in the rural districts, where there is no great choice of employment? The able-bodied labourer and robust country lass look down upon these frail specimens of humanity, and the saying has become a standard joke with them.

E. M'C.

Guernsey.

CROSS-LEGGED EFFIGIES AND THE CRUSADERS (3<sup>rd</sup> S. viii. 312; 4<sup>th</sup> S. ii. 392, 446, 535.)—If ANGLO-SCOTUS had quoted in *extenso* the passage in Barbour to which he refers (lib. xx. 585), he would have shown that the tomb in St. Bride's kirk at Douglas was undoubtedly that of the Good Sir James. The poet, after describing his death, goes on to say—

"And the banyis honourably  
In till the kirk of Douglas war  
Erdyt with dull and mechill car,  
Thyer Archibald *sune* girt *syne*  
Of Albastre baith fair and fine,  
Ordaine a tomb sa richly  
As it behowt to swa worthy."

The fourth line is evidently corrupt, the *sune* and *syne* making evident nonsense. It should probably stand—

"Sir Archibald *his son girt syne*,"

as we know that Sir Archibald rebuilt the church in 1390.

It is perfectly true that it is also the tomb of Sir James de Laudonia, father of the Black Knight of Liddesdale, for the simple reason that he is no other person than the Good Sir James himself.

ANGLO-SCOTUS has totally misunderstood the reference to Salisbury Cathedral. No one denies that many of the cross-legged monuments are those of Crusaders; but the question is, was the attitude adopted because they were so? Although it is described as cross-legged, it certainly never conveyed to my mind any idea of the Holy Cross, which might be so much more reverently indicated in many ways.

As crossing the feet is a common action when sitting, it would, in the case of an erect or recumbent figure, be no inappropriate way to expressing symbolically that the person represented was en-



titled—*sedere in judicio*. It would appear that the fashion of these cross-legged figures went out before the last of the Crusades.

GEORGE VERE IRVING.

ARCHBISHOP KING'S MONUMENT (4th S. ii. 415.) I am sorry to inform your correspondent C. S. K. that there is not any monument over the grave of Archbishop King in the old churchyard of Donnybrook, nor any memorial of him in the present parish church. But, strange as this neglect of the memory of so bright an ornament of the Irish church may appear, it is not singular, as the following paragraph will suffice to prove:—

"Archbishop King died May 8, 1729, and was buried in the churchyard of Donnybrook [on the north side, as he had directed]; but no monument or other memorial of him can now be found there. Archbishop Magee [whose grandson is the newly appointed Bishop of Peterborough] died August 19, 1831, and was buried in the old churchyard of Rathfarnham, likewise not far from Dublin. His tomb stands exactly in the centre of the ancient church; but as no inscription has been placed on it, the spot will ere long be forgotten. This treatment appears somewhat strange in connexion with two of the ablest and greatest of the archbishops of Dublin. It ought, one would think, to be corrected; and yet perhaps Sir William Jones' plan is the wisest: 'The best monument that can be erected to a man of literary talents is a good edition of his works.'"

In the parish register of Donnybrook this concise entry appears:—

"Buried, Archbishop King, May 10th, 1729."

If C. S. K. desires further information regarding this distinguished prelate, let me refer him to sundry volumes of "N. & Q.," and to *Brief Sketches of the Parishes of Booterstown and Donnybrook*, pp. 73, 164 (Dublin, 1861).

A memorial window, even after the lapse of nearly a century and a half, would not be inappropriate. The idea was entertained some years since, but was not carried out; and it is a matter which, I think, may fairly claim the attention of the present rector of Donnybrook. If properly undertaken it could not prove a failure.

ABHEA.

MILTON AND PHILARAS (4th S. ii. 466.)—Leonard Philaras was a learned Athenian, who resided at the court of Paris as ambassador from the Duke of Parma. In testimony of his admiration for Milton's defence of the Commonwealth, he transmitted his portrait to its author, accompanied by a panegyric epistle. This may have been in Greek, but I am not aware that it is extant. Philaras shortly after made a journey to England, with the chief, if not the sole, object of visiting Milton—then in a state of total blindness. On his return to Paris, it occurred to him that his friend might derive benefit from the advice and treatment of the celebrated surgeon and oculist Thevenot; and he accordingly wrote to Milton, inviting him to describe his symptoms, and sug-

gesting the possibility of the recovery of his sight. This letter, which is probably not extant, was doubtless written in Latin; as Milton's noble reply to it, as also his previous acknowledgment of the portrait and eulogy, were written in that "lingua communis eruditorum." These two letters, with their translations, are given by Symmons in his *Life of Milton*, 8vo, 1810, p. 375. The latter letter (the fifteenth of Milton's Latin epistles) has been translated by Richardson and Hayley, and is given, in the version of the latter, by the Rev. H. J. Todd in his *Some Account of the Life and Writings of John Milton*, 8vo, 1826, p. 146.

WILLIAM BATES.

Birmingham.

WESTMINSTER HALL (4th S. ii. 418, 500.)—To the list of works giving an account of this building should be added the papers printed in the *Archæologia*, which are very interesting as to the early remains.

W. P.

MOTHER OF ANTHONY GREY (4th S. i. 341.)—I am obliged to your correspondent for his information. When the clue is given, there is abundance of corroborative evidence. The marriage of George Grey and Margaret Salvin appears in the pedigree in Surtees's *Durham*; and the will of Gerard Salvin, wherein he mentions his sons-in-law George Grey and Robert Rookby, is given in *Wills and Inventories*, vol. i. 345 (Surtees Society).

E. H. A.

THOMAS BAKER (4th S. ii. 390.)—His copy of Walker's *Sufferings of the Clergy* was in possession of the Rev. W. N. Darnell, B.D., Rector of Stanhope, and sold at the sale in 1865.

E. H. A.

CLIMACTERICAL YEAR (4th S. ii. 486.)—I beg to refer JEAN LE TROUVEUR to an article of mine in 2nd S. iv. 148. Inside the south wall of the chancel of the church of Sidbury, Devon, there is a small brass bearing the following inscription:—

"1650.

HIC . IACET . HENRICVS . ROBERTI  
PARSONII . FILIVS . QVI . EXIIT . ANNO .  
ÆTATIS . SVÆ . CLIMACTERICO  
ΔΕΥΤΕΡΟΠΡΩΤΩ."

On reading this, the question naturally arises: When, or at what age, did the defunct die? My query soon elicited two painstaking answers; notwithstanding which, the writers both arrived at different conclusions.

P. HUTCHINSON.

"Sixty-three, the common 'climacter' of elderly people," according to the Emperor Augustus. In a letter of William Camden, Clarenceux King-at-Arms, to Sir Robt. Cotton (at the Brit. Mus., Cott. MS. Julius Cæsar, iii. fol. 17), informing him of the queen's restoration to health, he says: "hir mynde altogether averted from Phisiq' in this hir clymactericall Yearē." Were this letter

dated (it only bears "xv Martii), one could know if the queen was then in her sixty-third year.

P. A. L.

EPIDEMICS OF THE MIDDLE AGES (4th S. ii. 469).—Your correspondent J. G. may find at least some of the information he desires, in an octavo pamphlet of seventy-four pages, entitled *Mental Epidemics*, by the Rev. J. S. Gilmore, Rector of Rathmore (Dublin, 1868).

ABHBA.

ELISHA COLES'S DICTIONARY (4th S. ii. 471).—If S. H. HARLOWE will refer to Gorton's *Biog. Dictionary*, I think his search for the solution of his query will be ended. In one article he disposes of uncle and nephew—both natives of Northamptonshire, and both for a time of Magdalen College, Oxford; and both, it would seem, leaving or dismissed on religious grounds. The elder was of the strictest class of Calvinists, and published a work on predestination, still held in high esteem by those of his opinions. The younger Elisha appears to have been a voluminous author of elementary books of education, besides the dictionaries mentioned by MR. HARLOWE. Among the former are, a *Hieroglyphical Bible for Youth*, the *Complete English Schoolmaster*, and one, as Mr. Gorton remarks, "bearing the whimsical title *Nolens Volens; or, You shall make Latin, whether you will or no.*" He had been usher in Merchant Taylors' School, which he lost by misconduct; and little else is known of him but that he died in Ireland in 1680, eight years before his uncle. Is it not likely that the third Elisha, called Jun. by Lowndes, is the same as the one here commemorated?

J. A. G.

Carisbrooke.

DOGWOOD (4th S. ii. 465).—The name "dogwood" may be, in some localities, applied to other trees or plants than *Cornus sanguinea*; but I can find no authority for it. Hooker, Lindley, Platt, and Johns give it as only indicating this one shrub. *Cornus sanguinea* enjoys many titles. The old herbalists and Chaucer call it dogberry, hound's-tree, and gutter-tree. Pliny names it *Virga sanguinea*, or bloody-twig. The Germans term it *Kornelbaum* and *Hornstruch*—the latter repeating the botanic name, from *cornus*, a horn; the hardness of its wood being thus indicated. It was formerly used for making spikes and javelins, and now for skewers, hence its name "prickwood."

I am not aware that, either in the north of England, the midland counties, or here in the south, this name "dogwood" is or has been used to indicate either *Viburnum opulus*, wild guelder rose; *Euonymus europæus*, spindle-tree; *Prunus padus*, bird-cherry; or *Ramnus frangula*, berry-bearing alder. I have conversed much with country people during botanic rambles, and invariably the name "dogwood" indicated the *Cornus sanguinea* alone.

Perhaps some of the country correspondents of "N. & Q." residing in the eastern or western counties may have met with what appears to me a singular misapplication of a name not unlike the American notion which calls the periwinkle a myrtle.

A. H.

Beckenham.

ROMAN INTERMENT AT TINWELL (4th S. ii. 481). In his account of the interesting discovery near to Tinwell, Mr. J. E. PRICE refers to my description of a similar discovery near to Stilton, and asks me as to the direction that Ermine Street took after leaving Chesterton. It seems to me that the course laid down for it in the Ordnance Map is the correct one. This takes it in a perfectly straight line from Durobrivæ to a point three-quarters of a mile east of Barnack, a distance of six-and-a-quarter miles, passing between Castor and Sutton and west of Upton (thus corroborating Gall); and, at the point denoted near to Barnack, bending north-easterly across Burleigh Park, at the edge of which the Ordnance Map leaves it. But, if the line were carried right on, it would take the road through Tinwell, or slightly to the east of it, towards Stamford. This confirms Peck's statement, and is also in favour of MR. PRICE's supposition that the Roman interment recently discovered was near to the track of Ermine Street. As the subject has been referred to, I may be permitted to add that, in the *Gentleman's Magazine* for September last, I gave a drawing of the old coffin found near Stilton, together with a description of the other articles since found near to it—Samian and Durobrivian pottery, &c.: all which has assisted to confirm my original statement, that this spot was probably a Roman cemetery. In the same sketch is seen the *columbarium* at Folkesworth mentioned by me at p. 478 of this volume.

CUTHBERT BEDE.

BUZWINGS (4th S. ii. 35, 92).—Another curious advertisement of the Buzwings appeared in the second column of *The Times* of Nov. 7, 1868:—

"Lost, between the Buzwing Hall and Buckingham Palace a large red ticket order of the Buzwings to admit two postulants to the titillation 10th Nov. 1868. Whoever will take the same to the Matron, the Buzwing Hall, W.C., shall receive 5*l.* reward."

A. B. Z. (p. 35) considers them a secret entomological society, from the buzzing of wings. A. H. (p. 92), a convivial society possessing fine "bees'-wing." But really I should like to know how to become a member. A society which has such a secret as a novel and curious mode of tickling—as to be worth 5*l.* to keep from a stranger—must be a society well worth belonging to in these melancholy days of darkness and so-called comic (!) Christmas stories. It would have been rather fun to have found the ticket and to have gone to



Buzwing Hall and "demanded the tickling" as well as the 5*l*. If kicked out, you would be left *expostulating* at the door. "Tickled with a straw" won't do in this case, as the Buzwings certainly have feathers.

I have heard many wonderings on this comic advertisement. The two puzzling things are, first the large sum offered for the ticket; second, the matron! Can Buzwing Hall be a "home"—some place where quaintly religious people live together, and go about in odd costumes? If so, their funds must be in an excellent state, and I congratulate the poor in the district. Or is the whole a piece of humbug? \*  
NEPHRITE.

"TALKING A HORSE'S LEG OFF (4th S. ii. 488.) The expression is not limited to Lancashire. I have often heard it in Norfolk and in the midland counties—"Talk, talk, talk; enough to talk a horse's hind leg off."  
JOSEPH RIX, M.D.

I have not had the opportunity of hearing this remark in Lancashire, as applied to a person who is a great or incessant talker, but in the remote county of Devon the saying takes a different form. Instead of "talk" they would use the word "tell"; and I once heard a farmer say, "Dthick veller would tell a horse to death."

P. HUTCHINSON.

VAN DUNK (4th S. ii. 333.)—Dunk is a very prevalent surname at Hastings.

CHAS. WARNE.

FIRST PLATE EXECUTED ON STEEL (4th S. ii. 394, 448.)—I do not think it at all improbable that "The Broken Jar," after Wilkie, was the first instance of engraving on steel as a book-illustration. We know that copper was exclusively used for such purposes till within a few years previous, though occasional trial had been made of steel for less elaborate and important work. Few would be better able to speak on this subject than the eminent engraver John Pye, in whose very interesting work, *The Patronage of British Art* (8vo, 1845), the following note occurs:—

"The introduction of engraving on steel-plates superseded, for book-embellishments, engraving on copper. The immense quantity of this class of decoration produced from steel rendered them a drug in the market, and hence the fashion of book-embellishments was again changed. It would be a nice matter to trace the progressive introduction of steel; but it may be well to remark that Mr. Raimbald engraved a steel-plate for the Bank of England in 1811."—P. 372.

It may, however, be inferred from a passage in the *Report of the Committee of the Society of Arts, &c. relative to the Mode of preventing the Forgery of Bank Notes* (London, 8vo, 1819), that the new plan had not come, at that time, into general use.

[\* Clearly the latter.—ED.]

After some remarks upon the consumption of copper-plates—five daily, or 1500 in the year—and the expense and labour of producing them, the following remarks occur:—

"The possibility of substituting steel for copper has been suggested as a means of obviating these difficulties.

"A specimen of engraving on soft steel was produced to the committee by Mr. Warren, and from the concurrent testimony of several witnesses it appears that a block or plate of steel may be softened so as to admit of its being engraved upon and etched, and that the time required by the artist to produce a given effect is not twice that required when copper is made use of. Under such circumstances, the plate, when finished would be capable of being again hardened, and in that state will afford twenty, or perhaps thirty times the number of impressions that copper will.

"It was represented to the committee by Mr. Clymer, who stated himself as speaking from his own personal knowledge, gained while he was one of a company in the United States for the manufacture of bank notes, that the engraving of the ornamental borders of the American bank notes is made on thick plates of soft steel, by means of the turning-engine and the punches and other methods employed by the engravers. These plates being subsequently hardened, are used to impress cylinders of soft steel, and these cylinders, when hardened, are used to impress copper-plates, in which the writing, vignettes, &c. are subsequently inserted in the usual way."—Pages 5-7.

From Mr. Pye's book we learn that, for the plate of "The Broken Jar," Warren received the sum of fifty guineas; and that at the sale of the engraver, in 1823, a proof on India paper sold for 4*l*. 11*s*.

A beautiful artist's proof of this engraving, from the collection of Heath the engraver, is now before me. It is certainly a gem; but so carefully were the plates in the volume printed, that even the ordinary impressions, in the small-paper copies of the *Social Day*, do not contrast so unfavourably with it as might have been expected.

I am also the fortunate possessor of the beautiful little picture by H. Singleton, from which the engraving by Anker Smith, A.R.A., to illustrate the lines on Chess (p. 104), was made. Except in colour, it is much in the manner of Stothard; the composition peculiarly happy and graceful; and it is in every way superior to the engraving.

WILLIAM BATES.

Birmingham.

BELL-RINGING: BELL-LITERATURE (3rd S. xii. 453; 4th S. ii. 327.)—Interesting notes on the above subjects will be found in the *Reliquie Hearniana*, under the following dates:—May 24 and September 16, 1733; January 2, May 2, July 9, and September 28, 1734; April 11 and May 31, 1735. In the original MS. of the *Reliquie* there are further notes on bell-ringing that were suppressed in the printed version.

"Hearne," says Dr. Bliss, his editor, "was passionately fond of bell-ringing (although I do not find that he prac-

tised it himself), and records many of the exploits in that science at Oxford. The custom of gownsmen exercising themselves in this amusement was not uncommon in the last century. I had an uncle, then a fellow, afterwards an incumbent of New College, who frequently indulged in a peal on the college bells, and Dr. Gauntlett, the late warden, had been no mean performer in his younger days."

T. WESTWOOD.

SOC-LAMB (4th S. ii. 467).—According to Halliwell, this term is also used in Sussex. The A.-S. *soc* means the act of suction, and the existence of the Germ. *Saugelamm*, Dutch *zuig-lam*, both meaning a *sucking-lamb*, leaves us in no doubt as to the true etymology. Compare *sokerel*, an unweaned child; *souking-fere*, a foster-brother; *sokeling*, a suckling plant or a young animal. Jamieson also tells us that one of the designations among the vulgar for a simpleton is a *sookin' turkey*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

MATRICIDE (4th S. ii. 415).—In the *Criminal Chronology of York Castle* (York, 1867, p. 29,) we read that on Saturday, April 30, 1649, fourteen men and seven women were executed for various offences. Amongst the seven is "Isabella Billington, aged thirty-two, for crucifying her mother at Pocklington, on the 5th day of January, 1649, and offering a calf and a cock for a burnt sacrifice; and her husband was hanged for being a participator in the crime."

Probably the author of this curious and interesting little volume could give your correspondent further details. The case is a very curious one, and merits resuscitating.

WILLIAM E. A. AXON.

Joynson Street, Strangeways.

WINCHESTER CATHEDRAL (4th S. ii. 381, 495).—In reply to the query, "Why a church like Winchester Cathedral should receive four dedications, or indeed more than one," I answer that the matter is explained by the fact of its having been several times rebuilt, and re-dedicated. It was first founded by King Lucius, between the years 176 and 180, and dedicated in honour of the *Holy Saviour*. When it had continued about one hundred and twenty years, it was destroyed in the pagan persecution raised by Dioclesian. It was rebuilt and finished in 313 by Constans, the bishop, who dedicated the new church to St. Amphibalus, who was martyred with St. Alban. This cathedral, after being turned by Cerdic into a pagan temple, was entirely taken down by the Christian convert, King Kinegils, who designed to rebuild it on a scale of great magnificence, but was prevented by death. His son Kenewalch, however, completed it, and it was consecrated by St. Birinus in 548, and dedicated this time to the *Holy Trinity* and *SS. Peter and Paul*. The cathedral was again rebuilt from the ground—this being the fourth

erection—by St. Ethelwold, who consecrated it in 980, and dedicated it under the same title of *SS. Peter and Paul*, with the addition of *St. Swithin*; and the cathedral of Winchester was thenceforth called *St. Swithin's* down to the time of Henry VIII.

For all particulars of these erections, and of the fifth and last by Bishop Walkelin, finished in 1093, the reader may be referred to Bishop Milner's *History of Winchester*. It will be seen, however, from the above epitome, that the several dedications had no reference to any additions, but to the entire cathedral on each occasion of its being rebuilt. Each time it was considered a new erection, and received accordingly a new consecration and dedication.

F. C. H.

"LEGENDS OF DEVON" (4th S. ii. 345, 478).—In 1853, I bought a copy of this little book at the shop of Mr. Westcott, in the Strand, Dawlish. I was amused with it at the time, and since it has been mentioned in "N. & Q." I have been skimming over my copy again. Besides the introduction and terminal address to Luscombe (in verse), it contains the legends of—The Parson and Clerk Rocks; Bradley's Height; Blue Bird of Horna Wood; The Man who Maltreated a Ghost, or the Legend of Littleham; Linton Castle; Kent's Cavern; Berry Pomeroy; and Babbicombe Bay. In a book like this, perhaps, we must not look for historical accuracy on every occasion, nor etymological accuracy, where etymologies are probably only jokingly thrown out. But knowing something of Devonshire, and being interested in what concerns the county, I have a curiosity to know whether these legends were merely invented by the writers, or whether the writers had first collected them as current among the country people in the different districts to which they refer, and then committed them to paper. If the latter, their value would be greatly enhanced. And finally, why should the names of the writers be withheld if they are known?

P. HUTCHINSON.

THE BISHOPS' VERSION OF THE BIBLE (1st S. i. 234).—Till the appearance of King James's Bible in 1611, the Bishops' was considered as the authorised version, and was generally used in churches. The present proprietors, according to Anderson's *Annals of the English Bible*, are,—British Museum; Bodleian; Bristol Museum; St. Paul's; Cambridge University Library; and Lea Wilson, Esq. The late Rev. J. Forshall informed me that the Chetham copy is the finest he had seen.

The preliminary leaves of the first edition (Lond. 1568, folio), are misplaced. The proper order is thus given by Wilson:—

"The title-page is as follows: within a narrow woodcut border is engraved in large Roman letters 'The holy Bible,' and immediately below in letter-press, 'conteyn-



ing the olde Testament and the newe.' [These are not in the Chetham copy.] These take up together one-fifth of the page. A well-executed copper engraving has a half-length portrait of Elizabeth in an oval in the centre; immediately above are arms of France and England quarterly, within the garter, and surmounted by the helmet and crest. Upon the mantling, on the dexter side, is a shield with the arms of Ireland, and on the sinister, in a similar escutcheon, party per pale and fess, four lions statant regardant, for the principality of Wales. On either side of these are the figures of Charity and Religion. Beneath on a tablet, supported by the lion and dragon, is this inscription: 'Non me pudet Evangelii Christi. Virtus enim Dei est ad salutem omni credenti. Rom. i.' The reverse of this title-page is blank. There are many well-executed cuts in the volume. A full page contains fifty-seven lines."

"This is generally known by the name of the Bishops' Bible, being translated for the greatest part by the bishops, whose initial letters are added at the end of their particular portions. As at the end of the Pentateuch, W. C. Willielmus Excestrencia. The translators are recounted by Strype in his *Life of Parker*.<sup>\*</sup> This edition is so rare that neither Dr. Burnet nor Mr. Strype appear to have seen it. The date is not either in the beginning or end, but is inserted in the Archbishop's arms, and mentioned in the preface. It is adorned with great numbers of beautiful cuts. . . . After the Pentateuch is the picture of the Earl of Leicester, and before the Psalms that of Lord Burleigh, as favourers of the work. In this edition, at the end of the Book of Wisdom, are the letters W. C., probably for the Bishop of Chichester. In the second edition, the whole Apocrypha is ascribed to J. N., the Bishop of Norwich, who perhaps revised it afterwards." — *Catalogus Bibliothecae Harleianae*, vol. i. pp. 11, 12 (quoted in *Censura Literaria*, vol. iv. pp. 23-4).

The portrait of Lord Burleigh in this page reminds us of the warm contest between the Lord Treasurer and Lord Essex, when the former pointed to the latter the 55th Psalm, 23rd verse—"Bloodthirsty men shall not live out half their days." (See the *Life and Character of Thomas Egerton, Lord Chancellor of England*, p. 7; ed. Paris, 1812, p. 38.) BIBLIOTHECAR. CHETHAM.

ARGOTE DE MOLINA (4th S. ii. 345).—Argote de Molina published a translation of the *Life of Tamerlane*, by Pero Mexia (?), and would therefore appear to be the same as Margat. *Vide* note, p. vii., *Embassy of Ruy Gonzalez de Clavijo to the Court of Tamerlane* (Hakluyt Society's publications). K. S.

NORTHUMBERLAND SHILLING (4th S. ii. 300).—The Northumberland shillings, of which I have one in my collection, are very scarce, and only to be found in the cabinets of numismatists. There were two thousand coined, but the cause of their rarity I have always understood to have arisen from the bulk of them being lost in the passage across the Irish Channel, while the few remaining were kept back at the Mint. CHAS. WARNE.  
Brunswick Road, Brighton.

EAST ANGLIAN SAINTS (4th S. ii. 509).—The following list of saints connected with the East

Angles is as complete and accurate as I have been able to make it:—

St. Alnoth, M. about 670, Feb. 27.  
St. Ediltrude, Etheldreda, or Audry, V. 680, June 23.  
Her translation, Oct. 17.  
St. Edmund, K. M. 870, May 20.  
St. Ermenilda, V. about 698, Feb. 13.  
St. Ethelbert, K. M. 793, May 20.  
St. Felix, B. C. 650, March 8.  
St. Hugh, B. of Ely, about 1254, Aug. 9.  
St. John, B. of Ely, 1225, June 19.  
St. Osyth, V. M. 870, Oct. 7.  
St. Sethryd\*, V. about 660, Jan. 10.  
St. Sexburga, V. about 699, July 6.  
St. Walstan, C. 1016, May 30.  
St. Wereburge, V. about 675, Feb. 3.  
St. William of Norwich, M. 1187, March 25.  
St. Withburge, V. 743, July 19.

F. C. H.

GREENE OF HEREFORDSHIRE (3rd S. i. 371).—I came across the inquiry made in your pages after this family only a few days ago, and shall be glad to afford your correspondent NEDALS any information in my power. He says that he has reason to believe that the Greens of Norton Canon sprung from the family seated at Greens Norton, co. Northants. This, I think, more than doubtful. John Green by his will, dated Oct. 15, 1591, left a house at Gloucester as a benefaction to Norton Canon (in which parish I expect he was born), and Richard Green had property there in 1652. Before the eighteenth century, the family seems to have quitted Norton Canon.

C. J. ROBINSON.

DEDICATIONS OF ENGLISH CHURCHES (4th S. ii. 490).—The best evidence of the dedication of churches, when there is any confusion, is to be found in mediæval wills. The testator very frequently, about the fifteenth century and early in the sixteenth, mentions the place where he desires to be buried, describing it by the dedication of its church. Your remark about chantries is most just, as all who have had occasion to study this subject know. The church of Marholm, in this neighbourhood, has been always supposed to be dedicated to St. Guthlac. Bridges, perhaps, originated the supposition, for he says it is *probably* so dedicated; but he was misled by the dedication of a chantry. The church itself, as old wills abundantly testify, is dedicated to S. Mary the Virgin.

W. D. SWEETING.

Peterborough.

"EUPHUES AND HIS EPHÆBUS" (4th S. ii. 437).—MR. ARBER's note indicating the source of the *Euphues* and his *Ephæbus* suggests the more general subject of unadmitted translation from classical authors. We have one notable instance in Ben Jonson's *Catiline*; he translates largely in that tragedy from Sallust, *Bell. Cat.*, and gives

\* Called by Ven. Bede *Sedrido*. See his *Hist.* lib. iii. c. viii.

\* Book iv. chap. 20.

almost at length Cicero's first Oration against Catiline.

Would it not be interesting to try and obtain a list of these unacknowledged translations? Doubtless many such exist in our earlier literature.

JOHNSON BAILY.

Pallion.

[On this subject consult the following work: "*Momus Triumphans* : or, the Plagiaries of the English Stage Expos'd in a Catalogue of all the Comedies, Tragi-Comedies, Masques, Tragedies, Operas, Pastorals, Interludes, &c., both ancient and modern, that were ever yet printed in English. The names of their known and supposed authors: their several volumes and editions, with an account of the various originals, as well English, French, and Italian, as Greek and Latine, from whence most of them have stole their plots. By Gerard Langbaine, Esq. Lond. 1688, 4to."—Ed.]

WHIPPING WIVES (4th S. i. 493).—Permit me to make an important addition to this list:—

"Heale, William.—An Apologie for Women; or, An Opposition to Mr. D. G(ager), his Assertion, Who held in the Act at Oxforde, Anno 1608, That it was lawfull for Husbands to beate their Wives. Oxford, 1609, 4to."—Lowndes' *Bib. Man.* (ed. Bohn), p. 1021.

Mr. Joseph Lilly, of Covent Garden, had a copy for sale in 1866. W. C. B.

CAPTAIN THOMAS ASHE (4th S. ii. 340, 449).—*The Hermit in York; a Series of Essays on a Variety of Subjects.* Hull (1823), sq. 12mo, pp. 123.

From a prefatory "Advertisement," dated "May 1823," we learn that these essays were published in the *Yorkshire Gazette*. They are eight in number, and bear date May 29—July 18, 1820. No. 8 is entitled "The Man with the White Hat." (See "N. & Q." 3rd S. v. vi. viii. x.) There are also allusions to *The Black Dwarf* (see "N. & Q." 3rd S. viii.), &c. &c.

Mr. Hotten mentions a copy of *The Hermit* in his *Bibliographical Account of 1500 Books relating to Yorkshire*, 1863, p. 19, and adds "only a few copies printed, rare. Hull, printed, 1820."

Some of his works are specified in the *Biog. Dict. of Living Authors*, 1816. Who is the author of *The Hermit in London, or Sketches of Manners*, 1819, published in Ashe's usual form, 3 vols. 12mo? \* W. C. B.

NORFOLK HOWARD (4th S. ii. 437).—I believe the story is no myth. I have always understood that "Joshua Bugg," after his change of name, opened an inn at Wakefield. The name of Bugg is certainly not very elegant, but it may have nothing to do with the nocturnal disturber. It may be of Slavonic origin, and derived from the river Bugg. I have known several instances of the name—an ex-beadle of Clerkenwell was Mr. Bugg—but I have always found the surname

spelled with the double *g*, which, I believe, is according to the foreign orthography. The additional *g* may, however, be an aristocratical *différence*, heraldically speaking. In Switzerland "Punaise," i.e. "bug," is found at St. Maurice, Canton du Valais, where one "Mademoiselle Pauline Punaise" is at the present time a laundress and dressmaker. The following impromptu I cut some time ago from the *Durham Advertiser*. It seems worthy of being registered amongst the records of the Howard (Norfolk) family.

"Gamins! no more your shoulders shrug,  
And jeer my name untoward;  
For I'm no longer "Joshua Bugg,"  
But Mister "Norfolk-Howard!"

N. H."

During the Bugg controversy one point has, I think, been neglected. Had Mr. Bugg any legal right to set aside his *Christian* name, provided that it had been given in baptism? I think not. He was right in altering his surname; but I believe he was in error in setting aside his baptismal name.

STEPHEN JACKSON.

The Flatts, Malham Moor, Craven, Yorkshire.

RHYMING EPITAPHS (4th S. ii. 276).—On the tombstone of Ela Countess of Salisbury, foundress of Lacock nunnery, is the following rhyming epitaph:—

"Infra sunt defossa  
Ecce venerabilis ossa  
Quæ dedit has sedes  
Sacras monialibus ædes;  
Abbatissæ quidem  
Quæ sanctæ vixit ibidem  
Et Comitissa Sarum  
Virtutum plena bonarum."

Another occurs on the face of a slab now in Lacock Abbey, but brought originally from Farley; its date is, I believe, about 1185:—

"Hic jacet Ilbertus  
De Chaz bonitate refertus  
Qui cum Brotona  
Dedit hic per plurima dona."

The original inscription is in such intricate and puzzling characters, that the monks thought it necessary to repeat it on the margin in more legible letters.

FELTON.

PANTALON (4th S. ii. 561).—This is a real proper name, of Greek origin: *παντάλειον*, "altogether a lion," was the name of a Christian physician and martyr under Diocletian; he figures in the *Romish Calendar* under date July 28, and in Butler's *Saints* under July 27. The name appears to have dropped into contempt from its appearance on the stage, the learned physician being represented as a grey-headed old sage withered by study. Pantaloon, his representative in burlesque, is dwindled into *pants*, as representing his own continuations.

A. HALL.



"ARMS OF NATURAL DAUGHTERS" (4th S. ii. 467).—I beg to refer E. W. to the coats of arms of the Mulgrave and Falkland families. An ancestor of the former family, Sir William Phipps, by his marriage with Lady Catherine Annesley (daughter of James, fourth Earl of Anglesea, and Lady Catherine Darnley, natural daughter of James II.), introduced in the second and third quarters of his shield the arms of his wife's father (Annesley) and mother, the latter being the royal coat of arms upon a bordure gobony, argent and azure. From this it would appear that Catherine Darnley possessed the right to bear her father's arms and transmit them to her children.

Viscount Falkland, by his first marriage with *Amelia Fitzclarence*, daughter of William IV., bears in the third quarter of his shield the royal arms on a bordure, as described in former example, but with the slight difference of an ermine spot on the argent of bordure. In both cases it is to be remarked that the arms are borne *without* abatement. On the other hand may be quoted the arms of the Earls Lucan, Newburgh, and Waldegrave. The first and second descended from natural daughters of Charles II.; the latter from a natural daughter of James II. These three coats have no reference to the royal source of the maternal ancestors of these families. It would appear probable that natural daughters do not possess the right of the paternal coat of arms, except by special grant, as one would infer was the case in the first two instances quoted.

LISBON.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Saint George and the Dragon*, illustrated by John Franklin. (Virtue.)

We regret that we did not receive this beautiful volume in time to bring it under the notice of the readers of our Christmas number. The version of the legend of our National Patron Saint which Mr. Franklin has chosen, is that printed in the third volume of *Percy's Reliques*, and the story as there told is illustrated with great power and beauty in twelve large engravings with quaint and appropriate borders, and a number of head and tail pieces. Though Mr. Franklin has had before his eyes some of the illustrations with which the artists of Germany have illustrated the legends and ballads of their native country, his work is as original as vigorous; and the admirable manner in which his drawings have been engraved by Mr. James D. Cooper has contributed in no small degree to the beauty of this very characteristic volume.

*The Handbook of Heraldry, with Directions for tracing Pedigrees and deciphering Ancient MSS.; also Rules for the Appointment of Liveries, &c.* By John E. Cussans. Illustrated with One hundred and fifty Plates and Woodcuts. (Hotten.)

Mr. Cussans's Introduction to Heraldry is, as he frankly avows, in a great measure a compilation, but it has two merits—first, that of being very judiciously compiled from the materials which he had before him, and second, that of

treating of many branches of the subject which have not hitherto been included in such manuals, namely, such as directions for emblazoning, for tracing and setting out pedigrees, and deciphering ancient manuscripts. The chapters on the appointment of Modern Liveries, and on French and American Heraldry, will in like manner have an interest for some readers, so that the book, which is very handsomely got up, and written especially for beginners in heraldry, can scarcely fail to be popular.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

NOTICES OF FUGITIVE TRACTS AND CHAP-BOOKS, by J. O. Halliwell.

PERCY SOCIETY.

DESCRIPTIVE NOTICES OF POPULAR ENGLISH HISTORIES, by J. O. Halliwell.

MUSARD'S DELICIES.

Wanted by Mr. J. E. Cornish, Bookseller, Manchester.

WORDSWORTH'S GUIDE TO THE ENGLISH LAKES: containing Seigwick's Letters on the Geology of the Lake District.

ROTHEN'S GEOLOGICAL MAP OF THE LAKE DISTRICT.

G. BISHOP'S (Quaker) NEW ENGLAND JOURNAL. Small 4to, 1661-7.

Wanted by Mr. H. T. Wake, Cockermouth.

BLACKWOOD'S MAGAZINE for April and August, 1822, and January, 1821.

Wanted by Mr. St. Barbe, 4, Pall Mall East, S. W.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES of Jan. 1863. No. 210. Full price will be given for clean copies.

OUR NOTES ON BOOKS are necessarily abridged this week in consequence of numbers of Replies waiting to be printed.

Among other Papers of interest, the following will appear in our next number:—

Bridget Cromwell.

Temple of Jupiter Feretrius, at San Leo.

Ben Jonson's Plays.

Parish Registers.

Osma inferre licet.

Old Brasses at Cirencester and Northleach.

Brantome, Wolsey, and Shakespeare.

HERRMANN KINDT. We hope our Correspondent has received a letter with enclosures, posted to him on the 17th instant.

BREVET, S. H. G., and CHRISTOPHER COOK. We have letters for these Correspondents, who are requested to oblige us with their addresses.

ARCAL. "Arcades ambo" is a well-worn quotation from Virgil, sometimes given of greater length—

"Arcades ambo,

Et cantare paries, et respondere parati."

"Solvitur ambulando" has formed the subject of several recent articles in "N. & Q."—"Sic" is used to show that the word or phrase is so in the quotation from—"Platone" is the power of words.

LITTLE MUGRAVE. Versions will be found in *Wit Restored*, 1858, p. 174; in *Professor Child's Ballads*; *Dryden's Miscellany*; *Risson's Ancient Songs*; *Percy Society's Scottish Traditional Versions of Ancient Ballads*, and other places.

ENGLAND.—4th S. II. p. 537, col. i. line 12, for "Overhow" read "Overtrow."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

\*\*\* Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

THE MANUFACTURE OF WATCHES AND CLOCKS.—A most interesting and instructive little work, describing briefly, but with great clearness, the rise and progress of watch and clock making, has just been published by Mr. J. W. BENSON, 25, Old Bond Street; 99, Westbourne Grove; and the Steam City Factory, 53 and 55, Ludgate Hill. The book, which is profusely illustrated, gives a full description of the various kinds of watches and clocks, with their prices; and no one should make a purchase without visiting the above establishments or consulting this truly valuable work. By its aid persons residing in any part of the United Kingdom, India, or the Colonies, are enabled to select for themselves the watch best adapted for their use, and have it sent to them with perfect safety. Mr. BENSON, who holds the appointment to the Prince of Wales, sends this pamphlet to any address on receipt of two postage stamps, and we cannot too strongly recommend it to the notice of the intending purchaser.

"NOTES & QUERIES" is registered for transmission abroad.

Price Three-pence, Post-Free, Four Stamps.

**"GIRL OF THE PERIOD" ALMANACK** for 1869. Edited by MISS ECHO, and Illustrated with a Dozen Graphic Sketches and other Characteristic Designs. May be ordered of all Booksellers, and at all Railway Bookstalls.

"ECHOES" OFFICE: 19, Catherine Street, Strand.

#### THE BOOK OF THE PERIOD.

**"ECHOES CARTOONS" and LYRICS OF THE TIME.** Printed on Imperial Folio, Plate Paper, and Ornamentally Bound with Gilt Edges, forming an elegant Gift-Book or Drawing-room Table Album; price Half-a-Guinea, or free by post Twelve Shillings. Money-orders to be made payable to PAUL MONTAGUE.

"ECHOES" OFFICE: 19, Catherine Street, Strand.

May be ordered at all Booksellers, and Railway Bookstalls.

Re-issue of entirely New Editions of Standard Historical Works relating to several Localities in the  
**COUNTY OF SUFFOLK.**  
Upon an Uniform and Digested Plan.

#### VOLUME FIRST.

**GARDNER'S HISTORY OF DUNWICH, BLYTHBURGH, and SOUTHWOLD.** First published in 1750 in one to four volume. Edited, with Memorial-Introduction and Notes, by H. W. BOYCE. Prices, large paper 4to, 12. 10s.; small paper, 12s. 6d. 250 Copies only will be printed of each Work.

In Preparation,

**VOL. II. GILLINGWATER'S HISTORY OF LOWESTOFT.**

**VOL. III. LODER'S HISTORY OF FRAMLINGHAM.**

Wangford: H. W. BOYCE, Bookseller.

London: E. W. ALLEN, 11, Ave Marie Lane.

On the 1st of January will be published,

LILLY'S

#### BIBLIOTHECA ANGLO-CURIOSA;

Or a Catalogue of an exceedingly Interesting and singular Collection of the most Rare and Curious Books in Early English Literature ever offered for sale. Accompanied with very numerous Extracts and Bibliographical Notes.

Compiled by JOSEPH LILLY, 17 and 18, New Street, And 5a, Garrick Street, Covent Garden, London, W.C.

This Catalogue, consisting of about 200 pages 8vo., may be obtained on application, price One Shilling; or it will be forwarded on the receipt of eighteen postage stamps.

Just published, price one shilling, the 110th Thousand of the

**MORISONIANA; or, Family Adviser of the British College of Health.** By JAMES MORISON, the Hygienist. Comprising Origin of Life and true Cause of Diseases explained, forming a complete manual for individuals and families for everything that regards preserving them in health and curing their diseases. The whole tried and proved by the members of the British College of Health during the last forty-five years.

May be had at the British College of Health, Euston Road, London, and of all the Hygienic Agents for the sale of Morison's Vegetable Universal Medicines throughout the world. No vaccination, no bleeding, no poisons. Remember that the blood is the life, and that vaccine lymph is nothing but putridity leading to disease and death.

Morison's Pills, Powders, and Ointment, are sold by the Hygienic Agents and all Medicine Vendors.

#### TO LIBRARIANS, BOOK-COLLECTORS, and OTHERS.

"CHARTAPELLEICIA." Registered No. 1340. Sept. 1868.

A new Material for repairing, rebinding, or renovating Old Volumes Manufactured to imitate Calfskin, Russia, Morocco, and Vellum. Strong and economical.

Price, in Sheets, size, 17 by 11, 4d. each. Any quantity can be sent "Book Post."

Sole Vendors and Manufacturers, PARTRIDGE & COOPER, Stationers, 192, Fleet Street.

\*\*\* This article was suggested by a paragraph in a late number of the *Athenaeum*, complaining of the want of a something to restore the binding of Old Books.

**TO BOOK-BUYERS.—NATTALI & BOND'S**  
CATALOGUE of Ancient and Modern BOOKS is NOW READY, post free for two stamps. Libraries purchased.—33, Bedford Street, Covent Garden, W.C.

**CHUBB'S NEW PATENT SAFES**, steel-plated with diagonal bolts, to resist wedges, drills, and fire. Lists of Prices, with 120 Illustrations, of all sizes and qualities, of Chubb's Safes, Strong-room Doors, and Locks, sent free by CHUBB & SON, 57, St. Paul's Churchyard, London.

#### A B C PATENT DESPATCH BOX.

JENNER and KNEWSTUB beg to invite attention to their newly-invented Patent A B C and 1, 2, 3, DESPATCH BOXES, which for general convenience, for ready access to papers, and methodical arrangement, have received the highest commendation. Price 10s. 6d. and upwards.

"This really valuable contrivance."—*Punch*.

"There can be no question as to the value of this invention."

*Morning Post*.

JENNER and KNEWSTUB, Inventors of the ELGIN WRITING CASE, 33, ST. JAMES'S STREET, and 65, JERMYN STREET.

#### PARTRIDGE AND COOPER, MANUFACTURING STATIONERS,

192, Fleet Street (Corner of Chancery Lane).

CARRIAGE PAID TO THE COUNTRY ON ORDERS EXCEEDING 20s.

NOTE PAPER, Cream or Blue, 3s., 4s., 5s., and 6s. per ream.

ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per 1,000.

THE TEMPLE ENVELOPE, with High Inner Flap, 1s. per 100.

STRAW PAPER—Improved quality, 2s. 6d. per ream.

FOOLSCAP, Hand-made Outsides, 8s. 6d. per ream.

BLACK BORDERED NOTE, 4s. and 6s. 6d. per ream.

BLACK BORDERED ENVELOPES, 1s. per 100—Super thick quality.

TINTED LINED NOTE, for Home or Foreign Correspondence (five colours), 5 quires for 1s. 6d.

COLOURED STAMPING (Relief) reduced to 4s. 6d. per ream, or 8s. 6d. per 1,000. Polished Steel Crest Dies engraved from 5s.

Monograms, two letters, from 5s.; three letters, from 7s. Business or Address Dies, from 3s.

SERMON PAPER, plain, 4s. per ream; Ruled ditto, 4s. 6d.

SCHOOL STATIONERY supplied on the most liberal terms.

Illustrated Price List of Inkstands, Despatch Boxes, Stationery, Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free. (ESTABLISHED 1841.)

#### DINNEFORD'S FLUID MAGNESIA.—

The best remedy for ACIDITY OF THE STOMACH, HEARTBURN, HEADACHE, GOUT, AND INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS. DINNEFORD & CO., 172, New Bond Street, London, and of all Chemists.

#### PAINLESS DENTISTRY.

MESSRS. GABRIEL.

(ESTABLISHED 1815.)

NEW PAMPHLET, Price 3d.

Free by Post Four Stamps.

"Messrs. Gabriel are particularly successful in their system of Artificial Teeth, which they fix firmly in the mouth by means of an Elastic Gum without springs, painlessly, and without any operation."—*Herald*.

"Invaluable to clergymen, public orators, and invalids."

*Court Journal*.

Charges: Tooth from 5s.; Set from 4 to 20 guineas.

London: 56, Harley Street, W.

London: 64, Ludgate Hill, E.C.

Liverpool: 134, Duke Street.

Brighton: 38, North Street.

ATTENDANCE DAILY.

#### WHITE AND SOUND TEETH.—JEWSEBURY

and BROWN'S ORIENTAL TOOTH PASTE, established, by forty years' experience, as the best Preservative for the Teeth and Gums.

The Original and only Genuine, is 1s. 6d. and 2s. 6d. per pot.

113, MARKET STREET, MANCHESTER;

And by Agents throughout the Kingdom and Colonies.

#### PEPSINE.—Only Silver Medal, Paris Exhibition,

1867.—MORSON'S PEPSE WINE, GLOBULES, and LOZENGES—the popular Remedy for Weak Digestion. Manufactured by T. MORSON & SON, 31, 33, and 124, Southampton Row, Russell Square, London, W.C.—Bottles from 3s. Boxes from 2s. 6d. Globules in Bottles, from 2s.



LONDON, SATURDAY, DECEMBER 26, 1868.

## CONTENTS.—No 52.

NOTES:—Christmas Tracts, 597—Old Christmas Carol, &c., 599—Bridget Cromwell, 600—Poem by Leigh Hunt, 601—Temple of Jupiter Feretrius at San Leo, *ib.*—Ben Jonson's Plays, *ib.*—New Edition of Archbishop Leighton's Works, 604—London in 1605—Epigrams—Strange Names—The Brothers Percy—A New Cheer—Funeral Custom, 604.

QUERIES:—Admire: "to Wonder at"—Plurality of Altars—Apple-drains: Wasps—Carlisle—Cromwell and Milton—Copyright before Printing: Chaucer and Adam Scrivener—Differentiating Coat Armour—Eglantine—J. Fesdon—Halantow: Rumbelow—Helstone: Harpstone—A Tragedy of Lemierre, not Tremiere—Parisian Tones—Poem—Quotations wanted—Martin Luther's Wedding-ring—Pope's "Eastern Priests"—Serjeants—"Talleyrand Perigord," 605.

QUERIES WITH ANSWERS:—"Unfortunate Miss Bailey"—Green Joseph—List of Graduates—The Ballot—Foxe's "Book of Martyrs"—Sir Peter Warren—Domesday Survey—Proper Colour for Liveries, 608.

REPLIES:—"Ossa inferre licebit," 610—Parish Registers, 611—The Term "Galilee," 612—Shakespearean Pronunciation—Vulcan Dancy—History of Cutlery—Confederate Flag—Skelp—Caroline Matilda, Queen of Denmark—Hymn—"Praise the Lord"—The Younger Pliny's Epistle to Trajan—Threshold—Capture of Judea, &c.—"Legends of Devon"—Modern Latinity—"Original and Miscellaneous Essays," by a Virginian—"Crom a Boo"—Dr. John Donne—Unpublished Poem of Burns—Newt—The Syracusan Bride—Gallie Nomenclature of the present Day—Egyptian Papyri: Moses—St. Stephen—Slyces—Fettle, &c., 612.

Notes on Books, &amp;c.

## Notes.

## CHRISTMAS TRACTS.

Amongst a few old tracts relating to Christmas in my possession, some of which I believe are rare, the following three may perhaps be worth notice in "N. & Q." I may observe that in another, called *Festorum Metropolis, the Metropolitan Feast, or the Birth-Day of Our Saviour Jesus Christ*, is contained the carol of Prudentius, said to be the earliest carol.

The first of the three tracts above referred to is—

"The Vindication of CHRISTMAS; or, His Twelve Yeares Observations upon the great and lamentable Tragedy between the King and Parliament; acted by General Plunder, and Major-General Tax; With his Exhortation to the People; a Description of that oppressing Ringworm called *Exceise*; and the manner how our high and mighty Christmas-Ale, that formerly would knock down *Hercules*, and trip up the heels of a Giant, strook into a deep Consumption with a blow from *Westminster*."

Then follows on the same page a rude woodcut, with three figures; one apparently a Cavalier with a label issuing from his mouth, saying—"Keep out, you come not here"; the next is Old Father Christmas himself, saying—"O, Sir, I bring good cheere"; the next a countryman, saying—"Old Christmas welcome; do not fear." Below this woodcut comes, "Imprinted at London for G. Horton, 1653." The tract itself comprises only eight pages quarto, including the above title-

page and its reverse, which is blank. It is supposed to be written by Christmas himself, and after referring to the former celebration of the feast, and the pitiful quandary he has been in any time these twelve years, he proceeds:—

"I was in good hope that so long a misery would have made them glad to bid a merry Christmas welcome. But, welcome or not welcome, I am come; and at my coming (a little before day) I heard the cock crow merrily, which I took for a good omen, or preface of a most free and jovial accommodation, which rejoiced me much, for I was as hungry as a hawk and as cold as a snowball: the sable curtains of the night being drawn, I gazed to and fro to make choice of the best houses, and house-keepers, to take up my quarters amongst them. But alas! the comfort that I found was colder than the weather; indeed, I saw many stately buildings, but very little smook from the chimnies, for most of the owners did carry their kitchens in boxes, and the best and dearest part of their roast meat in pipes."

Old Christmas then gives an account of his visiting a "fair house in London, that had bin an alderman's, but was then posset with a grave fox-fur'd Mammonist," who receives him with scant courtesy, and in fact turns him out of the house, after admitting that he, together with Sir Achitophel Pinchgut and M. Miser, had got on in the world by being Timists. He then proceeds to say, that his best welcome with some kinde of country farmers was in Devonshire, although both armies had been with them; the Cavaliers having taken their horses, and the other party made bold with their oxen. Well, he appears to have found good entertainment with them; as he would still do there and further west, and he finishes thus (which has been quoted elsewhere, but shows some of the country customs of the time):—

"After Dinner we arose from the boord, and sate by the fire, where the Harth was imbrodered all over with roasted Apples, piping hot, expecting a bole of Ale for a cooler, which immediately was transformed into warm Lamb-wool.\* After which we discoursed merrily, without either profaneness or obscenity; some went to cards, others sung carols and pleasant songs (suitable to the times), then the poor labouring Hinds, and Maid-servants, with the plow-boys, went nimbly to dancing; the poor toying wretches being glad of my company, because they had little or no sport at all till I came amongst them; and therefore they skipped and leaped for joy, singing a Carol to the Tune of, hey—

"Let's dance and sing, and make good chear,  
For Christmas comes but once a year;  
Draw Hogsheads dry, let Flagons fly,  
For now the Bells shall ring;  
Whilst we endeavour to make good  
The Title 'gainst a King.

"Thus at active Games, and Gambols of Hotcockles, shooing the wild Mare, and the like harmless sports, some part of the tedious night was spent, and early in the morning I took my leave of them, promising they should

\* Mr. Editor, did you ever drink genuine Lamb's-wool? if not, I will not say, as *Punch* did to those about to marry, "Don't,"—but I will say, "Do."

have my presence again the next 25 of December, 1653; in the interim, I left this Christian Exhortation, to all people in general:—

"Love one another, as my Master lov'd you, relieve the oppressed, call home Exiles, help the Fatherless, cherish the Widow, and restore to every man his due.

*"Vale, for Twelve Moneths."*

The next tract does not require much notice: including the title-page and the blank reverse, it contains sixteen pages quarto. The following is the title-page:—

"The Exaltation of Christmas Pye, As it was Deliver'd in a Preachment in *Lime-Street*, on these Words, *And they did eat their PLUMB PYES and rejoiced exceedingly*. By P. B., Doctor of Divinity and Midwifry. London: Printed for J. Roberts, in the Oxford-Arms Passage in Warwick-Lane. 1728."

It is written in the form of a sermon, the text at the head of it being—"Brewerton, chap. xix. ver. 31: 'And they did eat their Plumb Pyes, and rejoiced exceedingly.'"

There is not much wit or humour in the work, and several passages are gross and obscene.

The last tract of the three comprises 31 pages 8vo, including the title-page and blank reverse. The title-page is:—

"The Tryal of Old Father *Christmas*, For Encouraging his MAJESTY'S Subjects in Idleness, Gluttony, Drunkenness, Gaming, Swearing, Rioting, and all Manner of Extravagance and Debauchery. At the Assizes held in the CITY of PROFUSION, Before The Lord Chief Justice CHURCHMAN, Mr. Justice FEAST, Mr. Justice GAMBOLE, and several other his Majesty's Justices of Oyer and Terminer and Gaol Delivery. By JOSIAH KING. LONDON. Printed and sold by T. Boreman near *Child's Coffee-House*, in *St. Paul's Church-yard*, and Sold likewise at his Shop at the *Cock on Ludgate Hill*. MDCCXXXV."

Father Christmas is placed at the bar, and pleads "Not Guilty," when the following jurymen are called: Lawrence Idle, Barnaby Toss-pot, Peter Starve-mouse. He is challenged by Christmas as a man of no soul, and a friend of no creature living, and endeavouring to ruin not only the company of cooks, but even the very mousetrap makers, so that not even a cat would live with him. Then Patrick Pinch, Jeffery Grudge, and Henry Hoard, who are all challenged, as being related to Peter Starve-mouse:—

"And if they make a Feast, they club their three Farthings a-piece for a Joint of Carion at Rag-fair, or a stale Bullock's Liver, stuff'd with Garlick and Chews of Tobacco, and larded with an Ounce of rusty Bacon."

The Clerk of the Court then calls Henry Plump, Martin Merryman, John Jolly, Timothy Tunbely, Solomon Save-all—who is challenged as being one who never eats a full meal but "when sprats are Two-pence a Peck, and then he boils 'em for the sake of the Broth." Next are called William Holiday, Jonathan Open-house, Gregory Chine, Toby Turkey, and Simon Scrape, who is challenged as not having been made free of the City of Profusion, and therefore had no right to

be a jurymen. He was also a mumper and kennel-raker. The list is then completed with John Free-body and Robin Goodfellow.

The jury being sworn, and old Christmas being charged with enticing, on the 25th of December last, and several days following, divers of his Majesty's peaceable subjects to idleness, drunkenness, gluttony, gaming, cursing, swearing, rioting, and all manner of debauchery, to the great corruption of their manners, the consumption of their fortunes, and the utter ruin of their constitutions, the witnesses are called against the prisoner, and first, Sauney Scarecrow, who declares him to be "a mickle spandthrift, and one that consumes more in one day than aw the mairkairs in Scotland can furnish in a week, and had drawn the witness into immoralities, having first made him as drunk as a bagpiper." Then come—Francis Frugal, who calls him an extravagant old fellow; Susanna Quiet, a great lover of silence, who denounces him as a common disturber; Mary Prudence, who complains of the rude conduct to herself and her three daughters, Patience, Temperance, and Modesty (whose virtues she dilates on) by the prisoner and three of his companions, Gamester, Guzzle, and Brazen. Next comes David ap Jones, who proceeds to state that his name is Taffy ap Chones, ap Chenkin, ap Morgan, ap Rice, ap Griffith, ap Lloyd, ap Williams, ap —, when he is stopped by the Court. He then gives an account of an assault made by the prisoner and others on himself and three Montgomeryshire gentlemen when they were at dinner on "a tish of ret herrinks, a tish of leek porridge, and a tish of roasted cheece." Caleb Carefull complains of the prisoner as the greatest epicure living. He has known him to eat 1000 hams, 1200 dozen of fowls, 1500 chines, 2000 turkeys, 2500 sirloins of beef, 3000 gallons of plum porridge, 17,000 minced pies, with bread in proportion, with strong beer, Geneva, brandy, punch, and wine, beyond all proportion; and all this in one day. Roger Workall, Marmaduke Meanwell, Captain Twang, Crispin a Cobler, Captain Dray, Mr. Blindzeal, Captain Capons-face, and Mrs. All-tongue, all speak against the prisoner's character in different ways. The prisoner then in his defence says, that he is above 1700 years old, and never was questioned at sizes or sessions before; and proceeds at some length to speak his own merits, and comment on some of the evidence. He calls as his witnesses Simon Servant, Peter Poor, and Nicholas Neighbourhood, and afterwards Sir Peaceful Plenty, Sir Charles Cheerup, and Doctor Holiday, a divine; all of whom, as may be guessed from their names, testify highly in his favour. Two more witnesses are then called against him—Sir Musty Make-bate, and Squire Flant, of Mock-beggars' Hall, of whom the former says that the prisoner is a counterfeit,



for pretending the 25th of December to be his day, when it should be about the latter end of September, or beginning of October. The jury, without retiring, find the prisoner Not guilty, which verdict is welcomed "with the loud shouts and applauses of the joyful crowd." The judge then gives his sentence and directions to Father Christmas, to temper his hospitality with prudence, avoiding gluttony and excess. The tract ends with these two lines:—

"And Christmas straight was courted far and near,  
To each good house to taste their piteous cheer."

WM. SANDYS.

#### OLD CHRISTMAS CAROL SUNG BY THE CHILDREN AT BECKINGTON, SOMERSET.

The enclosed curious carol has been recently brought under my notice, and seems to be quite in season for the readers of "N. & Q." The friend who gave it me heard it sung in the streets the year before last. The only one like it that has appeared in "N. & Q." is in 1st S. iv. 325. The numerals, however, in that are differently appropriated, and some of them are, with our present light, perfectly unintelligible—*e. g.*:—

"Nine is nine so bright to shine . . .  
Eight is the gable angels . . .  
Six is the six bold traiters . . .  
Five is the flamboys under the bough . . .  
Three of them is thrivers."

The only special difficulty in the carol before us is the reference to "our Lady's hen." Can this have any connection with the proverb "As nice as a nun's hen"? and if any, what? J. PAYNE.  
Kildare Gardens.

"Sing! sing! what shall us sing?

Sing all over one.

One! what is one?

One they do call \* the righteous man.

Save poor souls to rest, Amen.

"Sing! sing! what shall us sing?

Sing all over two.

Two! what is two? Two is the Jewry.

One { is God } the righteous man.

One { they do call } the righteous man.

Save poor souls to rest, Amen.

"Sing! sing! what shall us sing?

Sing all over three.

Three! what is three?

Three is the Trinity.

*Chorus.*—Two is the Jewry.

One they do call, &c.

"Sing! sing! what shall us sing?

Sing all over four.

Four! what is four?

Four is the open door.

*Chorus.*—Three is the Trinity, &c.

"Sing! sing! what shall us sing?

Sing all over five.

Five! what is five?

Five is the man alive.

*Chorus.*—Four is the open door, &c.

"Sing! sing! what shall us sing?

Sing all over six.

Six! what is six?

Six is the crucifix.

*Chorus.*—Five is the man alive, &c.

"Sing! sing! what shall us sing?

Sing all over seven.

Seven! what is seven?

Seven is the 'bread of heaven.' \*

*Chorus.*—Six is the crucifix, &c.

"Sing! sing! what shall us sing?

Sing all over eight.

Eight! what is eight?

Eight is the crooked straight.

*Chorus.*—Seven is the bread, &c.

"Sing! sing! what shall us sing?

Sing all over nine.

Nine! what is nine?

Nine is the 'water wine.'

*Chorus.*—Eight is, &c.

"Sing! sing! what shall us sing?

Sing all over ten.

Ten! what is ten?

Ten is 'Our Lady's hen.'

*Chorus.*—Nine is, &c.

"Sing! sing! what shall us sing?

Sing all over eleven.

Eleven! what is eleven?

Eleven is the gate of heaven.

*Chorus.*—Ten is, &c.

"Sing! sing! what shall us sing?

Sing all over twelve.

Twelve! what is twelve?

Twelve is the 'ring of bells.'

*Chorus.*—Eleven is the gate of heaven.

Ten is Our Lady's hen,

Nine is the water wine,

Eight is the crooked straight,

Seven is the bread of heaven,

Six is the crucifix,

Five is the man alive,

Four is the open door,

Three is the Trinity,

Two is the Jewry,

One they do call

The Righteous Man.

Save poor souls

To rest, Amen."

"ONE IS ONE AND ALL ALONE" (4th S. ii. 324).—I remember as a boy hearing the following:—"One is one," &c., sung as "What shall we sing O? We will sing the ones O? One is one," &c. Then "What shall we sing O? We will sing the twos O." Two, &c. "What shall we sing O? We will sing the threes O," and so on to twelve—always repeating the numbers all back to one. The end was—

"What shall we sing O?

We will sing the twelves O.

\* *Var.* (1) One is God, the righteous Man.

(2) One is a godly righteous man.

\* Query, heaven?

Twelve twelve apostles,  
 Eleven arch-angels,  
 Ten ten commandments,  
 Nine bright shiners (?)  
 Eight gabriel angels.  
 Seven were the stars of heaven.  
 Six broad waters.  
 Five tumblers on a board,  
 And four gospel writers.  
 Three three divers (?)  
 Two two lily white boys,  
 And they were clothed in green O.  
 One is one and all alone,  
 And ever more shall be so."

It was sung in a monotone. It was the repetition that, as a child, pleased me—like the "House that Jack built." H. H.

OLD LATIN RELIGIOUS SONG (4th S. ii. 557).—The following similar hymn is said in Hebrew by the Rabbinical Jews on the first two nights of Passover Hagadah (Echod me yode'ah), generally *x who knows? x I know; x is, &c.* :—

- "*x* = 1 is our God in heaven and earth.  
 2 are the tables of the covenant (Decalogue).  
 3 are the patriarchs (Abraham, Isaac, Jacob).  
 4 are the matriarchs (Sarah, Rebekah, Rachel, and Leah).  
 5 are the books of the Pentateuch.  
 6 are the sections of the Mishnah.  
 7 are the days of the week.  
 8 are the days before circumcision.  
 9 are the months of pregnancy.  
 10 are the commandments.  
 11 are the stars (Joseph's dream).  
 12 are the tribes (of Israel).  
 13 are the attributes of God (Exod. xxxiv. 6, 7)."

This hymn is followed by an Aramean one of the purchase of a kid—eaten by the cat, who was bitten by the dog, &c., in the style of "The House that Jack built." The said hymn was supposed to be an allegory on Joseph's and Israel's tribulation in Egypt, and their subsequent redemption; borrowed from a German prototype (Delitzsch, *Judisch Poesie*, sect. 17, published in the seventeenth century). A Mr. Green of Kensington has allegorised the "House that Jack built" as the conflict between the Anglican Church and the Papacy.

S. M. DRACH.

[The subject of these communications is closely connected. They all obviously refer to some legend or story common, we believe, to the folk lore of every country, which circumstance points to some common origin. Is it the Rabbinical hymn?—Ed. "N. & Q."]

#### BRIDGET CROMWELL.

The tradition that Bridget Ireton-Fleetwood, née Cromwell, eldest daughter of the Protector Oliver, was buried at Stoke Newington, must be abandoned. It was based on an entry in the parish register, which states that Bridget Fleetwood was buried on the 5th of Sept. 1681, and

on the fact that the family of Fleetwood was connected for a considerable period with that parish. That a Bridget Fleetwood was there buried at that date there can be no doubt; but it is equally certain that she was not the Protector's daughter and wife of the Parliamentary general. Noble and all other writers on the subject appear to have accepted that entry in the register as conclusive, without troubling themselves with further investigations.

The first discovery that led me to doubt the correctness of the tradition was a marriage allegation in the Faculty Office, dated August 24th, 1669, in substance as follows:—

"Thomas Bendish of Gray's Inn, gentleman, aged about twenty-four, was to marry Bridget Ireton, spinster, aged about nineteen, whose *parents* were dead, and she living with and at the disposal of her father-in-law, Charles Fleetwood, Esq., of Stoke Newington, whose consent was alleged. They were to marry at Stoke Newington, Islington, or St. Leonard's, Shoreditch."

There was still a doubt whether the word "parents" in the allegation might not have been a clerical error, but this doubt was subsequently removed by discovering in the Bishop of London's registry another allegation to the following effect:—

"Richard Lloyd of St. James's, Duke's Place, London, widower, aged about thirty, was to marry Jane Ireton of Newington, Middlesex, spinster, aged about twenty, whose *parents* were dead, with the consent of her father-in-law, Charles Fleetwood, Esq. They were to marry at Cheshunt, Herts, St. James's, Duke's Place, or Newington aforesaid."

The date of this latter allegation was January 22, 1667-8, and it was impossible longer to doubt in the face of these two independent records in different offices and at different periods, that Bridget Cromwell was dead more than thirteen years before the date given as that of her burial at Stoke Newington.

On referring to Robinson's *History of Stoke Newington* (edit. 1842, p. 77, note i.), I found the following quoted from Strype's edition of *Stow's Survey*, as the inscription on a monument in Bunhill Fields:—

"Charles Fleetwood, Esq., and Dame Mary Hartopp his wife. He departed October 4, 1692, aged 74: she December 17, 1684."

Robinson very decisively adds:—

"This was the Lord General, but must be a mistake in styling Dame Mary Hartopp his wife; she may very probably have been his son-in-law's mother."

But it was not a mistake, for I subsequently found, also at the Faculty Office, another allegation to this effect:—

"Charles Fleetwood, Esq. of Feltwell, in the co. of Norfolk, widower, aged about fifty, was to marry Dame Mary Hartopp of Newington, Middlesex, widow, aged about forty. They were to marry at St. Ann, Blackfriars: St. Mary Colechurch, London, or Newington aforesaid."



The date of this allegation was December 29, 1663, and the marriage actually took place at St. Ann, Blackfriars, on the 14th January following, as appears by the register of that church.

Bridget Cromwell, therefore, was dead at least eighteen years before the date of the entry in the Stoke Newington register referred to.

This Dame Mary Hartopp was the daughter of Sir John Coke, one of the principal secretaries of state to King Charles I., and widow of Sir Edward Hartopp, second baronet of Freathby. Fleetwood had evidently retired, after the Restoration, to his estate in Norfolk, and it is probable that his connection with Stoke Newington commenced only when he married his third wife, whose residence was there. Subsequently, Fleetwood's son and daughter by his first wife respectively married the daughter and son of his third wife by her former husband, and hence the later Fleetwood and Hartopp entries in the Stoke Newington registers. It is not impossible that the Bridget, buried in 1681 may have been his daughter by Dame Mary Hartopp, but more probable that it was a child of his son Smith Fleetwood by Lady Hartopp's daughter.

Fleetwood's will, which was proved November 2, 1692, about a month after his burial in Bunhill Fields, throws no light on the subject. He mentions his "last dear wife," and directs to be buried "in the same grave or as near as may be" to her.

The question now is, what became of Bridget Cromwell? She was alive in 1655, as is proved by certain letters of Fleetwood of that date, and she was dead in December, 1663. I should be glad if those who see this note would look at their collections covering this brief period of eight years; for, now that the date of 1681 is no longer in the way, the record of the burial of another of her name may be found that will establish her identity.

If she lived till *after* the restoration, and, as seems most probable, Fleetwood retired to Feltwell, she ought to have been buried there; but the Rev. Theo. H. C. Day, curate of Feltwell (to whose courtesy I am greatly indebted), assures me that no record of the fact exists in the register of that parish. Did she, then, die *before* the Restoration? If so, when and where was she buried?

JOSEPH LEMUEL CHESTER.

#### POEM BY LEIGH HUNT.

"I am not one of those who" (as they say in the House, instead of "I do not") think that an author's memory is best honoured by the aggregation of all the fugitive or "occasional" trifles which he may have written and discarded. But in a volume of the *Examiner* for 1818, in the number for March 15, I have come upon these

lines by Leigh Hunt who did not always deal so gently with royalty, and they are so characteristic that I think their reproduction in "N. & Q." will interest many. They are in no collection which I have ever seen:—

"From a volume of Poems, just published, entitled '*Foliage; or Poems original and translated, by LEIGH HUNT.*'

HIS DEPARTED LOVE TO PRINCE LEOPOLD.

SET TO MUSIC BY VINCENT NOVELLO.

(*A female voice is heard, issuing forth softly and tenderly.*)

'My widowed Love!'

(*Recitative of another voice, a man's.*)

"Hark, princely mourner! 'tis the voice of her  
You loved on earth, that with her favourite strings  
Comes mingling thus, like smiling dreams that stir  
The lips of day-sweet Patience. Hark! she sings!

(*The voice returns.*)

'Look up, look up, and weep not so,

My Leopold! my love!

Thou touchest me with such a woe,

As should not be above.

Pray be, as thou wast all along,

Affectionate and sweet, but strong.

'I know, dear love, thou canst not see

The face that looks on thine;

Thou canst not touch or come to me,

But all this power is mine;

And I can touch that bosom still;

And now I do so, by that thrill!

'The night I passed thee from my clay,

And kissed thy brow's despair,

I met upon my moonlight way

A hundred spirits fair,—

A hundred brides, who all, like me,

Died in that first sweet agony.

'And we inhabit wondrous bowers,

Which, though they cannot fade,

Have sympathy with the sweet powers

Of those our smiles obeyed;

For as on earth ye spread delight,

The leaves are thick and flowers grow bright.

'Then turn thee to thy wanted will,

Dry thine and others' tears;

And we will build our palace still,

With tops above the spheres;

And when thou too art fancied dead,

There, there shall be our bridal bed."

SHIRLEY BROOKS.

Regent's Park.

#### TEMPLE OF JUPITER FERETRIUS AT SAN LEO.

Mons Feretrus is given by Cramer, in his *Description of Ancient Italy* (vol. i. p. 259), as the ancient name of San Leo, which served for many years as one of the state prisons of the Papal States; and where Cagliostro, the celebrated impostor, died in exile in 1794. He supposes the district, now Monte Feltro, to derive its name from Mons Feretrus. Though I do not find that there is any such mountain mentioned by ancient geographers, I have little doubt that it was so; at all events in the middle ages it had the name,

as Mannert (vol. i. p. 485), in his *Geographie von Italia* (Leipzig, 1823), states, of Monteferretro, and he quotes Procopius (*De B. G.*, ii. 2) as his authority. I draw the attention of your readers to it, as I have not observed it mentioned that there are the remains of an ancient temple in its neighbourhood at a spot called Monte Jove, which the inhabitants call the Temple of Jupiter Feretrius.

When I visited San Leo, in my antiquarian tour, I proceeded to the spot and found only slight remnants of its ancient magnificence. I was a good deal disappointed; but by the courtesy of the papal governor of San Leo, I had my attention drawn to what had originally formed its chief ornaments.

The cathedral of San Leo is of considerable size, and has been built out of the remains of the ancient temple. There are a number of fine marble columns with capitals, which cannot be said to belong to any known order, evidently showing that it was built by those who knew nothing of Grecian architecture. What struck me as peculiar was, that these pillars are ornamented with the forms of fish, bulls butting at each other, and many strange figures. The governor said that these columns had been transferred from Monte Jove. I know not whether the idea of the fish may not have been suggested by the circumstance that, at no great distance, is found a hill called Monte Tausano, where I was told that petrified fish and fruit are found in great abundance. Is this known to any geologist among your readers, or has fish ever been known to be so found elsewhere? On the walls of the oldest catacombs of Rome, the representation of the *IXΘΥΣ* is frequently discernible, and always interpreted as an emblem of the Saviour; but this temple goes away back to the remote period of the Umbrian inhabitants, a branch of the great Pelasgic race, occupying this high-lying part of Italy. May it not point to the eastern origin of this people, and to the worship of Astarte, the Ashtoreth of the Hebrews, or to Dagon? This was a species of fish-worship, a remnant of which is said still to be found in the special care taken of certain holy fish in some parts of Syria (Niebuhr, *Reise*, ii. 167). And then as to the bulls, we find that in Phœnicia Ashtoreth had the head of a cow or bull, as may be seen on coins. Sanctioniathon states, that "Astarte adopted the head of a bull as a symbol of her sovereignty." I suppose that there is no doubt that the form of a fish (*Notius Poseidon*) was, from remote ages, a type of protective dominion which the symbolising spirit of the ancients caused to pass into Christianity, as appears from Eusebius and St. Augustine; but others will speak with more authority on this subject than I pretend to be able to do.

At all events, it is a strange circumstance to find fish ornamenting the pillars of a temple

situated in a remote inland district of Italy. Among the early Romans, the god Feretrius was worshipped; but the learned men of later times had evidently lost the clue to the original worship. Festus (*De Verborum Significatione*, 1593), who hands down much curious information, but abounds in nonsensical etymologies, thus speaks of Feretrius:—

"Feretrius Jupiter dictus a ferendo, quod pacem ferre putaretur, ex cuius templo sumebant sceptrum, per quod jurarent, et lapidem silicem, quo fœdus ferirent."

We find that Romulus dedicated a temple to Feretrius on the top of the Capitoline hill (Dionys. *Hal.*, ii. 34). This, I think, shows that the great Pelasgic race, that peopled Italy in early times, worshipped a god whom they called Feretrius, though the origin of the worship has been lost to us in the mist of ages. Can any one acquainted with Eastern languages give us some suggestion more consonant with probability than the etymology of Festus, or rather of Verrius Flaccus?

As this district is little visited, I may mention that there are ancient ruins found a few miles distant from San Leo, at a spot called Torre Faggiolo; but what they represent in ancient times, I cannot say, if not the small town of Pitinum.

I may add that I heard of a work entitled *Storia di San Leo*, by Marini. Is it known to any of your readers? In my journey through Southern Italy, I saw and perused many of these topographical works in manuscript and in print; but I invariably found that they contained scarcely "two grains of wheat hid in two bushels of chaff," generally beginning with the deluge, and giving everything except the precise information that you required.

CRAUFORD TAIT RAMAGE.

#### BEN JONSON'S PLAYS.

Gifford's edition of Ben Jonson has been long out of print; and when a copy turns up it fetches, I am told, a fancy-price; and yet, though of all our dramatists Jonson stands most in need of notes, no publisher could venture to reprint Gifford's edition without the certainty of a loss. The late Mr. Moxon told me that his loss on Mr. Dyce's handsome and valuable edition of Beaumont and Fletcher was something awful; and the same, I believe, was the case with Booth's most accurate reprint of the Folio Shakespeare. The fact is, though there are upwards of sixty million speaking the English language, the number of those who wish thoroughly to understand what they read is incredibly small. I greatly doubt, for instance, if, of the myriads who have purchased the Globe and the other cheap editions of Shakespeare, one in a hundred has read him, and am certain that not one in five hundred has endeavoured to understand him. Owing, I think,



in a great measure to the multitude and the low price of books, we have fallen into a habit of superficial reading. Like "the child at a feast, who first sips of a sweet and then flies to the rest," we run from book to book, never mastering any.

There is, however, a cycle in literature as in everything else; and a reaction will come, sooner or later,\* and then Gifford's Jonson will reappear, I trust competently edited. As I think the volumes of "N. & Q." will always be had recourse to by future editors, I give here, in addition to the three I lately gave in what I wrote on the "Transposition of Words" in this volume, such other corrections as I have made in the text of Moxon's edition, the only one I possess. It will be seen that they are not very numerous. The reader will observe that the words in *italics* are those used to supply apparent omissions:—

"Call up your young master; bid him rise, sir."  
*Every Man, &c.*, i. 1.

This I have already corrected by transposition, but *Go* might have been lost at the beginning.

"And usage of your sister *both* confirm  
How well I have been affected to your —"—*Ib.* i. 4.

Gifford added *both*. I did the same myself in *The Taming of the Shrew* (iv. 4), but I doubt if we were justified in so doing, as I have met with no instance of *both* following the words with which it is connected. I would read:—

"And usage of your sister confirm how well  
I have been affected to your *family*."

"Of late is much declined in what he was."—*Ib.*

For "in," probably caused by the same word in the following line, I would read *from*.

"I pray thee *come*, good muss; we stay for you."  
*Ib.* ii. 2.

"Death, *death*! these phrases are intolerable."  
*Ib.* iv. 1.

The following lines should be rearranged, for Kitley *always* speaks in blank verse.

"The dismal night-raven and the tragic owl."  
*Poetaster*, iii. 1.

"*Nat. Annals*! of what times are they?  
*Lat.* I think of Pompey's."—*Sejanus*, i. 1.

"*Arr.* O good! brave! excellent good prince."  
*Ib.* i. 2.

"With a great lady, *sir*, at a physician's,"—*Ib.* ii. 4.

\* When my *Tales and Popular Fictions* (perhaps my best work) was published, Mrs. Alaric Watts observed: "This book should have been published twenty years ago,"—a very sound remark indeed, as the event proved. I afterwards gave the contents of that volume in the preface to the second edition of the *Fairy Mythology*, fully expecting that it would carry off a good many of the remaining copies. It did not cause the sale of a single copy; so the wheel had not revolved. The *Fairy Mythology* itself would not have reached a second edition were it not that Mr. Bohn happened to have a taste for that kind of literature.

I cannot conceive what made Gifford insert *sir*; for "physician" is constantly of four syllables in this play.

"With Romagna and rich Candian wines,  
Yet drinks the lees of Lombard's vinegar;  
You will lie not in straw."—*Fox*, i. 1.

I suspect *good*, or some other adjective, has been lost after "With" in the first line. We should, of course, transpose in the last.

"And re-return; could make knots and undo them."  
*Ib.* i. 1.

So Gifford. I read:—

"And return; make knots and undo them *again*."

Almost as much as from Montaigne."—*Ib.* iii. 2.

It is quite impossible that a scholar like Jonson could have thus misspelt "Montaigne": the printer must have transposed the *i* in it, and a word have been omitted, ex. gr. *indeed*, after "much." The mistake could not have been made by Lady Would-be, for she is not an ignorant person; on the contrary, she is what is called a "bluestocking"—the first of the kind in our literature.

"Where yet, if you make haste, you may apprehend  
*him*."—*Ib.* iii. 2.

"An arrant locust! by heaven, an *arrant* locust."  
*Ib.* iii. 5.

"You mention'd me  
For some instructions. I will tell you, *sir*."—*Ib.* iv. 1.

For "mention'd" I would read *motion'd*, as in ii. 3. See the note on "Sam. Agon." v. 222 in my edition of Milton's Poems.

"And straight give out about the streets you two."  
*Ib.* v. 1.

"3 *Acoc.* And be taught to bear himself."—*Ib.* v. 8.

"You did fault to upbraid him  
With the brethren's blessing of Heidelberg, *not*  
weighing  
What need we have to hasten on the work."

*Alch.* iii. 1.

"Besides the main of hiring force  
Abroad, and drawing the Hollanders your friends."  
*Ibid.*

"Of Face so famous, the precious king."—*Ib.* v. 2.

Here the metre seems to enjoin the transposition of the adjectives, and this would fully justify my having transposed them in *The Tempest* (i. 1; iv. 1). But *most* may have been lost before "precious." We have three omissions, it will be seen, in this very play.

"I would I had but time to beat thee."—*Ib.* v. 3.

"Of that proportion or in the *rule*."  
*Devil is an Ass*, ii. 1.

"And your three pence! give me an answer."  
*Ib.* v. 2.

"And my heart it is wounded, pretty Amie!"  
*Sad Shep.*, ii. 4.

These, I believe, are all the errors of any importance left by Gifford. It is curious that they

occur in Jonson's best plays, and those which he had printed himself. They are mostly, it will be seen, omissions—a proof that the eye of the writer is not infallible. I have not observed any errors in the *Masks and Poems*.

I have also corrected the errors in Gifford's *Massinger*, where they are about twice as numerous as in Jonson. In Shakespeare my corrections far exceed a thousand, and those I have made in my copy of Dyce's Beaumont and Fletcher are about five hundred in number. This copy of mine may, when it comes to be sold, fetch a fancy-price. I must inform the reader that the greater number of those corrections are, as here, restorations of the metre.

THOS. KEIGHTLEY.

#### NEW EDITION OF ARCHBISHOP LEIGHTON'S WORKS.

As so much about Archbishop Leighton has appeared in "N. & Q.," it may not be amiss to give a brief account of the new edition of his works. This will be found to be in many respects rather a new book than a new edition, since it not only contains a number of pieces entirely new, but it gives for the first time the correct text of the works previously published. Besides the accuracy of text gained by collating the printed text with MSS. and first editions, the chief features of the work are as follows:—

1. The works are illustrated by a careful study of many of the author's favourite books, as also of the writings of his personal friends and disciples, Andrew Gray, Hugh Binning, Henry Scougal, &c.

2. Most of the quotations and allusions have been traced. As many of these had been but partially given in the original MSS., Leighton having set down in such cases merely what was sufficient to prompt his memory, it was important to recover and complete these to make the text intelligible.

3. Many quotations have been recovered which had been wholly merged in the text.

4. The works are illustrated by a careful study of the author's life and times, and now for the first time may be read by the light of history and chronology. Much of the obscurity connected with Leighton's works has arisen from not knowing at what times and under what circumstances they were written. With the exception of the University Lectures, they have been hitherto assigned to the period *after* the Restoration; whereas in fact we have scarcely any remains of the author (excepting letters) written after he became a bishop.

The remarkable sermon preached before Parliament in 1669 is the only discourse of the *bishop's* known to be extant. It has been but *once* printed

as he wrote it—viz. in a little 24mo tract in 1708. The sermon now in circulation was printed from notes taken down by an auditor. That given in Messrs. Longmans' new edition is printed from a MS. copied from the author's autograph, and has been collated with the printed copy of 1708. For the copy I possess of this excessively rare little book, I am indebted to the kindness of the late Mr. Secretan, the lamented Vicar of Longdon.

This edition is greatly indebted to some MSS. belonging to David Laing, Esq., of the Signet Library, Edinburgh, which were transcribed from the originals in Leighton's autograph soon after his death. The editor is also indebted to the kindness of the Rev. W. D. Macray of the Bodleian for a MS. which he discovered amongst the Rawlinson collection.

With regard to previous editions, it may suffice to say, that the collective editions which go by the names of *Middleton*, *Jermyn*, and *Pearson*, had no responsible editor. As to what Dr. Doddridge edited, in some cases I have had better and fuller MSS. than he had access to: e.g. the Exposition of Ps. xxxix. will be found greatly enlarged. The Comment on St. Peter I found in a very faulty state, and have made many thousands of corrections of various kinds. The table of contents prefixed, and the index appended to this, Leighton's greatest work, will be found very helpful to the reader.

As each volume comes out and is read, any information respecting quotations and allusions not traced, or corrections of errata, will be thankfully received by

WILLIAM WEST.

The Parsonage, Nairn, N.B.

#### LONDON IN 1605.—

"For, as in LONDON (stuffed with every sort)  
Heere's the Kings Pallace, there the Innes of Court :  
Heere (to the Thames-ward all a-long the STRAND)  
The stately houses of the Nobles stand :  
Heere dwell rich marchants ; there artificers ;  
Heere silk-men, mercers, gold-smithes, jewellers :  
There's a church-yard furnish with choice of bookes ;  
Heere stand the shambles, there the row of cookes :  
Heere wonne vp-holsters, haberdashers, horners ;  
There poeticaleries, grocers, taylours, turners :  
Heere shoe-makers ; there ioyners, coopers, curriers ;  
Heere brewers, bakers, outlars, felters, furriers :  
This street is full of DRAPERS, that of diars :  
This shop with tapers, that with womens tyars :  
For costly toyes ; silk stockings, cambrick, lawne,  
Heere's choice-full plenty in the curious PAWNE :  
And all's but an Exchange, where (briefly) no man  
Keeps ought as private : Trade makes all things common."—JOSUAH SYLVESTER.

[*Marginal note.*] "The world compared to a mighty city, wherein dwell people of all conditions, continually trafficking together, and exchanging their particular commodities, for benefit of the publique."—J. S.

The above description of London is one of the numerous interpolations of master Josuah Syl-



vester in his popular version of the works of Guillaume de Saluste seigneur du Bartas. As Sylvester was a member of the Company of Merchants-adventurers we may assume it to be as exact as if written by John Stow himself. As an author, he could not omit to notice *Paules-church-yard*.  
BOLTON CORNEY.

**EPIGRAMS.**—The following epigrams, by a gentleman of the legal profession in Lancashire, recently deceased, appear to me to be worthy of preservation in "N. & Q." :—

"LAW.

"Jack says that of law, common sense is the base;  
And, doubtless, in this he is right:  
Though certain am I, that in many a case  
The foundation is quite out of sight.

"R. T. G."

"A PUNNING VINDICATION.

"Hal's blamed for not leading a soberer life,  
For spending his cash and neglecting his wife.  
Just list to the truth, and then judge for yourself,  
If the man's not belied by some slanderous elf:  
He, in love with a girl, went discreetly to court her,  
Got married, and now scarce does aught but *sup-porter*."

"R. T. G."

"ON READING GODWIN'S MEMOIR OF HIS WIFE, MARY WOLSTONECRAFT.

"Hard was thy fate in all the scenes of life,  
As daughter, sister, mother, friend and wife;  
But harder still thy fate in death we own,  
Thus mourned by Godwin with a heart of stone.

"R. T. G."

T. T. W.

**STRANGE NAMES.**—In a poll-book for Suffolk for 1727, among the freeholders of Boxford, is "Arquebus Powder"; and in a rent-roll for the manor of Maple-Durham, county of Hants, for 1614, is the name of "January May."

JAMES COLEMAN.

**THE BROTHERS PERCY.**—It is curious that, in Wheeler's *Dictionary of Noted Names of Fiction*, the names of the Brothers Percy are not to be found. Mr. Timbs, in the preface to the latest edition of the *Percy Anecdotes*, points out that "Sholto and Reuben Percy, Brothers of the Benedictine Monastery of Mont Bengier," were Mr. Joseph Clinton Robertson, projector of the *Mechanic's Magazine* (died 1852), and Mr. Thomas Byerley, brother of Sir John Byerley, the first editor of *The Mirror* (died 1852). The name of the interesting collection of anecdotes was taken from the Percy Coffee House in Rathbone Place, where the idea of the book was first started. Sir Richard Phillips maintained that the idea originated in a suggestion made by him to Dr. Tilloch and Mr. Mayne, to cut the anecdotes from the many years' files of *The Star* newspaper, of which Dr. Tilloch was then editor and Mr. Byerley assistant editor. The latter overheard the conversation, and the *Percy Anecdotes* were commenced.  
JOHN PRIGOT, JUN., F.S.A.

**A NEW CHEER.**—I think it wise to make a note of the origin, or at any rate of the birth-place, of a cheer which may probably cross the Atlantic, take the fancy of noisy enthusiasts here, and become as well known among us as Kentish fire or as "Hip, hip, hurrah!" The cutting is from *The Standard*, Nov. 18, 1868 :—

"A SIGNIFICANT CHEER.—The inaugural address of Dr. McCosh (late of Belfast), the new President of Princeton College, New Jersey, on the 27th ult., occupied nearly two hours in its delivery, but the interest of its subject matter, the vigour and terseness of its language, its practical common sense, the numerous happy allusions and telling hits interspersed through it, held the closest attention of the audience to the close, and hardly half a dozen left the building until it was finished. He speaks with a very strong Scotch accent, and is by no means a graceful orator, but he produced throughout a most favourable impression upon all his hearers, and especially upon the students, one of whom shouted as the speaker closed, 'Long live President McCosh,' and then proposed three cheers, which were given with a will, followed by the usual tiger and 'rocket.' The rocket, by the way, is a thoroughly Princeton institution, and as such deserves a word of description. It is given with a f-z-z-z—boom—a—h! The first exclamation is supposed to imitate the flight of a rocket in the air; the second the explosion, and the third the admiring exclamations of the enthusiastic spectators as they witness the burst of coloured fire. It is believed this species of vocal pyrotechnics originated in the army; but wherever it came from, the effect of it, as given by a couple of hundred students who have 'given their minds' to perfecting themselves in the art, is ludicrous in the extreme."—*New York Times*.

ST. SWITHIN.

**FUNERAL CUSTOM.**—The following is a cutting from a daily newspaper, giving a report of the recent explosion at Hindley colliery :—

"I find an old Lancashire custom observed in the case of this funeral. By the bedside of the dead man, the relatives, as they took their last look at the corpse, have formed a tray or plate, upon which lay a heap of sprigs of box. Each relative has taken one of these sprigs, and will carry it to the grave, many of them there dropping it upon the coffin. Ordinarily the tray contains sprigs of rosemary or thyme; but, these poor Hindley people not being able to obtain those more poetical plants, have, rather than give up an old custom, contented themselves with stripping several trees of boxwood; and hence it is the mourners carry the bright green sprigs which I have seen."

The ancient use of rosemary at funerals is fully mentioned by Brand in his *Popular Antiquities*.

EDWARD J. WOOD.

### Queries.

**ADMIRE:** "TO WONDER AT."—Is this word often used in the above sense? I have frequently heard it so applied by an old woman in Oxfordshire. For example, she told me once her husband was looking so ill I should quite *admire* him. I should like to know if this is a solitary instance of the application.  
S. L.

**PLURALITY OF ALTARS.**—There are two altars in the parish church of Frome Selwood. Accord-

ing to the *Church Review* (Sept. 19), there are two in the lately restored SS. Mary and Radigund, Whitwell, Isle of Wight. Can you tell me of any other churches belonging to the Anglican communion which are similarly appointed?

ST. SWITHIN.

APPLE-DRAINS: WASPS.—I have heard children in Devonshire call wasps by this name. I remember a year or two ago meeting a boy who was crying, and on asking him what was the matter, he said he had just been stung by an apple-drain. I made a note of it at the time, and now inquire if such a name is general.

H. BOWER.

CARLISLE.—Can any of your correspondents inform me whether the term "merrie," as applied to the old border city of Carlisle, signifies *gay* or *joyous* according to its modern meaning? or whether it is used in the sense of *famous* or *illustrious*, as being derived from the Anglo-Saxon word *mere*? I should also be glad to know when Carlisle was first called "merrie."

E. H.

CROMWELL AND MILTON.—Who are the authors of two panegyrics on Cromwell, published without place or printer's name in 1654, and described in the title-page as "Unus à legato Portugallici regis alter à quodam Jesuita"?\* Also, who was Peter Negeschius, represented as the author of a tract not intended as a panegyric, *Comparatio inter Claudium Tiberium Principem, et Olivarium Cromwellium Protectorem, instituta à Petro Negeschio*, 1657? The language used in the third pamphlet is passionate and violent in no ordinary degree. Referring to Cromwell he says:—

"In Pontio Pilato melioris notæ virum video, quam in Pontis Anglicanis; in populo Miltoni eandem levitatem et petulantiam quam in Judeis deprehendo."—P. 16.

And he rejoices in the idea that—

"Miltonus, qui ab illo tempore ex quo adversus reges scripsit, oculorum cæcus factus, tunc quoque animi cæcus fuisse videtur, cum scripsit Cromwellium suum triumphare."

At the close he speaks of a "Belgicus poeta," who, when he was asked "Quid de Cromwellio et Angliæ statu sentiret, respondit":—

"Doelt jemande, die daer seit, dat daer de Droe en Hel is? Daer OLI in het VIER en't KROM en't moorden wel is."

Query, the name of the poet, and a translation of the couplet?

J. PAYNE.

Kildare Gardens.

COPYRIGHT BEFORE PRINTING: CHAUCER AND ADAM SCRIVENER.—Reading MR. BLADES' note (*anté*, p. 508) on "Copyright in the sixteenth

century," leads to the question: Was there any recognised right in an author, exclusively, to supply copies of his productions for his own pecuniary advantage, before the enactment of a law called the Law of Copyright? Clearly there was, for our first act does not *create*—it only *defines* a copyright.

Among Chaucer's minor poems, is one addressed to his copyist; it commences "Adam Scrivener." At first sight it might appear that this Adam was an ordinary amanuensis, who wrote down his master's thoughts from dictation, as they were first put into shape; further reflection has, however, convinced me that this individual was one employed to multiply replicas of existing works for circulation. In the palmy days of Roman literature, one reader dictated copy to a roomful of amanuenses, by which means twenty or forty or more copies of a work might be simultaneously produced for sale. To revert to Chaucer, I would ask: 1. If any general identity of calligraphy can be established among existing MSS. as likely to have emanated from this man Adam? 2. What profit Chaucer would have been likely to obtain by copies so produced and sold? 3. Would a third party have been at liberty to transcribe fresh copies, avowedly for sale? Of course students did transcribe for their own use.

At the conclusion of Tyrwhitt's edition of Chaucer is a list of fifty-three "words and phrases not understood." Would it be permitted me to offer an attempted explanation of these passages in "N. & Q.," taking each one in turn, as arranged by Tyrwhitt? It seems to me discredit-able to English scholarship to leave this list any longer unchallenged.

A. H.

DIFFERENCING COAT ARMOUR.—When a label, mullet, martlet, or other mark of cadency is placed upon a shield for difference, what is its proper tincture? I can find no rule laid down in any heraldic author; am I therefore to assume that it is optional?

M.

EGLANTINE.—In a volume of Latin verse entitled *Fasciculus* (London, Parker, 1866), Mr. Gidley translates Shelley—

"I am drunk with the honey wine  
Of the moon-unfolded eglantine"

thus:—

"Ebrius hausi quod subluna  
Dulce cynosbatos hydromeli offert."

Is there any authority for *cynosbatos*? It of course signifies dog-bramble; which, according to Paxton's *Botanical Dictionary*, is the *Ribes cynosbat*, a native of Canada. The gooseberry and currant are both of the *Ribes* genus, which derives its name from the Arabic *Ribas*. But the same authority gives eglantine as equivalent to the *Rosa lutea* and the *Rubus eglanteria*; while

[\* A copy of this work in the British Museum has the following MS. note at the bottom of the title-page: "Leuis Elzevir, Leyden." This must be the second printer of that name.—ED.]



sweet-brier, which Warton identifies with eglantine, is said by Paxton to be the *Rosa rubiginosa*. Milton's couplet—

"Through the sweet-brier or the vine,  
Or the twisted eglantine"—

has been pretty often discussed, and there are many disposed to the belief that he meant the honeysuckle. What did Keats mean by the "*pastoral eglantine*"? What Shelley, by the epithet "*moon-unfolded*"? Chaucer wrote *eglatere*. The word is musical in either form, and likely to tempt a poet to use it without much consideration. Richardson's derivation is unpoetic enough, notwithstanding "*qa. arbor echinorum*, because its branches are stiff, and with prickles and thorns like a hedgehog." I see by your invaluable index that eglantine has been considered equivalent to honeysuckle (3rd S. iv. 305, 379). But the derivation above given, if it can be justified, points to a brier or bramble of some sort. MAKROCHEIR.

J. FESDON.—I have a large water-colour drawing, a view of Beccles (Suffolk), with a harvest field and loaded waggon in the foreground, signed and dated "J. Fesdon, delt. Bury St. Edmunds, 1833." The first three letters of the painter's name are not very clear, but I think I have read them right. Can any of your correspondents tell me anything about the painter, and whether other works of his are known? J. S.

HALANTOW, RUMBELow.—The Helston Furry song ends with the chorus:—

"With Halantow, Rumbelow."

I have noticed this old form elsewhere, but have lost my references. Can you give instances of its occurrence? THOMAS Q. COUCH.

HELSTONE: HARPSTONE.—In the county of Dorset there is a cromlech and monolith, to each of which is attached the name of "Helstone." This, I presume, means *holy*. Another monolith is known as the Harpstone. I wish to know if I am correct as to the first; and of the other, "*unde derivatur nomen*"? ANTIQUARY.

A TRAGEDY OF LEMIERRE, NOT TREMIERRE (4th S. ii. 532.)—I write in the first place to correct this error; in the second, to add a few particulars. I am engaged in a literary controversy about this piece of the French poet. That it was stopped in 1766 by the police is quite certain; but while my opponent asserts that it was done by the police only, I maintain that the prohibition was a political affair, and the consequence of the direct intervention of the Dutch ambassador at the French court (Lestevenon). Now it is quite true that Lestevenon's official correspondence in the archives of the state (at the Hague) does not contain any allusion or information respecting this intervention; but, on the other hand, I ask,

where did Mr. Hallays-Dabot get his statement? He cannot have dreamt it; he must have taken it either at an official source, or from a contemporaneous writer. It must be our task to find out what is true and what is not. Bachaumont's *Mémoires secrets* do not contain anything worth noticing respecting this question. More could be found perhaps in the *Journal et Mémoires du Marquis d'Argenson, publiés par Rathery* (Paris: Renouard, 1861-67, nine vols., of which the last, running to the year 1787, was published last year); in the *Mémoires et Correspondance littéraire, dramatique, et anecdotique de Favart* (Paris: Collin, 1808, three vols.); and in the *Année littéraire* of Frévon. I must request any of your correspondents in possession of one of these works to [see what they can find in it with respect to this affair.

I shall be much obliged for any extracts or information leading to the discovery of the truth. To facilitate researches, I beg to state that Lemierre's tragedy was to be performed in January, 1766.

H. TIEDEMAN.

Amsterdam.

PARISIAN TONES.—Will some correspondent kindly inform me whether the "*Parisian tones*"—a form of Gregorian chant now much used, and, I believe, brought originally from Paris—are published complete in England; and if they are, where they can be obtained, and the price of them? Even if they are only to be got in Paris, I should be glad to know the publisher and price of them. F. H. K.

POEM.—Can any of your readers inform me where the poem is to be found commencing:—

"'Twas autumn, and the leaves were dry,  
And rustled on the ground;  
And wintry winds went whistling by,  
With low and pensive sound;  
As through the churchyard's lone retreat,  
By meditation led,  
I pace with slow and cautious feet  
Above the sleeping dead."

SARAH LOUISA HOWITT.

QUOTATIONS WANTED.—From what old ballad is the following colloquy taken:—

"Said Tweed to Till:  
'What gars thee rin sae still?'"

To which Till rejoins:—

"'Though ye rin wi' speed and I rin slaw,  
Where ye droun ae mon I droun twa.'"

L. X.

The whereabouts of the following quotations would oblige—

"And so we followed Clovenfoot, and faithfully as any,  
Until he cried, 'Come turn aside and read of —.'"

[Dr. W. Maginn, *Don Juan unread*, a parody on Wordsworth's *Yarrow revisited*.]

"What lonely magnificence stretches around!  
Each sight how sublime! and how awful each sound!  
All hushed and serene, as a region of dreams,  
The mountains repose 'mid the roar of the streams."

L. H. G.

MARTIN LUTHER'S WEDDING-RING. — One of the daily papers recently made a statement to the effect that one of Martin Luther's wedding-rings has been found, and is at present undergoing repair at a jeweller's in Waldenburg, Saxony.\* There is no doubt whatever that two of these rings were made; Martin and Catherine exchanging these love-tokens at the wedding, according to the universal custom of Germans, even at the present day. The ring at Waldenburg, which is of silver gilt, and hooped, bearing the inscription, "D. MARTINO LUTHERO CATHERINA V. BORA, 13 JUNII, 1525," is said to be that worn by Luther: so that Catherine's is yet to be found. Can any one give information respecting this interesting relic, or say whether anything is known of its existence either in this country or in Germany? The pair of old-fashioned love-tokens, worn by the great reformer and his wife, would be a precious addition to the Lutheran relics preserved in the castle of the Wartburg, near Eisenach, or indeed to any collection of religious archaeological subjects.

H. BADEN PRITCHARD.

Woolwich.

POPE'S "EASTERN PRIESTS." — In Pope's *Essay on Man*, ep. ii. 27, is the couplet —

"As eastern priests in giddy circles run,  
And turn their heads to imitate the sun."

I shall be obliged to any of your readers who will supply the reference to the book of travels from which Pope may have derived his illustration.

MAMERTUS.

SERGEANTS. — I am anxious to learn some details on a point connected with the age of chivalry, and shall feel much obliged if you will spare space in your valuable journal for a reply to my queries. Can you inform me what position was held by sergeants in the olden days? Were sergeants-at-arms necessarily of gentle blood? or was there a difference in rank between "the king's sergeants-at-arms" and others? Had they especial military as well as civil duties? Would the sergeants mentioned by De Joinville as being in attendance at a court banquet, "clothed in the livery of the Count of Poitou," be sergeants-at-arms? Might Marcel, the "traitor serjeant" in the crusading army of Louis IX., be of gentle blood, in spite of the absence of the territorial *De* before his name? Was there any position in that day answering to the rank of serjeant held by a common soldier of our times? PUZZLED.

TALLEYRAND PERIGORD. — I have before me a printed invitation to the funeral of "Monsieur Louis Marie Anne Talleyrand Perigord," on the 7th August, 1809; it is issued by his widow, "Madame Fidèle Eugénie Montigny," and addressed to my grandfather. How was this Talleyrand connected with the Prince of Trimmors?  
EDIN.

### Queries with Answers.

"UNFORTUNATE MISS BAILEY" (1st S. v. 248.) It is said here that in the *Gentleman's Magazine* there is a French version of this song beginning —

"Un capitaine hardi d'Halifax," &c.

I am unable to find this. Can you or any of your readers give the reference, and greatly oblige  
G. E. A.

P.S. — Would it not be a boon to your readers to reprint this translation?

[We give the French version, as transcribed by us many years ago, but we fear we have made a mistake in our reference to the *Gentleman's Magazine*. The Latin version will be found there; and not having added the source from which we transcribed the French version, we have been led into the mistake of supposing that we also copied that from the *Gentleman's Magazine*.

"Un capitaine hardi d'Halifax,  
Demeurant à son quartier,  
Séduit une fille qui se pendait  
Un lundi avec sa jarretière.  
Sa conscience se tourmenta,  
Son estomac fut gâté,  
Il prit le fort ratafia  
Et ne pensa que de Miss Baillée.  
Ah, la Baillée, la malheureuse Baillée!  
Ah, la Baillée, la malheureuse Baillée!

"Un soir se couchant de bonne heure,  
Car il avait la fièvre,  
Dit-il 'Je suis un beau garçon,  
Mais volage comme une chèvre.'  
Sa lumière brûle pâle et bleu,  
De suif et coton mêlé;  
Un revenant approche son lit,  
Et cria 'Voici Baillées,'  
Ah, la Baillée, &c.

"Va-t'en dit-il 'ou, diable m'emporte,  
Je tirerai la sonnette.'  
'Cher capitaine,' répond la dame,  
'Quelle conduite malhonnête!  
Le commissaire fut trop sévère  
Envers une fille si grêle,  
Et le prêtre ne veut pas dire la Messe  
Pour l'âme de Mademoiselle Baillée.'  
Ah, la Baillée, &c.

[\* See "N. & Q." 3rd S. iv. 430; 4th S. ii. 311.]



" 'Cher revenant,' dit-il tout bas,

'Arrangeons notre affaire,

Une banquette dans ma culotte

Ferme ta cimetière !'

Gaiement s'enfuit alors l'esprit,

Son sort si bien démêlé :

'Adieu ! cher fripon capitaine Smith,

N'oubliez pas votre Baillée.'

Ah, la Baillée, la malheureuse Baillée !

Ah, la Baillée, la malheureuse Baillée ! ]

GREEN JOSEPH.—A writer in the *Gent's Mag.* of 1784 says that farmers' daughters, in his younger days, "carried eggs and butter to market in green Josephs, fastened round with a leather girdle." To what portion of the female dress may this expression refer? L. X.

[Joseph is a name for a sort of riding habit, with buttons down to the skirts, used in the first half of the eighteenth century : see engravings of it in *Fairholt's Costume in England*, ed. 1864, pp. 396, 562. Crabbe, in *The Parish Register*, tells us—

"There lived a lady, wise, austere, and nice,  
Who showed her virtue by her scorn of vice :  
In the dear fashions of her youth she dress'd,  
A pea-green Joseph was her favourite vest."]

LIST OF GRADUATES.—I am anxious to know whether there is a list of the men who graduated at the Universities of Oxford and Cambridge from 1610 to 1660? And if so, whether such lists are available for reference? GENEALOGIST.

[Oxford.—There is a printed Catalogue of Oxford Graduates from 1659 to 1800; but the Matriculation Registers are very imperfect. About 1574—and, in some few cases, as early as 1571—the scribe began to insert the age of the person matriculated, his county, and the condition in life of his father; which plan continued to be acted upon till Michaelmas Term, 1621, when the registers became much more valuable. Subsequently were added the Christian name of the father, and the place of birth of every person entered on the books of the University. This plan was pursued till, in the time of Charles I., the University became a prey to a set of Puritans. From 1647 to 1660 the registers are a little better than the account-books of the beadles, irregularly kept, and extremely defective in information. From 1660 to the present time the registers are regular and invaluable, containing the same information that is found in those from 1621 to 1647. (Sims, *Manual for the Genealogist*, &c. p. 391.)

Cambridge.—The printed lists of Graduates commence in 1659, and are continued to the year 1856. There is a list of B.A.s between 1500 and 1716 in *Addit. MS. 5885* (Brit. Museum), continued to the year 1774 by William Cole, *Addit. MS. 5841*. These lists, however, are very defective. They were transcribed from the manuscripts of Dr. Richardson, master of Emanuel College, who was imperfectly acquainted with ancient calligraphy. There

is a complete manuscript list of graduates, in five volumes folio, in the Cambridge Registry at the Pitt Press, drawn up for the most part by the late Rev. Joseph Romilly, the brother of Sir Samuel Romilly.]

THE BALLOT.—When was the ballot system originated? What is the first notice of the employment of the ballot? FILIUS ECCLESIAE.

Whitefriars Club.

[To save time and research, the following articles, of easy access, may be consulted:—"The History of Voting by Ballot," from the pen of Mr. Hepworth Dixon, in the *Athenaeum* of April 11, 1868; an article by the late Lord Strangford in "*N. & Q.*" 1<sup>st</sup> S. x. 297; and for Pliny's remarks on it, 3<sup>rd</sup> S. xi. 475. Several pamphlets from time to time have appeared on the Ballot, such as—(1) "The Benefit of the Ballot, with the Nature and Use thereof, particularly in the Republick of Venice," fol. no date. (2) "A Speech on the Question of using the Ballot in the Election of Members of Parliament. By Mosepsephus," Lond. 1831, 8vo. (3) "Objections to the Ballot," Lond. 1831, 8vo. (4) Sydney Smith's racy pamphlet on "The Ballot," 1839, 8vo, must not be overlooked.]

FOXES' "BOOK OF MARTYRS."—In the first vol. fourth edition (1583), I find in the Kalendar for July—

"Anthony Person, martyr;  
Robert Testwood, martyr;  
H. Finnemore, mar."

On referring to Burnet's *History of the Reformation*, and to Fuller's *Worthies*, I cannot find any mention at all of Finnemore, but of Henry Filmer, who was churchwarden of Windsor, and was burnt with Person and Testwood at the latter end of July, 1543.

Did Foxe correct in subsequent editions Finnemore to Filmer, or does the error lie with Burnet and Fuller? If any of your correspondents possessing old editions would kindly inform me how it is entered in them, I should be much obliged.

R. J. F.

4, Blunsdon Buildings, Sandgate.

[In the edition of Foxe's *Acts and Monuments*, 1843, edited by the Rev. George Townsend (so cruelly gibbeted by the late Dr. Maitland), the name of H. Finnemore appears in "The Kalendar" as having suffered martyrdom on the same day with Anthony Person and Robert Testwood: hence it is probable that this is the reading in all the editions. We look upon the variation of names as a misprint, as Foxe in his details of this event correctly names Henry Filmer as having suffered with the other two in the year 1543.]

SIR PETER WARREN.—I wish to know if the late Sir Peter Warren, K.B., of the Royal Navy, an admiral, born 1703, died 1752, a native of Ireland, was ever married? If he was, what was his wife's maiden name, and when were they married?

What was Sir Peter's father's name, and at what place in Ireland was he born? I am under the impression that Sir P. Warren was married and had a son, whose name I do not know, who was alderman and afterwards lord mayor of Dublin.

C. H. B.

[Sir Peter Warren was the son of Michael Warren of Warrenstown, in the county of Meath. For some account of his ancestry consult D'Alton's *King James's Irish Army Lists*, ii. 34. Sir Peter married Anna De Lancy, sister of Gen. Oliver De Lancy of New York, and had three daughters—(1) Anna, married in 1758 to Lieut.-Gen. Charles Fitzroy, created Baron Southampton; (2) Charlotte, married Willoughby, Earl of Abingdon; (3) Susan, married her cousin, Col. Wm. Skinner, the grandson of Margaret Van Cortlandt. (Burke's *Dict. of the Landed Gentry*, ed. 1850, ii. 1362.) On the costly and imposing monument by Roubiliac to the memory of Sir Peter Warren in Westminster Abbey, the Christian name of his wife is *Susannah*, "who caused this monument to be erected." See Weale's *Westminster Abbey*, ii. 205, and George Lewis Smyth's *Biographical Illustrations of Westminster Abbey*, 1843, p. 143. The latter work contains an excellent biographical notice of the admiral. Lady Warren died on Nov. 19, 1771.]

DOMESDAY SURVEY.—The Record Commission edition of the Domesday Survey contains an index of *tenants in capite*, but no complete *index nominum* to the whole record. Does such a compilation exist elsewhere in print or manuscript?

K. P. D. E.

[Our correspondent may find what he requires in Sir Henry Ellis's *General Introduction to Domesday Book*, two vols. 8vo, 1833, which contains Indexes of the Tenants in Chief, and Under Tenants, at the time of the Survey; as well as of the Holders of Lauds mentioned in Domesday anterior to the formation of that record. This valuable work is illustrated by numerous notes and comments.]

PROPER COLOUR FOR LIVERIES.—I have looked through "N. & Q." and a number of other works likely to give information on this subject, in vain. It is, I believe, taken as a general rule that a man's liveries should follow the principal colour of his arms, and be faced with that of the principal metal. This does not appear to have been followed in early times, as appears from the following note:—

"The colours of the early Plantagenets appear to have been white and red; of the house of Lancaster, white and blue; those of the house of York, murrey and blue; the Tudors, white and green. The same custom prevailed amongst less illustrious families."—Montague's *Guide to the Study of Heraldry*, p. 50.

I should be glad of any references to authorities upon this subject. M.

[Mr. Cussans, in his *Handbook of Heraldry* noticed by us last week, says, speaking of liveries—"the colour of these depend entirely upon the tincture of his escutcheon.

In both the dominant colour should be the same; the subsidiary colour of the livery (or, as a tailor would call it, the trimmings—that is, the collar, cuffs, linings, and buttons) should be of the colour of the principal charge. For example, a gentleman bears *azure, a fess or*; in this case, the coat of the servant should be blue, faced with yellow." The whole chapter should be read by our correspondent.]

### Replies.

"OSSA INFERRE LICEBIT."

(4th S. ii. 467.)

By the laws of Solon, an action for violation, "*Sepulchri violati actio*," lay against those who, *inter alia*, disturbed a tomb for the purpose of burying within it a corpse, without a title to such a privilege. So Cicero:—

"De sepulchris autem nihil est apud Solonem amplius, quam, *ne quis ea delectat, neve alienum inferat*: penaque est, *si quis bustum* (nam *id* puto appellari *τύμβον*) *aut monumentum*, inquit, *aut columnam, violarit, deiecerit, fregerit*."—*De Legibus*, ii. xxvi.

The following passage, from a learned treatise on the subject, will, though somewhat obscure in parts as to precise meaning, serve still further to illustrate the subject:—

"Sed et *Illatione illegitimā sepulchrum poterat violari*, videlicet, *si quis contra voluntatem testatoris in hereditarium sepulchrum, quamvis heres, inferat*, ut ex L. 3. D. De Sepul. viol. *quam totam supra adduximus, videre est. Item, si quis in alienum sepulchrum mortuum suum alienumque intulerit*, ut est in sententiis Pauli, *quas ex vetustiss. libro Vesoniane ad se perlati refert Cujac. lib. 21. Observ. cap. 13. Quare etiam si quis in fundo empto, in quo sepulchrum sit, eò mortuum inferret, sepulchri violati reus erat. Nam etsi quidem nominatim nihil esset exceptum, tamen sepulchrum emptorem fundi non sequebatur, si modo in id publicum iter transeat*, ex L. 54. D. De Action. Emp. et Venditi. Sed sæpius fundi venditor controversiæ cavendæ solebat excipere locum sepulchri, ad hoc ut ipse posterique ejus illo inferrentur."—Johann. Kirchmanni *De Funeribus Romanorum*, 12mo, Lugd. Bat. 1672, pp. 434.

By the laws of the Twelve Tables, urban interment was prohibited—"in urbe ne sepelito"—and the dead were accordingly transported without the city, and buried in fields or public ways. Hence it became important to commemorate, by the inscription on the tomb of such words as stand at the head of this note, the reservation, on the part of the relatives and descendants of the defunct, of the right to continue to make use of the family vault, though the land on which it was situated had passed from their possession. A like inscription might also, to judge from the above extract, be held to imply the right on the part of the purchaser of the land to make use of the sepulchre for interment without incurring the penalty of violation. In the same way was sometimes retained and recorded by an inscription a right of



way—"Itus, Aditus, Ambitus,"—to the monument, when the family of its occupants had alienated the land. That this privilege had been lost by Roscius, Jun., was adduced by Cicero as a proof of the indigence to which the son of the great actor had been reduced :—

"Filli autem ejus egestas indignissima; cui de tanto patrimonio predo iste nefarius ne iter quidem ad sepulchrum patrum reliquisset."—*Pro Sext. Ros. cap. ix.*

Here we may suppose that, no public road lying through the property, a right of way to the tomb should have been reserved by the vendor; and that this was omitted, may be understood from the fact that the sale was effected, not in the name of Roscius, but that of Sylla.

WILLIAM BATES.

Birmingham.

It would be useless to offer a decisive opinion on "the true signification of the sentence," unless the monument of Cælius in the museum at Mayence were before "N. & Q.," with the whole inscription, instead of the three Latin words only. At any rate, I do not understand them as "a formula solemnly forbidding any disturbance of the remains of the deceased." On looking into Cicero, *De Legibus*, I find only one passage "de sepulchris" which seems to bear on the words, viz. "Ne quis ea (ossa) delent, neve alienum inferat," forbidding the bones to be disturbed, or to bury a stranger in the sepulchre. This supposes the burial-place to be a *tomb*; but the monument of Cælius at Mayence appears to be *inane*, without his *reliquia*, as the Roman soldier's remains must have been interred when he fell in the battle. It was a memorial tomb—"Monumentum et pignus amoris." Had the whole of the inscription been published in "N. & Q.," your correspondents might have been able to have offered some better explanation of the Latin words, which, as they stand apart from the context, can merely be guessed at for true signification of their meaning.

QUEEN'S GARDENS.

#### PARISH REGISTERS.

(4th S. ii. 262.)

As I have seen no notice taken of the misstatements in G. W. M.'s note on this subject, and as such misstatements are calculated to mislead, I write to say that the civil registers sent to Somerset House have much more than supplied the place of the parochial registers, as the latter comprise only the baptisms, marriages, and burials, of members of the Established Church, whilst the former comprise the births, marriages, and deaths of all the inhabitants of England and Wales, of whatever creed they may be, and are of much greater value than registers of baptisms and burials,

as the latter cannot be given in evidence to prove either the date of a birth\* or death. Then, with regard to the child's name, it is sheer nonsense, and an insult to the understanding of great numbers of people to say a child can have no name until it be baptized. Whatever name the parents give their child on registering the birth, by that name it will be known, and must be acknowledged by every one, even by the clergyman when solemnising the marriage of the unbaptised person. Some religious sects do not practise infant baptism, while others, like the Quakers and Jews, object to the rite of baptism altogether.

In nearly all cases the child's name is given on registering the birth, and rightly so, if only for the sake of identity; but if no name be given, or a different one to that at a subsequent baptism, the baptismal name can be inserted in the register of births on production of a baptismal certificate and payment of 2s. (not 3s. 6d.) for fees—1s. to the clergyman for the certificate, and 1s. to the registrar for entering the name. Whenever the clergyman has prevented the child's name being entered in the register of births, I consider he ought to give the baptismal certificate gratis, and pay the registrar's fee.

G. W. M. further says:—

"Unless the father takes the trouble to give notice of the birth to the registrar no entry of the birth is made. . . . He might wait till doomsday for the registrar to call, as he believes the Act of Parliament does not assign that functionary a fee."

Now this is all wrong again, as the Registration Act, 6 & 7 Wm. IV. c. 86, requires the registrar to inform himself carefully of every birth and death within his sub-district, and to register the same as soon afterwards as conveniently may be done; and awards him certain fees for such registration, *i. e.* a certain fee for every entry: the consequence is that nearly all births and deaths are registered; a few only escape registration. And why? Through the ignorance, carelessness, apathy, or bigotry of the parents or others, many of whom have afterwards been known to offer (when too late) large sums of money to effect the registration of births which would have cost them nothing if attended to at the proper time.

It is the general opinion amongst the registrars, that, in order to render the registration of births complete, it must be made *compulsory* on parents and others to give the registrars notice of the births, as in Ireland and Scotland.

W. H. W. T.

\* One case to illustrate this will be as good as a dozen. In *Rex v. Clapham* an examined extract from a register of baptisms was put in on behalf of the defendant. This stated the day on which he was baptized, and also the day on which he was born. Lord Chief Justice Tenterden said:—"The part of it respecting the time of his birth must not be read. This entry is no evidence of that, it is only proof of the baptism."—4 *Carrington & Payne*, 29.

## THE TERM "GALILEE."

(4th S. ii. 495.)

MR. J. H. DIXON asks me what I say to his suggestion that the Galilee was a chapel to "Our Lady of Galilee"? I reply, that I believe "the term Galilee" was equivalent to "the despised place," farthest off from the holy place, and in Cuthbertian churches reserved for "the women of Galilee," who were not permitted to tread the more sacred parts of the building. But it would not be fair for me to state here my theories and opinions on this vexed question, because I did so, at great length, in "N. & Q." for March 8, 1856; and I would refer MR. DIXON to that note (2nd S. i. 197); also to a learned note by CEXREP at p. 131; and to a quotation from Dean Stanley's *Sinai and Palestine*, at p. 243 of the same volume; also to 2nd S. ii. 119. Under these references a considerable body of information has been brought together as to "the term Galilee." MR. DIXON says, that "Our Lady of Galilee" was "one of the numerous titles given to the Virgin"; but, such a title is not once mentioned in Mrs. Jameson's exhaustive work *Legends of the Madonna*. Bishop Pudsey's unrivalled "Galilee" at Durham was certainly a Lady-chapel, with its chief altar to the Virgin Mary, and not far from it another altar to "Our Lady of Pity," which Mr. Raine, in his work on Durham Cathedral, queries as meaning *Petit*—"this altar may have been so denominated from its being of a smaller size than the other altars in the church which were of a similar dedication"; but as this altar was "embellished with a painting of the Virgin supporting on her knees our Saviour in the state in which he was taken from the cross," it is evident that it was dedicated to the Mater Dolorosa, "Notre Dame de Pitié," and adorned with "the group called the Pieta." (See Mrs. Jameson's *Legends of the Madonna*, p. 41.) But the term "Our Lady of Galilee" does not seem to have been applied to any figure of the Virgin in, or near to, the Galilee Chapel, which was also called St. Mary's Chapel. The cathedral itself was dedicated to "the Blessed Mary the Virgin and St. Cuthbert the Bishop," which was altered by Henry VIII. in 1541 to "the Cathedral Church of Christ and the Blessed Mary the Virgin"; and among its forty altars were those already mentioned, with others to "Our Lady of Bolton" and "Our Lady of Houghall," with the high altar to the Virgin, and in other places "most exquisite pictures of Mary and John," "with a very elegant rood." Yet, in no place in Durham Cathedral or its Galilee is the Virgin spoken of as "Our Lady of Galilee"; although, of course, there is an evident appropriateness in the name, more especially in such a spot. In my note on this subject, previously referred to, I had pointed out the connection be-

tween the Virgin Mary and Galilee, and the peculiar relationship that might have sprung up between the words "women" and "Galilee." But, although MR. DIXON's explanation might be satisfactory so far as it relates to Durham, yet if, as he says, "the term Galilee" was applied to certain chapels and porches because they contained altars to "Our Lady of Galilee," it will first be necessary to show that such altars, so named, were in the Galilees at Ely and Lincoln. When that has satisfactorily been demonstrated, we shall then be in a clearer position to decide as to the real meaning and origin of "the term Galilee." CUTHBERT BEDE.

The great western portico of Peterborough cathedral appears once to have been called a "Galilee;" but this seems to have escaped the notice of writers upon this word. The corrupted form of "gallery" has survived here till recently. Gunton, in his inventory of church goods, names the abbot's "gallery chapel," and this was no doubt the chapel over the porch, under the great centre arch, where the library is now kept. The court in front of the cathedral was called the "gallery court." The portico itself was the customary burial-place for the minor canons; and they frequently left instructions in their wills that they should be buried "with their fellows, in the gallery."

W. D. SWEETING.

Peterborough.

SHAKESPERIAN PRONUNCIATION (4th S. i. 243.) The fact that the surname Fitzwater is a corruption of Fitzwalter, throws some light upon the early pronunciation of the word Walter. In Pittsburgh and South-western Pennsylvania generally, the word *water* is pronounced *wotter*, which appears to be a provincialism in parts of England. In like manner *daughter* is pronounced *dotter*.

UNEDA.

Philadelphia.

VULCAN DANCY (4th S. i. 590.)—MR. SKEAT supposes that the word *fiery* in the last of the following lines should be *fiery*:—

"All the world surveying,  
No where staying,  
Like unto the fiery elfe."

It seems to me that the *Will of the Wisp* or *Ignis fatuus* was meant, and that *fiery elfe* is a good name for it.

UNEDA.

Philadelphia.

HISTORY OF CUTLERY (4th S. ii. 512.)—In addition to the information to be derived from the sources indicated by the Editor, BOVERAM will find some curious particulars relative to the cutlery manufacture in London in early times, in Riley's very interesting volume of extracts from the City records of the twelfth, thirteenth, and fourteenth centuries. J. H.



CONFEDERATE FLAG (4th S. ii. 344, 451).—I beg to forward you, in reply to the above, the answer sent to me by the Honourable Jefferson Davis. It is in his own handwriting:—

"The Bars were by their colours, red and white, intended to express the qualities of Courage and Purity.

"The field of the Union was blue, to express Fortitude. The Stars were set on the field of Union, and by their number were intended to declare the number of sovereign states confederated together."

JAMES FREDERICK PATTISON,  
President of the Char. A. E. and V. Co.

The description given seems to be very accurate. The last form described by MR. J. E. CUSSANS was introduced towards the close of the war, the red end indicating that it had been dragged in the blood of the gallant and chivalrous South.

JOHN YARKER, JR.

SKELP (4th S. ii. 543).—I have just received No. 49 of "N. & Q." in which there is printed a communication of mine regarding the word skelp. What I there say is made quite absurd by reason of a misprint. I meant to say that skelp and *scud* are synonymous; not skelp and *send*, as the printers have made me say. I may add here that *skite* is also used with the same meaning, which may have some connection with *scull* mentioned by some of your contributors. D. MACPHAIL.

[This affords another instance of the necessity for writing distinctly, more especially *proper names and peculiar words*, to which we have so often called the attention of our correspondents.—Ed.]

CAROLINE MATILDA, QUEEN OF DENMARK (4th S. ii. 225).—I can assure W. that neither Quérard nor Kayser registers any memoir of this unhappy princess. If one exists at all, it has not been translated into French or German.

H. TIEDEMAN.

Amsterdam.

HYMN: "PRAISE THE LORD" (4th S. ii. 466).—Allow me to say in reply to MR. S. J. HYAM'S question as to whether Bishop Mant is the author of the hymn—

"Praise the Lord! ye heavens adore Him,"—

that that hymn is found adapted to music by Haydn in *The Foundling Hymns*, 1809; and that its absence from Mrs. Mant's work of 1813, and from *The Book of Psalms in an English Metrical Version*, by the bishop in 1824, renders it highly probable that it is not his work. And his son, Archdeacon Mant, did not recognise it as his father's when written to on the subject a few years ago. This, and many other queries on hymnology, will, I hope, be satisfactorily answered in my enlarged work now nearly printed, *Singers and Songs of the Church*, &c. JOSIAH MILLER.

Newark.

THE YOUNGER PLINY'S EPISTLE TO TRAJAN (4th S. ii. 299).—Your correspondent is in error

in supposing that the celebrated letter to Trajan, attributed to Pliny, has not received the honour of separate publication, with critical notes and disquisitions. I have a volume before me, of which the following is the title:—

"Christiani Kontholti, S. Theolog. Doct. &c., in Plinii et Trajani de Christianis Primævis Epistolæ Commentarius." Small 4to. Kiloni, 1674. pp. 207.

The "notorious" Rev. Robert Taylor, A. B. and M. R. C. S., in his *Diegesis, being a Discovery of the Origin, Evidences, and Early History of Christianity*, &c., published by the no less notorious Richard Carlile, 8vo, 1829, devotes several pages (pp. 400-6) to a discussion of the authenticity of this letter, of which he gives a translation. It is to this writer of "Devil's Pulpit" notoriety that "Satan" Montgomery alludes in his scarce satire *The Puffiad*, 8vo, 1828:—

"Some stink with blasphemy like Rev. Bob,"

adding in a note:—

"This miserable impostor has been excused for his blasphemous pranks on the score of insanity! The best cure for it would be a few turns in the pillory."

To return to Pliny. Taylor, of course to support his own views, alludes to the learned disquisitions of Jo. Salom-Semler, who impugned the authenticity of the epistle in question, towards the latter end of the last century. Corrodi took a similar view; and these were opposed by Haversaas and Gierig; the latter in the notes to his edition of the *Epistolæ*. Leipsic, 1802.

There is also by Ziegler

"Défense des Lettres de Pline sur les Chrétiens contre les objections de Semler." Gottingue, 1788.

See *A Manual of Classical Bibliography*, by J. W. Moss, vol. ii. p. 499.

WILLIAM BATES.

Birmingham.

THRESHOLD (4th S. ii. 416, 518).—Where did E. W. get the word *treshells*, pronounced *drashells* in Wiltshire, as used for the word *flail*? I see no connection between the words *treshells* and *flail*. In Devonshire the labouring farmers call a flail a *drashel*, which is near akin to the pronunciation of Dorsetshire; but I have understood from inquiry that the word *drashel* is nothing else than the plain old Saxon *thrash-all*. Here we have an expression carrying its own signification along with it—a *thrash-all* being an excellent word for *flail*? P. HUTCHINSON.

CAPTURE OF JUDEA: COINS COMMEMORATIVE OF FLOWER BADGES (4th S. ii. 402, 479, 545).—The coins which have been referred to are amongst the most beautiful and interesting in the series of the Roman emperors. I have one before me while I write this. It has undoubtedly the emperor on the reverse, holding the spear and paragonium; his left foot rests on a helmet, and in

front of him is a palm-tree, beneath which is "Judea" seated on the ground, weeping. Vespasian is looking down at her compassionately. Round this side of the coin is the legend "JYDEA . CAPTA." There are many varieties of this type. In some "Judea" is alone, seated weeping beneath a palm-tree or a trophy; in others, a Jew is standing on one side of the tree, with his hands tied behind his back. In this the woman is no longer a personification of "Judea," but a Jewess. All the varieties are enumerated, and they are mostly engraved in Mr. Madden's valuable work on the "Jewish Coinage," but I can only find one coin mentioned in which a soldier takes the place of the emperor, and it is of the reign of Domitian. The only existing specimens of this coin are, however, so much worn that it would be difficult perhaps to decide whether it may not be the emperor, as on the similar coins of his predecessors. I cannot conclude this without calling attention to the striking analogy between this type and the prophecy of Isaiah contained in the last verse of the third chapter: "Her gates shall lament and mourn, and she, being desolate, shall sit upon the ground." Some even suppose that the idea was suggested by Josephus, who was staying at the court of Rome in the reign of Vespasian at the time these coins were first struck, about A.D. 71, after the taking of Jerusalem by Titus.

MORTIMER HUNT.

"LEGENDS OF DEVON" (4<sup>th</sup> S. ii. 345, 478, 592.) It happens singularly enough that I can answer your correspondent P. HUTCHINSON's query respecting this little volume, at the same time that I thank him for his suggestions respecting a query of my own—(Climacterical Year). It is, however, not without a slight touch of the "hysterica passio" that I do so. The legends in question were severally composed by members of a very agreeable little private society, some thirty years ago, of whom I was one. The lady who collected and printed them, and was also one of the contributors, is dead, and so are some of her associates; and to give the names (even if I had permission), would interest few now. But I can say pretty confidently from memory, that they were each and all original whims of the moment, and not reproductions of popular legends.

JEAN LE TROUVEUR.

MODERN LATINITY (4<sup>th</sup> S. ii. 487.)—I should imagine that the following quotation from Cicero, *Att.* vi. 2, "Respondebo primum postremæ tuæ paginæ," would, without going any further, justify the expression in question. C. W. BINGHAM.

"ORIGINAL AND MISCELLANEOUS ESSAYS": BY A VIRGINIAN (4<sup>th</sup> S. i. 554.)—The author of this book was Francis W. Gilmer, Esq., at one time reporter to the Court of Appeals of Virginia.

He was sent to Europe by Mr. Jefferson to secure professors for the university of Virginia, which he performed to his satisfaction. Mr. Gilmer was to be the professor of law in that institution, but an early death removed him. He had the reputation of being a man of great talents. UNEDA.

Philadelphia.

"CROM A BOO" (4<sup>th</sup> S. ii. 438, 522.)—Your correspondents are all wrong in their translations of the Irish mottoes of the three great families of the Geraldines. "Crom a boo" is not "Croom for ever"; "Shanet a boo" is not "John for ever"; "Mullaher a boo" is not "Victory for the Dunns." Let your correspondents try a little more, and then I shall enlighten them. I may however add, as author of a "History of the Geraldines," still in manuscript, because unfinished, that the interpretations attempted for the mottoes in question have as little to do with the true meaning of the words as with the longitude of the north star.

A. GERALDINE.

DR. JOHN DONNE (4<sup>th</sup> S. ii. 493.)—I quite agree with your correspondent Mr. W. CAREW HAZLITT, that a good edition of Donne is a desideratum, and I have made large collections for his life [Walton's] and works, but I cannot find time or courage to carry out my intentions. The collation given by Mr. HAZLITT agrees sometimes with other MSS. and sometimes with the printed editions. Thus at p. 67, l. 21, the reading given agrees with a MS. which I have collated:—

"When Belgias citties the round countreyes drowne,  
That durtie fowlenesse guards and armes the towne."

And at p. 217 the readings "lost" and "aborted" are found in the edition of the *Anatomie of the World*, 1612, and of the *Poems*, 1633, both now before me—the one published by Donne himself, the other most likely by his executor, Dr. Henry King, as my copy was given by him to his nephew John King in 1634. Mr. HAZLITT is in error in supposing that the lines he quotes are not in the printed editions, as he will see by referring to p. 33 of his copy, 1669. In the MS. above referred to, they appear amongst "Songs w<sup>ch</sup> were made to certaine aires w<sup>ch</sup> were made before." Does your learned correspondent DR. RIMBAULT know anything of these "certaine aires" to which Donne's songs were written? CPL.

UNPUBLISHED POEM OF BURNS (4<sup>th</sup> S. ii. 339, 477.)—I have been watching to see whether there could be found any corroborative evidence to prove that the poem "To the Potato" was the production of Burns, and I think that I have procured it. The poem was inserted in the *Dumfries Standard*, and a correspondent wrote on Oct. 21 to say, that on reading it to an elderly lady of his acquaintance, she instantly stated "that it was no new poem, as she had heard it read and recited



fifty years ago by her brother at Castlefern, in Ayrshire; and to prove her assertion, she repeated from memory the third verse as having been more deeply engraven therein than the others." I communicated with this gentleman, and requested him to inquire of his old friend whether her brother considered it to be the poem of Burns, and whether it was read to her from a book or merely recited from memory, and I have received the following answer:—

"In answer to DR. RAMAGE's note of 26th ult., I have to inform him that my friend, the elderly lady, distinctly recollects that in her family the poem was always called one of Burns's, and that her brother used to read it from a book. It so tickled the fancy of the family, that when calving time drew near her mother would exclaim, 'Now,' as Burns says, 'you'll have floods o' milk as deep as Stinchar.'"

I think that SETH WAIT must consider this as pretty strong proof that it is really the production of Burns, though the expressions he quotes appear nowhere else in his poems. Can any one say whether some of the earliest poems of Burns, which I consider this to be, were printed on single sheets and hawked about the country by pedlars as ballads? This might explain the idea of the old lady that it was read from a book. Perhaps, Mr. McKie of Kilmarnock, who proposes to publish a facsimile of the first edition, might be able to tell us whether there is any tradition in Kilmarnock to this effect.

CRAUFURD TAIT RAMAGE.

NEWT (4th S. ii. 484).—It is certainly well known that a *newt* is a corruption of the Old English *an ewt*, which is also spelt *ewet*, and is therefore the A.S. *efete*. But here we come to an ultimate fact, unless we admit with Kühn, as cited in Wedgwood, that this is from the Sanskrit *apāda*, which answers to the Greek *apous* (gen. *apodos*), i. e. footless. This is strictly according to the known etymological laws by which the English *foot* is seen to answer to the Greek *pod-*, and the stem of *pous*. A reptile is footless, and a lizard is called a reptile. But what has all this to do with the totally different word *athere*, another A.S. word for lizard? There is not the faintest connection between the two. The latter is certainly the German *eidechse*, &c., but the etymology is very difficult, as may be seen in Adelung's Dictionary. I can only suggest that the latter part of *athere*, namely *ere*, is the old English *ask* (sometimes falsely spelt *arske*), which means a lizard. See Mr. Way's note in the *Promptorium Parvulorum*, s. v. *askesye*, which, by the way, he shows to be a misspelling for *askesise*. Neither of these two words are connected with the A.S. *igil*, *igl*, *il*, a hedgehog, which is rightly explained to be so named from its prickles. The Greek *echis* is connected by Pott with the Sanskrit *ahi* and Latin *anguilla*. There is good reason to believe that

*efete*, *athere*, *igil*, *echis* are all from different roots; and to confuse them all together in so entangled a manner is not the way to conduce to clearness of result.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

A correspondent asks "What is a newt?" He will find considerable original information on newts in a paper by J. Higginbottom, F.R.S., in the *Annals and Magazine of Natural History* for December 1853, entitled "On the British Tritons."

ANON.

THE SYRACUSAN BRIDE (4th S. ii. 490).—Is it certain that we are to infer from the passage in Theocritus (*Id. ii. 67*) that "many wild beasts" and "a lioness" did literally take part in the procession? An ingenious friend has suggested that young girls were dressed to personate various animals, and has referred me to a passage in Aristophanes (*Lys. 640*), where the following autobiographical sketch occurs:—

ἐπτά μὲν ἔτη γεγῶσ' εὐθὺς ἡρώφωρον  
ἐλτ' ἀλεπὶς ἡ δέκετις οὖσα τὰρχηγι.  
κἄτ' ἔχουσα τὸν κροκωτὸν ἄρκτος ἢ Βραυρωνίος.

"And then having a rough woollen (?) dress I was a bear at the Brauronia." (It may be bold to take *κροκωτὸν* in this passage as if connected with *κρόνη*, wool, but it certainly seems to suit the context far better than "saffron-coloured.")

There is nothing in the passage from Theocritus to lead one to suppose that a bridal procession is spoken of. The festival at Syracuse was probably the Artemisia, corresponding to the Brauronia in Attica, which was likewise a festival in honour of Artemis. Mr. Edwin Arnold in his recent translation of the *Idyll* from Theocritus renders "tame beasts," and so favours the popular view.

E. S. D.

GALLIC NOMENCLATURE OF THE PRESENT DAY (4th S. ii. 498).—Permit me to add the following observation to the suggestion made by HERMENTRUDE of giving foreigners the titles belonging either to their own country or to ours:—

In addressing, even personally, foreigners of rank, our countrymen invariably omit their title, for which they substitute *Monsieur* or *Madame*. Such may be the fashion in France, but it is by no means the custom either in Spain or Italy, where the title is *always* given. This creates the more surprise in those countries, that the English are known as being in their own country an aristocratic nation. I have often heard the Marchese d'Azeglio addressed in England as Monsieur d'Azeglio, whereas in his own country he would be addressed as Signor Marchese, or, when on terms less formal, as Marchese; but I never heard the Marchese d'Azeglio address Lord Palmerston, the Earl of Minto, or any other English nobleman, as Monsieur Palmerston, Monsieur Minto, &c.,

or Lady Palmerston or the Countess of Minto as Madame Palmerston, Madame Minto. If foreigners, therefore, can learn to give the English titles, they have an equal right to expect the English to give them theirs, and not to see themselves designated, and hear themselves addressed as *Monsieur* this and *Madame* that. Y. Z.

**EGYPTIAN PAPYRI: MOSES** (4th S. ii. 487).—The Egyptian general Mes or Mesu, of whom the papyri referred to by Dr. Lauth of Munich give an account, was no doubt the individual of that name who was one of the seven governors of Ethiopia during the long reign of Ramses II. His existence was first announced by Lepsius. Brugsch makes allusion to him in his *Histoire d'Egypte des les premiers Temps*, at p. 149.

The name Moses expressed in hieroglyphical writing would be *Mes* or *Mesu*, while the ordinary way of expressing Mes or Mesu among the classical writers was *Mosis* or *Moses*, as appears in the names Ahmes, or Amosis, and Thothmes, or Thothmosis, wherein it is in combination with A and Thoth. In the Egyptian tongue *Mes* or *Mesu* signified "the child."

It is through Josephus that the resemblance between the Moses of the Egyptian papyri of the reign of Ramses II. and the Moses of Hebrew literature is most discernible. In the *Antiquities of the Jews* (lib. ii. c. 10, s. 1, 2) will be found related several circumstances in the career of the Hebrew leader which do not occur in the Book of Exodus—namely, that he led successfully an Egyptian army against the Ethiopians, that he employed ibises carried in *baskets* as a stratagem against certain "fiery serpents" which distressed his troops, and that he captivated and married the daughter of the King of Egypt.

It remains to be shown whether the Egyptian Moses was the actual individual who afterwards became the leader of the Hebrews, or whether, on the contrary, certain passages in his life were only taken advantage of by the Jewish scribes to embellish the biography of their national hero.

J. B. M.

**ST. STEPHEN** (4th S. ii. 532).—Two inquiries are made by S. T. relative to the great proto-martyr of the Christian Church, St. Stephen—first, if there is any authority for Alban Butler's statement in his *Lives of the Saints*, that he was buried at "Caphragamala," with the word "Cheliel" alone upon his tomb; and secondly, where the place was, and what is the meaning of "Cheliel." If this correspondent will turn again to Butler, August 3, he will find these queries very satisfactorily answered.

I. A. Butler gives the authority of the priest Lucian, whose account is published in the seventh tome of the Benedictine edition of St. Augustine. He mentions that the account is also at-

tested by Chrysippus of Jerusalem, by Idatius and Marcellinus in their chronicles, by Basil of Seleucia, St. Augustine, St. Bede, &c.; and mentioned by most of the historians, and in the sermons of the principal fathers of the fifth age, when the relics of St. Stephen were discovered in consequence of the revelation made to Lucian by Gamaliel.

II. The place "Caphragamala," not *Caphragamala*, was twenty miles from Jerusalem; but probably is not now known. Its etymology is very plain, the *borough of Gamaliel*; and the word "Cheliel" is merely the Syriac name for Stephen, meaning *crowned*. As to this word alone being engraved on his tomb, there is no mention of any tomb existing entire at the time, but only of the ruins of an old tomb; so that the place of the saint's burial was quite forgotten. The name "Cheliel" was engraved on St. Stephen's coffin, as the names of "Nasum" (Nicodemus), "Gamaliel," and "Abibas" were found upon their respective coffins discovered with that of St. Stephen. All this is given by Alban Butler in his account of the finding of St. Stephen on the feast, Aug. 3, and may be seen also in Fleury's *Church History*, book xxiii. § 22.

F. C. H.

**SLICES** (4th S. ii. 532).—I think the word *slices* is here used for *screws*. The three vessels for the holy oils had covers which fitted on without screwing. This is only a conjecture; but it seems borne out by the wording, and because it was, and still is, usual for such covers to screw on.

F. C. H.

**FETTL** (4th S. ii. 294, 499).—In the sense "to repair" this word is very commonly used in Cumberland. It is but two days since that a man told me he would come the next morning to "fettle" the gas-pipes in my house which were out of order. There is, however, another application of the word which I have met with in Carlisle, and which may be new to your correspondents. A sick man told me yesterday, in answer to my inquiries after his health, that he was "in worse fettle" than he had been for many weeks; and I have frequently heard him use the word in that sense.

S. L.

**ALISON VERSUS DIMINUTIVES** (4th S. ii. 320, 405, 476).—At the end of the *Royal Dictionary abridged*, by A. Bowyer, London, 1751, are given "Abbréviations des noms de baptême anglois, dont on se sert dans le discours familier." We find in that curious glossary the names—"Assy, for Alice, Alison; Madge, for Margot, Margoton; Molly, for Mary, Manon, Marion," &c.; which go to show that *on* is a diminutive taken from the French. Let me add here a general remark, suggested by this example. Our practical knowledge of the formation of diminutives, and of their proper



application, is fast disappearing: in fact, except for poetical purposes, the comical or despicable *y* seems to be the only one surviving in the popular mind (doll, dolly; dad, daddy; cab, cabby). Who knows, or who cares to know, that hillock and bullock are diminutives of hill and bull? that manikin, catkin, napkin are clad in similar forms of another category? that pottle and bottle are meant for little pot and little bott or butt (*une "botte" de vin*, French), &c., all of which, and many others, are of sound English composition? Yes, we make use of those we possess, as of a herd of our forefathers, without noticing that they are only diminutive derivations, but we seldom now think of creating them, so as to mollify our expressions to that sweet and amiable diapason which is so prevailing in Spanish conversation. In the Belgian tongue diminutives are of inexhaustible resource. Forgetting the rules for their formation, most of our existing diminutives have in the course of time become standard words, and are taken up as such by our lexicographers. In fine, it is not considered tautology to say a small pottle, a little hillock, a slender puppet, a minute floweret, although a small pottle is just the same as a *small small pot*. For augmentatives we are still worse off, and I should be afraid to quote any without good authority; nevertheless, I believe there are some existing.

J. VAN DE VELDE.

London.

"CAZEN" [CAZIN] (4th S. ii. 201).—

"Cazin était libraire à Reims en Champagne. Le libraire Brisset à Reims a publié un catalogue des éditions Cazines, avec une notice sur Cazin. Les 'imprimatur' de 'Londres' et 'Genève' sont fausses. Les Cazines ont été entièrement imprimés à Reims.

"Lausanne.

PASTEUR MARTIGNIER."

The information kindly given by the above distinguished Swiss antiquary and author is (as far as it goes) very satisfactory. But why did Cazin use false "imprimatur"? From the dates on some of his title-pages, it is clear that he published during "the reign of terror." Was it through fear that he had recourse to subterfuge? The collection is of a very mixed character, and some volumes of a moral and religious description might have been obnoxious to the National Convention. Perhaps some correspondent may be able to follow up the information afforded by Pastor Martignier, and from access to Brisset's *Memoir*, throw a light on Cazin's motive for putting London and Geneva on the titles of books that it appears were actually printed at Rheims.

STEPHEN JACKSON.

ELECTION COLOURS (4th S. ii. 295, 308, &c.).—At Grantham, Lincolnshire, the Liberals sport blue, and the Conservatives pink, or some shade of red; the inversion of colour being caused, it is

said, some years ago, by one of the then members having forsaken Tory for Whig principles without abandoning "true blue." Red is also the Tory colour for South Lincolnshire, probably because Mr. Welby (who formerly stood for Grantham) is now its twice-retained Conservative representative.

ST. SWITHIN.

PRIMROSE (4th S. ii. 372, 454).—In "N. & Q." (1st S. vii. 201) a correspondent informs us that primroses are not to be found at Cockfield in Suffolk, and that they have not been known there since the great plague, although they grow in similar soil in neighbouring parishes. I think it must be Cockfield of which MR. WATSON is in search.

ST. SWITHIN.

QUOTATIONS WANTED (4th S. ii. 488).—The lines referred to by J. B. WHITTLE are correctly as follows:—

"O Love, you've been a villain since the days of Troy and Helen,

When you caused the fall of Paris and of very many more;

and form the burden of a song sung by Mr. Charles Mathews in the character of the "Chorus" in Planche's classical extravaganza of *The Golden Fleece*, first produced at the Haymarket Theatre in the year 1845. It has since been occasionally performed at the Lyceum and Olympic Theatres.

Egrot.

Temple.

QUOTATION WANTED: "TIME IS MONEY" (4th S. ii. 37, 115).—I shall take the somewhat unusual course of answering my own query. I did not know that Franklin made use of this phrase in his works. MR. BEALE says so, but can he procure me direct proof for his assertion? I am aware that we can read in *Poor Richard*—"Dost thou love life, then do not squander time, for that is the stuff life is made of"; and "Time is money" may be a contraction of this sentence, but the phrase itself I am unable to trace in *Poor Richard*. I have made, besides, a discovery which completely anticipates Franklin's possible authorship. I read in Diogenes Laertius's *Lives of Eminent Philosophers* that Theophrastus continually said, "Man possesses nothing so precious as time." (See the French translation of that work (by Chauffepié?), Amsterdam, 1758, vol. i. p. 314.)

H. TIEDEMAN.

Amsterdam.

SEALING WITHOUT SIGNING (4th S. ii. 532).—I believe that at common law, that is, by the law on the subject before the passing of the Statute of Frauds (stat. 29 Car. II. cap. 3), sealing was a sufficient execution of a deed, and that before the passing of that Act the point was not disputed. The question to which the writer in the *Pall Mall Gazette* intends to refer is, whether, in conse-

quence of the Statute of Frauds, the additional ceremony of signing a deed is requisite. This question is still undecided. Sir William Blackstone is of opinion that signing as well as sealing is necessary (see Blackstone's *Commentaries* by Coleridge, ii. 306); Serjeant Stephen is of the same opinion (Stephen's *Commentaries*, i. 496, and Stephen *On Pleading*, 238, 288). On the other hand, Mr. Preston thinks that sealing alone is necessary, and that the Statute of Frauds does not apply to the case (Shepherd's *Touchstone* by Preston, i. 56). Lord St. Leonards favours this opinion (Sugden *On Powers*, 234, 235). The cases of *Cooch v. Goodman* (2 Queen's Bench, 596), and *Aveline v. Whisson* (4 Manning and Grainger, 804), leave the point undecided, though they throw some doubt upon the doctrine held by Sir William Blackstone. I have no doubt that the current opinion on the subject has its origin in the common law.

WALTER J. TILL.

"FAIS CE QUE TU DOIS," ETC. (3rd S. v. 34; 4th S. ii. 190.)—This phrase occurs in the *Roman de la Rose*, 2203:—

"Chascun doit faire en toutes places  
Ce qu'il set qui mieux li avient;  
Car los et pris et grace en vient";

and also in Barbazan's *Fabliaux*, i. 77:—"Fai que dois, aviegne que puet." H. TIEDEMAN.  
Amsterdam.

ARMORIAL INSIGNIA OF ILLUSTRIOUS BYZANTINE FAMILIES (4th S. ii. 525).—Having recently assisted in sending the heir of all the Courtenays of Powderham Castle to Parliament, I looked with interest at the list of illustrious Byzantine families contributed by the PRINCE RHODOCANAKIS, and thought I should have found Courtenay amongst them. I need not here quote Gibbon (vii. 424) to remind the readers of "N. & Q." of the origin of this distinguished family. Where were the Courtenays, counts of Edessa and emperors of Constantinople, at the time that list was compiled? Courtenay bears—Or, three torteaux, 2 and 1, and a label of three points, azure.

Whilst we are on this subject, an advertisement which appeared in the English newspapers some years ago is recalled to my memory. A transcript of it was given to me about five years since, and by turning over a box of papers I have succeeded in finding it. The words are these:—

"To be sold in Devonshire—A Capital Barton. Theodore Paleologus, the lineal descendant of the Greek emperors, lived and died in the house."

I am not able to say to what part of the county reference is made, and know no more than what is conveyed in the sentence quoted. In the illustrious list above, the name of Paleologus duly appears. I would willingly know whether there is any truth contained in the assertion made in that advertisement.

P. HUTCHINSON.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Annals of St. Paul's Cathedral.* By Henry Hart Milman, D.D., late Dean of St. Paul's. With Portrait and Illustrations. (Murray.)

This is an admirable book. Whether we regard St. Paul's as furnishing a subject worthy of Dean Milman's learning and eloquence, or believe that such learning and eloquence have found a peculiarly congenial theme for their display in the history of the Cathedral of the Metropolis, the work before us is one which must add to the reputation of the Christian scholar, whose loss so many friends and admirers have recently had to deplore. These *Annals* of St. Paul's are not more the *Annals* of the Cathedral than of the Church itself in this country; and how grandly does the Catholic spirit and noble simplicity in which Dean Milman treats that history, more especially during the eventful struggles connected with the Reformation, contrast with that reverence for mere forms and ceremonies now so rife among us. The name of Dean Milman will ever be connected with the efforts now making for the completion and decoration of the magnificent Cathedral so long entrusted to his charge, but a still more imperishable memorial of his connection with it will be found in these admirable *Annals*, which we now earnestly recommend to the attention of our readers.

### BOOKS RECEIVED.—

We are compelled, partly owing to our limited space, partly to the nature of the works themselves, to acknowledge with the greatest brevity the receipt of *A Letter to the Rev. T. W. Perry: Of Ceremonies, Lights, and Customs, by the Rev. William Cooke, M.A. (Rivington); Of the Imitation of Christ, Four Books, New Edition (Parker); Village Sermons on the Baptismal Service, by Rev. John Keble; and Church Endowments, by Rev. John Slatter* (both published by Parker); the second volume of the *Ascetic Library, Preparation for Death: translated from the Italian of Alfonso, Bishop of St. Alfonso. Edited by Rev. Orby Shipley. (Rivington.)* It is to be regretted that Mr. Shipley should neither have inserted the name of *Liguori* in his title-page, nor stated in the preface the title, &c. of the original work. To these we must add the second number of *The Journal of Philology* (Macmillan), which exceeds in interest the opening number, and well deserves the support of all philologists; and the twenty-ninth Part of *The Herald and Genealogist*, edited by Mr. J. G. Nichols, which opens with an interesting paper on "The Heraldry of the Chapter House at York," from the pen of a gentleman whose reputation as an antiquary is more than local, Mr. Davies of York.

"UNDER THE CROWN."—A new shilling monthly magazine, bearing this title, is announced to appear with the new year. It is, we understand, to be a magazine of general literature, conducted by servants of the crown; a class which, as is well known, provides a large portion of the magazine literature of the day.

CHARTAPELLICIA.—Southey bound many of the most curious volumes in his remarkable library. Many book-collectors, especially those resident in the country, would often gladly patch the leathern coats of their favourites had they but the means of doing so. A hint on the want of such means put Messrs. Partridge & Cooper on their mettle, and the result is a new material for the purpose, which they invented, and sell under the name of Chartapellicia. As the price of this new material is very moderate, and it is easily applied by means of strong paste or glue, and is moreover found in some twenty different colours to



represent the various leathers used in bookbinding, there can be little doubt of this ingenious invention meeting with the general patronage which it so well deserves.

THE MEYRICK COLLECTION OF ANCIENT ARMOUR.—We have great satisfaction in announcing to our readers that this matchless Collection has been lent to the South Kensington Museum for public exhibition. It has been removed from Goodrich Court to the Galleries facing the Horticultural Gardens, lately occupied by the National Portraits. The exhibition will be opened to the public on Saturday, Dec. 26 (to-day).

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

LUMEN DE LUMINE; or, a New Magical Light, with a plate by R. Vaughan, 1651. By Eugenius Philalethes (i.e. Thomas Vaughan). THE FAME AND CONFESSION OF THE FRATERNITY OF R. C.: commonly of the Roman Cross, with a Preface, 1652.—*Ibid.*  
BRIEF NATURAL HISTORY, intermixed with Variety of Philosophical Discourses and Observations upon the Burnings of Mount Etna; with Refutations of Vulgar Errors. By Eugenius Philalethes, as *supra*. M. Smelt, 1669.

THALIA REVIVTA, the Pastimes and Diversions of a Country Muse, 1678. Edited by J. W. [By Thomas and Henry Vaughan.]  
POETRY OF REAL LIFE. By Henry Ellison, 1844. Lee.

Wanted by Rev. A. B. Grosart, 15, St. Alban's Place, Blackburn, Lancashire.

NOTES AND QUERIES. Complete Set, or any Odd Volumes.

Wanted by Messrs. E. Chulow & Son, 36, Victoria Street, Derby.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES OF JAN. 1866. No. 210. Full price will be given for clean copies.

NOTES AND QUERIES OF Saturday next, January 2, the first of a new volume, will contain, among other papers of interest—

Eight Unpublished Letters of Horace Walpole.

Milton at Cambridge.

An Old New Poet.

Inedited Poem by Waller.

How Parliament is Opened.

What Clans fought at the Inch of Perth.

Unpublished Letters of Bishop Percy.

The Great Snow of 1611-12.

Translations and Mistranslations.

The supposed Miltonic Epitaph.

CYRIL.) Where can we address letters to these Correspondents?

SCIENTIFIC QUERIES should be addressed to some of the scientific journals. We must confine "N. & Q." to Queries which are of historical or literary interest.

Answers to our Correspondents in our next.

ERRATUM.—4th S. II. p. 594, col. ii. line 30, for "Ecce venerabilis ossa" read "Els venerabilis ossa."

THE MANUFACTURE OF WATCHES AND CLOCKS.—A most interesting and instructive little work, describing briefly, but with great clearness, the rise and progress of watch and clock making, has just been published by Mr. J. W. BENSON, 25, Old Bond Street, 99, Westbourne Grove, and the Steam City Factory, 33 and 39, Ludgate Hill. The book, which is profusely illustrated, gives a full description of the various kinds of watches and clocks, with their prices; and no one should make a purchase without visiting the above establishments or consulting this truly valuable work. By its aid persons residing in any part of the United Kingdom, India, or the Colonies, are enabled to select for themselves the watch best adapted for their use, and have it sent to them with perfect safety. Mr. BENSON, who holds the appointment to the Prince of Wales, sends this pamphlet to any address on receipt of two postage stamps, and we cannot too strongly recommend it to the notice of the intending purchaser.

"NOTES & QUERIES" is registered for transmission abroad.

## "THE EXTRA-ORDINARY."

Now issued, price Threepence, a Double Extra Illustrated Christmas Number of CHAMBERS'S JOURNAL, entitled

## "THE EXTRA-ORDINARY."

### PARTRIDGE AND COOPER, MANUFACTURING STATIONERS,

192, Fleet Street (Corner of Chancery Lane).

CARRIAGE PAID TO THE COUNTRY ON ORDERS  
EXCEEDING 20s.

NOTE PAPER, Cream or Blue, 3s., 4s., 5s., and 6s. per ream.

ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per 1,000.

THE TEMPLE ENVELOPE, with High Inner Flap, 1s. per 100.

STRAW PAPER—Improved quality, 2s. 6d. per ream.

FOOLSCAP, Hand-made Outsides, 8s. 6d. per ream.

BLACK BORDERED NOTE, 4s. and 6s. 6d. per ream.

BLACK BORDERED ENVELOPES, 1s. per 100—Super thick quality.

TINTED LINED NOTE, for Home or Foreign Correspondence (Five colours), 5 quires for 1s. 6d.

COLOURED STAMPING (Relief) reduced to 4s. 6d. per ream, or 8s. 6d. per 1,000. Polished Steel Crest Dies engraved from 5s.

Monograms, two letters, from 5s.; three letters, from 7s. Business or Address Dies, from 3s.

SERMON PAPER, plain, 4s. per ream; Ruled ditto, 4s. 6d.

SCHOOL STATIONERY supplied on the most liberal terms.

Illustrated Price List of Inkstands, Despatch Boxes, Stationery, Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free. (ESTABLISHED 1841.)

## JOSEPH GILLOTT'S STEEL PENS.

SOLD by all STATIONERS throughout the World.

CHUBB'S NEW PATENT SAFES, steel-plated with diagonal bolts, to resist wedges, drills, and fire. Lists of Prices, with 130 Illustrations, of all sizes and qualities, of Chubb's Safes, Strong-room Doors, and Locks, sent free by CHUBB & SON, 57, St. Paul's Churchyard, London.

PEPSINE.—Only Silver Medal, Paris Exhibition, 1867.—MORSON'S PEPSINE WINE, GLOBULES, and LOZENGES—the popular Remedy for Weak Digestion. Manufactured by T. MORSON & SON, 31, 33, and 124, Southampton Row, Russell Square, London, W.C.—Bottles from 3s. Boxes from 2s. 6d. Globules in Bottles, from 2s.

LIEBIG COMPANY'S EXTRACT OF MEAT.—HAVRE EXHIBITION, OCTOBER, 1868, GOLD MEDAL; PARIS EXHIBITION, 1867, TWO GOLD MEDALS.—CAUTION: None genuine without Baron Liebig's (the inventor) certificate being on every jar, accompanied by full directions for use. Sold by all Italian warehouses, chymists, and grocers. Great economy and improvement in cookery. Finest meat-flavouring ingredient. Highly strengthening for invalids and children.

SMOKY CHIMNEYS CURED.—Terms, no cure, no pay. Numerous respectable references, among which are All Saints' Clergy-houses, Margaret Street, W.; the Rev. W. Richards, 33, Albany Street, Regent's Park; Moniac Castle, near Inverness; St. Margaret's Convent, Edinburgh; White Hall, Cumberland; Ridley Hall, Northumberland; The College, Isle of Cumbrae, by Greenock, &c.—Address JOHN EDWARDS & CO., 1, Vauxhall Street, Deptford, London, S.E.

In consideration of the intrinsic interest of the work, and its former popularity, a re-issue of the "Life of Sir Walter Scott," by J. G. LOCKHART, will be commenced on 1st January, to be completed in 10 Monthly Volumes, price 3s. 6d. each.

## THE LIFE

OF

# SIR WALTER SCOTT

By J. G. LOCKHART, ESQ.,

HIS SON-IN-LAW.

In 10 vols., fcap. 8vo. Roxburgh binding, illustrated with Portraits and other Steel Engravings, price 3s. 6d.

### Order of Publication.

#### Vol. I.

*January.*—Autobiography; Memoir by Lockhart, Early Life.—1771 to 1778.

#### Vol. II.

*February.*—Married Life. Visit to London and Oxford. Commencement of Waverley. Partnership with Ballantyne. Alarm of French Invasion. Appointment as Clerk of Session.—1778 to 1806.

#### Vol. III.

*March.*—Letters to Southey. Domestic Life. Quarrel with Constable. Quarterly Review started. Mr. Canning's Duel. Visit to the Hebrides. Purchase of Abbotsford.—1806 to 1812.

#### Vol. IV.

*April.*—Planting at Abbotsford. Ballantyne's Affairs. Publication of Waverley. Lighthouse Diary.—1812 to 1814.

#### Vol. V.

*May.*—Meeting with Byron. Battle of Waterloo. Building at Abbotsford. Sunday Dinners. "Lion-hunters" from America.—1814 to 1818.

#### Vol. VI.

*June.*—Sale of Copyright to Constable. The Baronetcy. Anecdote of Lord Buchan. Young Walter joins the Hussars. Publication of Ivanhoe. Hospitality at Abbotsford.—1818 to 1821.

#### Vol. VII.

*July.*—Miss Edgeworth. George IV. visits Scotland. Bannatyne Club founded. Marriage of Lieutenant Scott.—1821 to 1825.

#### Vol. VIII.

*August.*—Excursion to Ireland. Failures, Domestic Afflictions. Extracts from Sir Walter's Journal.—1825 to 1826.

#### Vol. IX.

*September.*—Journey to London and Paris. Avowal of Authorship of the Waverley Novels. Stroke of Paralysis.—1826 to 1830.

#### Vol. X.

*October.*—Parliamentary Reform. "Yarrow revisited." Journey to Naples. Return to Abbotsford. His Death. Index.

"Such was the end of Sir Walter Scott. He died a great man, and, what is more, a good man. He has left us a double treasure: the memory of himself and the possession of his works. Both of them will endure."—*Mr. Gladstone*, Feb. 2, 1868.

"Men do not write freely about those whom they have long loved and recently lost; and so year after year stole away without any notice being taken of perhaps the very best piece of biography which is to be found in the English or any other modern language.

"But time, which softens men's regrets, awakens, or ought to awaken them to a sense of duty; and duty rather than the living than to the dead requires that the silence which we have thus far maintained should at length be broken."—*Quarterly Review*, January, 1868.

Edinburgh: ADAM & CHARLES BLACK.

MANUSCRIPTS to Copy wanted, by a LADY who writes a Clear Hand. Moderate Terms. Unexceptionable References.—Address M. B., care of SPOTSWOOD & Co., Printers and Law Stationers, 30, Parliament Street, S.W.

Re-issue of entirely New Editions of Standard Historical Works relating to several Localities in the

## COUNTY OF SUFFOLK.

Upon an Uniform and Digested Plan.

### VOLUME FIRST.

GARDNER'S HISTORY OF DUNWICH, BLYTHBURGH, and SOUTHWOLD. First published in 1750 in one 4to volume. Edited, with Memorial-Introduction and Notes, by H. W. BOYCE. Prices, large paper 4to, 11. 10s.; small paper, 12s. 6d. 250 Copies only will be printed of each Work.

In Preparation,

VOL. II. GILLINGWATER'S HISTORY OF LOWESTOFT.

VOL. III. LODER'S HISTORY OF FRAMLINGHAM.

Wangford: H. W. BOYCE, Bookseller.

London: E. W. ALLEN, 11, Ave Maria Lane.

Just published, price one shilling, the 110th Thousand of the

MORISONIANA; or, Family Adviser of the British College of Health. By JAMES MORISON, the Hygeist. Comprising Origin of Life and true Cause of Diseases explained, forming a complete manual for individuals and families for everything that regards preserving them in health and curing their diseases. The whole tried and proved by the members of the British College of Health during the last forty-five years.

May be had at the British College of Health, Euston Road, London, and of all the Hygeian Agents for the sale of Morison's Vegetable Universal Medicines throughout the world. No vaccination, no bleeding, no poisons. Remember that the blood is the life, and that vaccine lymph is nothing but putridity leading to disease and death.

Morison's Pills, Powders, and Ointment, are sold by the Hygeian Agents and all Medicine Vendors.

## TO LIBRARIANS, BOOK-COLLECTORS, and OTHERS.

"CHARTAPELLEICIA." Registered No. 1340. Sept. 1868.

A new Material for repairing, rebinding, or renovating Old Volumes Manufactured to imitate Calif, Russia, Morocco, and Veilum. Strong and economical.

Price, in Sheets, size, 17 by 11, 4d. each. Any quantity can be sent "Book Post."

Sole Vendors and Manufacturers, PARTRIDGE & COOPER, Stationers, 192, Fleet Street.

\*\*\* This article was suggested by a paragraph in a late number of the *Athenæum*, complaining of the want of a something to restore the binding of Old Books.

AMERICAN BOOKS.—A Copy of the MONTHLY BULLETIN of AMERICAN BOOKS, imported by SAMPSON LOW & CO., will be forwarded to any address for one year on receipt of 12 postage stamps, or a single number on request. Orders for Books not in Stock supplied within six weeks of order.

London: SAMPSON LOW, SON, & MARSTON, English, American, and Colonial Booksellers and Publishers, Crown Buildings, 188, Fleet Street.

TO BOOK-BUYERS.—NATTAI & BOND'S CATALOGUE of Ancient and Modern BOOKS is NOW READY, post free for two stamps. Libraries purchased.—23, Bedford Street, Covent Garden, W.C.

## WHAT WILL THIS COST TO PRINT?

An immediate answer to the inquiry, and a *Specimen Book of Types*, with information for Authors, may be obtained on application to

R. BARRETT & SONS, 13, Mark Lane, London.

## A B C PATENT DESPATCH BOX.

JENNER and KNEWTUB beg to invite attention to their newly-invented Patent A B C and 1, 2, 3, DESPATCH BOXES, which for general convenience, for ready access to papers, and methodical arrangement, have received the highest commendation. Price 10s. 6d. and upwards.

"This really valuable contrivance."—*Punch*.

"There can be no question as to the value of this invention."

Morning Post.

JENNER and KNEWTUB, Inventors of the ELGIN WRITING CASE, 33, ST. JAMES'S STREET, and 66, JERMYN STREET.



# INDEX.

## FOURTH SERIES.—VOL. II.

[For classified articles, see ANONYMOUS WORKS, BOOKS RECENTLY PUBLISHED, EPITAPHS, FOLK LORE, PROVERBS AND PHRASES, QUOTATIONS, SHAKSPERIANA, AND SONGS AND BALLADS.]

### A.

#### A. (A.) on Thomas à Becket's relics, 66

Cleanliness next to goodliness, 68

Crassipies, a fish, 104

Cullen pots, 379

Earliest bird, 68

Enamelling the face, 68

Furricer, its derivation, 104

Kattern's day, 378

Linen-pattern panels, 55

Pennant in the Royal Navy, 81

Abbott (Capt. Thomas), of Liberty Rangers, 532

Abbha on Edmund Burke, 32

Clayton (Bp.), ordinations, 509

Drogheda parish register, 251

Epidemics of the Middle Ages, 590

First book printed in green, 391

King (Abp.), monument, 589

Northumberland shilling, 300, 427

Pigeon House, Dublin, 324

Strange Christian names, 342

Tombstone inscriptions, 580

Trinity College entry registry, 510

Adam of Orleton's saying, 66

Addis (John), jun., on Adam of Orleton's saying, 66

Addison (Joseph), last moments, 187; his hymns, 356

Admire — to wonder at, 605

Adrian's Address to his Soul, 19

Adullamites, political nickname, 20

Adverse and averse, 178, 230

Advertisements, monumental, 33, 117

A. (E.) on William Penn's portrait, 37

A. (E. H.) on Thomas Baker's books, 589

Coriolanus' mother, 564

Countess of Derwentwater, 581

"Eikon Basilike," French translation, 293

Escheatorship of Munster, 9

Fly-leaf inscription, 559

Founder of Lincoln College, 530

Grey (Anthony), his mother, 589

Hertford College, Oxford, 583

Jewish observance, 226

Leigh (Mrs. Dorothy), 347

A. (E. H.) on Macnab, Laird of Macnab, 153

St. Swithin's day, 221

Warden of Galway, 326

Westminster Abbey, 382

Aërography, 12, 116

Æschines on Demosthenes, 249, 450

Africa, North, dialects, 428

A. (G. E.) on "Unfortunate Miss Bailey," 608

A. (G. H.) on Clitheroe in 1775, 33

"Agiologio Lusitano," by George Cardoso, 107

A. (G. J.) on Macdonald of Leek, 326

Aisles, four in churches, 178, 237, 308, 399

A. (J. B.) on pulsation, 117

Albert (Prince), his memorial at the Crystal Palace, 343

Alciatus (Andreas), "Emblems," 364, 474

Alcohol, lines on, 298

Alexander family, 34, 104

Alison, a Scottish Christian name, 320, 405, 476, 616

Allegories, works on, 391, 452, 472, 545, 566

Allen (R. J.) on the Athanasian Creed, 35

All Saints' Day custom, 553

Alpha on four aisles, 237

Hereford bishopric and cathedral, 127

Alphabet rhymes, 531

Altar cloths, ancient, 579

Altars, plurality in churches, 605

Ambassadors knighted, 130

Ambergris in early cookery, 190, 262

Ameliorate, its derivate, 44

American dramatists, 156

Ampsactus, the lake, 145, 260, 310, 396, 512

Anabaptists' burnt in Smithfield, 464

Ancre hotel at Onchy, Switzerland, 250

Angling lore of the fourteenth century, 482

Anglo-Scots on Queen Bleareye's tomb, 281

Comyns of Badenoch, 84, 302

Cross-legged effigies, 392, 536

Douglas rings and the Douglas heart, 63

Noble of Edward III., 403

Pluscardine Book, 393

Welsh (Josias) of Temple-patrick, 277

Animate, its different meanings, 560

Anne (Queen), her coronation cushion, 580

**Anonymous Works:—**

- Advice to a Young Oxonian, 370, 570  
 Attic Fragments, 374  
 Baron's Little Daughter, 216  
 Beauty's Triumph, 486  
 Bible: "Our English Bible," 200  
 Caleb Quotem, a squib, 443  
 Citty and Bumpkin, 38, 67  
 Classical Collector's *Vade Mecum*, 224  
 Crumbs of Comfort and Godly Prayers, 347  
 Declaration of the People called Quakers, 57  
 English Retraced, 156, 214  
 French pamphlets, 465  
 Gownsmen, a periodical, 157  
 History of the Patriarchal Age, 224  
 Ireland, Inquiry into its Popular Discontents, 35  
 James I., History of First Five Years of his Reign, 489  
 Journal of a Soldier, 393, 500  
 Karamanian Exile, 438, 542  
 Legends of Devon, 345, 478, 592, 614  
*L'Histoire Poétique*, 303  
*L'Impartial*; ou *Evénements de la Fin du 18e Siècle*, 36  
 Louth: *Notiæ Ludæ*, 179, 234  
 Metrical Effusions, 476  
 Mirror for Saints and Sinners, 252, 380  
 Original Essays, by a Virginian, 614  
 Poems by an Amateur, 322, 476  
 Practice of Quietness, 437  
 Punch's Pantomime, 347  
 Quintus Servington, 462  
 Saul (King), a tragedy, 440  
 School Magazines, 532  
 Song of Solomon, 488  
*Stradella*, an opera, 66  
 The Shrubs of Parnassus, 372, 479, 498  
 The Trial of the Manchester Bards, 523  
 Twelve Dialogues between Timothy, &c., 224, 309  
 Antiquaries' Society, 480  
 Antony (Mare) as Bacchus, 36, 115, 213  
 Apposition Day at St. Paul's School, 295  
 Aprece party, 402, 477  
 Arber (Edward), English reprints, 54, 359, 418, 437, 593  
 Archer (R. le) his seal, 224  
 Arctic expedition, 508  
 Arents (Thomas), Dutch dramatist, 43  
 Argand (Aimé), inventor of a lamp, 98, 215  
 Aristophanes' saying, 370  
 Aristos = aristocrat, its modern use, 7  
 Armenian folk-lore, 221, 343  
 Arms, quarterings by marriage, 119  
 Arms, the Royal, *temp.* Henry II., 467, 544  
 Army pay in 1775, 297, 382  
 Armistage (G. J.) on the royal arms, 544  
 Arnheim, English church at, 201  
 Artists, proposed Dictionary of, 250  
 Ash tree short lived in some places, 372, 454  
 Ashe (Capt. Thomas), writings, 340, 449, 594  
 Assessments in aid, 296, 332  
 Athanasian Creed, a confession of faith, 35, 70  
 Atkinson (J. C.) on Cleveland folk-lore, 557  
     Surnames, their variation, 231  
 Atonement, its derivation, 508  
 Austria, its armorial insignia, 466  
 Anvergne, its volcanoes, 325, 425  
 Aw (M.), "Algorismus," 486  
 A. (W. E. A.) on Centenarianism, 485  
     "Legends of Devon," 345  
 Azon (W. E. A.) on Aimé Argand, 215  
     Anonymous French pamphlets, 465  
     Beswick (Madame), 463  
     Calcott (Wellins), 9  
     Cazotte (M.), his prophecy, 8  
     Clarke's "Mirror for Saints and Sinners," 499  
     "Classical Collector's *Vade-Mecum*," 224  
     De Foe and Dr. John Dove, 233  
     Hugh of Manchester, his work, 297  
     Jackdaw of Rheims, 21  
     Lancashire song, 95  
     "L'Impartial," its author, 36  
     Matricide at York, 592  
     Ned Clowter, ballad, 555  
     Warrington Fair, 98  
  
 B.  
 B. (A.) on Baliol family, 310  
 Bacbe (William), family connections, 580  
 Bacon (Francis), Baron Verulam, Life and Letters, 430; letter to James I., 582  
 Bacon (Matthew), civilian, 234  
 Badcock (John), alias John Bee, works, 512  
 Badger burrow near London, 114  
 Bagnall family co. Stafford and Ireland, 291  
 Bagshawe (B.) on Bradshaw the regicide, 137  
 Bagshawe (J. J.) on James Barry, 438  
     Battersea enamels, 425  
 Bagster (Samuel), "Management of Bees," 414, 517, 541  
 Baian (Andrew), his family, 274  
 Bailly (Johnson), on derivation of atonement, 508  
     Hanoverian coins, 382  
     Lyly's "Euphues and his Ephebus," 593  
     Printing in Sunderland, 414  
     Window in St. Nicholas, Newcastle, 416  
 Bailly (W.) on Albert Smith's biography, 540  
 Baker (Thomas), of St. John's, Cambridge, list of his books, 289, 390, 589  
 Baker's dozen, 464  
 Balfour of Burley peerage, 270, 381  
 Baliol family, 45, 310, 382  
 Ball family, rectors of Whippingham, 54  
 Ballot, vote by, its history, 609  
 Bancroft (Francis), almshouses and school, 227  
 Bandusia, the fountain of, 396, 512  
 Bane (James de), bishop of St. Andrews, 38  
 "Barbaric pearl and gold," a phrase misapplied, 293, 426, 546  
 Barham (Rev. R. H.), his nightfall, 184  
 Barkley (C. W.) on local terminations, 309  
     Mazes in England, 117  
     Perverse pronunciation, 116  
 Bar-Point on Bishop Horne's hymn, 39  
     Distance traversed by sound, 23  
     Food for the paper-mills, 579  
 Barron (Lieut. James), 532  
 Barry (James), painter, portrait, 438  
 Barry (Sirrauger), prologue, 528  
 Barton (Bernard), anonymous works, 476



- Baskerville (John), letter to Horace Walpole, 296  
 Bassano's Derbyshire pedigrees, 344  
 Baston, a kind of rhyme, 173  
 Bateman (Mary), the Yorkshire witch, 391, 492  
 Bathurst (Henry Earl), portrait, 154  
 Bates (G. H.) on Garrick's Dramatic Works, 344  
 Bates (Wm.) on Allegories and Parables, 566  
     Cazotte's prophecy, 46  
     D'Emillianne (Gabriel), 4  
     Disembowelment, 161  
     D'Eon (Chevalier), biography, 278  
     Fairford church windows, 352  
     French-English, 54  
     Goldsmith's epitaph, 418  
     Isaac bronze table, 328  
     Kilsyth (Lady), discovery of her body, 88  
     Milton and Philaras, 589  
     "Ossa inferre licebit," 610  
     Pentreath (Dolly), 445  
     Pliny's Epistle to Trajan, 613  
     Poem of three languages in one, 348  
     Purchas (Samuel), work, 541  
     Raleigh (Sir Walter), "The Lie," 404  
     Snare's writings on Velasquez, 92  
     Song, "To my Nose," 143  
     Swift's marriage to Stella, 212  
     The "T Man," 477  
     Voltaire a Philanthropist, 89  
 Battersea enamels, 425  
 Bayly (W. J.) on coroners' inquests, 306  
 B. (B.) on Beornia=Bernay, 107  
 B. (C. H.) on Sir Peter Warren, 609  
 B. (D.) on "Nickeldy Nod," 283  
 B. (E.) on Aristophanes' saying, 370  
 Beaconsfield, Bucks, its rectors, 224  
 Beale (J.) on William and Peter Beale, 497  
     Beale (Sir John), 580  
     Beli Mawr=Beli the Great, 200  
     Christmas carols, 551  
     Caussein's "Holy Court," 55, 141  
     Devil looking over Lincoln, 380  
     French alphabet, 369  
     Hawaiian alphabet, 80, 209  
     Lincoln, called ragged, 92  
     Manx Fairy steamer, 368; litany, 512  
     Mistletoe on the oak, 554  
     Popular phraseology, 310  
     Quotation wanted, 115  
     Tombstone emblem, 191  
 Beale (Sir John), bart., of Farningham Court, 580  
 Beale (Peter), noticed, 497  
 Beale (William), composer of glees, 441, 497  
 Beatrice (Mary), Queen of James II., MS. Life, 55  
 Beaucort (G. de) on "La Revue Bibliographique Universelle," 448  
 Beaufort (Cardinal Henry), lines on his death, 200  
 Beaumont (Frances), inedited poems, 506  
 B. (E. C.) on registration of births in Holland, 488  
 Becket (Thomas à-), chausable, 18, 47, 65, 111, 141, 211; murder, 66, 117  
 Bede (Cuthbert) on the earliest bird, 110, 184  
     Barham (Rev. T.), 184  
     Collins (J.), occasional address, 411  
     Cross-legged effigies and the crusades, 446  
     Crimea, a boy's name, 464  
     Deadly, a local word, 294  
 Bede (Cuthbert) on Dovecots, 478  
     Dowling money, 438  
     Election colours, 478  
     Enamelling the face, 166  
     Flower badges, 545  
     French, a Christian name, 545  
     Nicholson (Margaret), "Posthumous Fragments," 545  
     Pasquils, 478  
     Percy (Bp. Thomas), birthplace, 478  
     Roman interment at Tinwell, 590  
     Shipton (Mother), a picture, 117  
     Song: "The Farmer and the King," 206  
     Wankley and Bleak, local words, 295  
     Westmorland (Countess Dowager of), letters, 25  
     Wilford (Sir James) and the Apreece, 477  
 Bedlay (James, Lord), his family, 344  
 Beer and ale in Shakspeare's time, 203  
 Beggar's song, 564  
 Beisly (Sidney) on Lacemakers' songs, 178  
 Belches, the prophecy of, 8  
 Beli Mawr=Beli the Great, 200, 476  
 Bell literature, 326, 383, 591  
 Bell ringing, 326, 452, 541, 591  
 Bells of Limerick Cathedral, 463  
 Bells on vestments, 19, 47  
 Bell (Wm.) Ph. D., his death, 529  
 Bennet (R.), author of "Poems," 178  
 Bennett (Abraham), of Sheffield, 514  
 Bentham (Jeremy), fate of his body, 228  
 Beornia=Bernay, in Upper Normandy, 107  
 Berdon (John), Carthusian monk, 35  
 Berengaria of Sicily, her tomb, 368  
 Beresford (J.), contributor to the "Literary Gazette," 156  
 Berjeau (J. Ph.) on the Block books, 421  
 Berlaimont (Baron de), a picture, 79  
 Beswick (Mrs. Hannah), embalmed body, 463  
 Beyle (Henri), literary articles, 442  
 B. (H. P.), on beech trees being struck by lightning, 379  
 B. (H. W.), on Mary Tudor's portrait, 511  
 Bible, the Breches, A.D. 1610, 322, 359, 429, 545; illuminated in Malmesbury Abbey, 345; edited by H. Grashop, 414; Polyglott, of 1596, 417; the Bishops' version, 592; Pagnini's, 309; indexes of its events, 395  
 "Biblia Sacra," its publication, 387  
 Bibliographers, society of, 428  
 Bibliothecar. Chetham, on Addison and his hymns, 356  
     Bishops' version of the Bible, 592  
     Giants of Scripture, 334  
     General Literary Index, 122, 460  
     Goldsmith's epitaph, 110  
     Hannibal's passage of the Alps, 490  
     Latin language, 280  
     L'Histoire Poétique, 303  
     Pagnini's Bible, 309  
     Parr (Dr.), passage in his Spital Sermon, 139  
     Poem ascribed to Milton, 147  
     Perpetual youth, 305  
 Biddle (H. P.) on "Sandy and Jenny," a song, 325  
 Bigland (John), author, 534  
 Bill (John), the king's printer, 300  
 Bingham (C. W.) on books placed edgewise, 44  
     Battle of Brenneville, 204

- Bingham (C. W.) on Bosco: "Le vre de Bosco," 276  
 Coat, a woman's dress, 587  
 Modern Latinity, 614  
 Rough, its old meaning, 582  
 Sultan dying of ennui, 47  
 Birch trees struck by lightning, 379  
 Bird, the earliest in the morning, 47, 68, 110, 183  
 Birmingham theatre in 1798, 411  
 Birre = assault, violence, 22  
 Bishops, Cambridge and Oxford, 531  
 B. (J.) on engineering of Eastern nations, 492  
 Nelson's last signal, 357  
 Savary (Henry), "Quintus Servington," 462  
 Wesley family ghost, 358  
 B. (J. H.) on picture of St. Benedict, 520  
 Pied Friars, 415  
 B. (J. S.) on Creature, a baptismal name, 311  
 B. (J. T.) on Downshire, the Charpentiers, &c. 275  
 "Journal of a Soldier," its author, 393  
 Blackburn, origin of the local name, 228  
 Blackstone (Sir Wm.), his works, 29, 124, 167, 194, 574  
 Blades (Wm.), on sale of Caxton's books, 152  
 Copyright in the sixteenth century, 508  
 Guildhall library, 507  
 Bladon (J.) on Jenifer, a Christian name, 86  
 Blake (Wm.), artist and poet, his works, 24  
 Bleak = pale, wan, 295  
 Bleareye (Queen), tomb at Paisley Abbey, 60, 281  
 Blechyden (Mary), family connections, 580  
 Blencathra, its meaning, 344  
 Block books, their history, 194, 226, 265-267, 307, 313, 332, 361-364, 376, 387, 388, 421, 447, 473, 519.  
 Blood (Wm.) on Opopanax, 234  
 B. (M. A.) on corrupt English, 54, 112  
 "Button your lip," 114, 143  
 B. (N.) on sundry poems, 131  
 Bodleian library, its annals, 23  
 Bogy, its derivation, 78  
 Bolton Percy church, brass, 517  
 Bonaparte family, 354  
 Bonaparte (Napoleon), gold coin for sale, 36; English prisoners released by him, 55; miniature painting, 323, 404; and Sydney Smith, 429; escape from Elba, 453; interview with George, Grand Duke of Mecklenburg, 504  
 Bonar (Horatius) on Commatice, 585  
 Bonar (William), prior of St. Andrews, 38  
 Bondman, or born bondman, 370, 427, 473, 541  
 Book announcements, old, 437  
 Book collectors, our old, 576  
 Book-fish at Cambridge, 106  
 Book inscriptions, 53  
 Book printed in green, the first, 391  
 Books, early prices of old English, 414  
 Books placed edgewise in libraries, 44, 214

#### Books recently published:—

- Annual Register for 1867, 72  
 Anstey's Academical Life at Oxford, 96  
 Atkinson's Glossary of Cleveland Dialect, 119  
 Bacon (Francis), Baron Verulam, Letters and Life, 430  
 Bartlett's Familiar Quotations, 454  
 Book-worm, 288

#### Books recently published:—

- Besant's Studies of Early French Poetry, 454  
 Browne (Wm.), Works, by Hazlitt, 72  
 Buckingham (Duke of), "Rehearsal," 502  
 Burns's Poems, Kilmarnock edition, 336  
 Calendar of State Papers, Domestic Series, Charles I, 1637, 144  
 Camden Society, Letters between England and Germany, 501  
 Carpenter's Handbook of Poetry, 360  
 Chatelain's Merry Tales for Little Folks, 571  
 Chailu's Wild Life under the Equator, 571  
 Christian Year, facsimile of First Edition, 95  
 Chronicles and Memorials of Great Britain and Ireland: Giraldus Cambrensis' Works; Pierre de Langtoft's Chronicle, 312; Negotiations between England and Spain, 383  
 Clere on the Apostles of Jesus, 40  
 Combe (Wm.), Three Tours of Dr. Syntax, 547  
 Cooke's Letter to the Rev. T. W. Perry, 618  
 Cox's Recollections of Oxford, 454  
 Cussans's Handbook of Heraldry, 595  
 Dean's Memoir of the Rev. Nathaniel Ward, 216  
 Defoe (Daniel), Life and Writings, 288  
 De la Rue's Diaries, 454  
 Despatch Book, 523  
 Dilke's Greater Britain, 479  
 Dingley's History from Marble, 168  
 Doran's Table Traits, 547  
 Early English Text Society; Old English Homilies; Sir David Lyndesay's Works; Woodcuts of the Babies Book, 192  
 Ebsworth's Karl's Legacy, 360  
 English's Crowland Abbey and Peterborough, 383  
 Ewald's Century of Universal History, 144  
 Fanshawe Family, its genealogy, 144, 523  
 Fisher's Minster, &c., 360  
 Fletcher (Giles), Poems, 547  
 Flosculi Literarum, 360  
 Forbes's Memoirs of the Earls of Granard, 215  
 Goldsmith (Oliver), Works, by Masson, 501; by Corney, 570  
 Gregory the Illuminator, Life, by Malan, 143  
 Hall's Bric-a-Brac Hunter, 312  
 Hamerton's Etching and Etchers, 264  
 Haunted Hearts, 288  
 Hearne's Diary, 312, 523  
 Henry III., English Proclamation, 144  
 Herald and Genealogist, 40, 618  
 Holt's Mistress Margery, 571  
 Howard's Miscellanea Genealogica et Heraldica, 502  
 Journal of Philology, 618  
 Kingston's Fresh and Salt Water Tutors, 571  
 Knight's Half-hours with Letter Writers, 240  
 Lamb (Charles), Works, 547  
 Langford's Century of Birmingham Life, 336  
 London Memorials and London Life, 40  
 Longfellow's Poetical Works, 523  
 Lyly (John), Enquiries, 359  
 Macray's Annals of the Bodleian Library, 23  
 Massinger (Philip), Plays, 431  
 Milman's Annals of St. Paul's Cathedral, 618  
 Murray's Handbook for Travellers, 120  
 Northcott's Treatise on Lathes and Turning, 168  
 One Year: a Story of Three Hours, 571  
 Peranzabuloe: the Lost Church Found, 523



## Books recently published :—

- Percy Anecdotes, 335, 454  
 Puckett's Sciography, 240  
 Raleigh (Sir Walter), Life, by E. Edwards, 406  
 Register of Births, Marriages, and Deaths, 547  
 Reliquiæ Aquitanicæ, 240  
 Richardson's Clarissa, 192  
 Ross's Harp of the Valley, 360  
 St. George and the Dragon illustrated, 595  
 Skeat's Mæso-Gothic Glossary, 24  
 Songs : The King and the Commons, 312  
 Sussex Archaeological Collections, 287  
 Sweetman's Notes on Peterborough Churches, 216  
 Timbs's Ancestral Stories and Traditions, 502  
 Trollope, "He knew he was right," 431  
 Tyrwhitt's Handbook of Pictorial Art, 239  
 Wadsworth's New England Tragedies, 406  
 Walford's County Families, 336  
 Ware's Rome and the Early Christians, 571  
 Washbourne (Thomas), D.D., Poems, 406  
 Willmott's Poets of the Nineteenth Century, 571  
 Wood's Natural History of Man, 288  
 Wright's Caricature History of the Georges, 120  
 Young's Search after Livingstone, 168  
 Youthful Impulse and Mature Reflection, 360  
 Booth (John), jun., on the Spanish revolution, 464  
 Border games, 97, 165, 554  
 Bosco : "Le vre de Bosco," 276, 382  
 Bourbon family, 485  
 Bouchier (Jonathan) on "Barbaric pearl and gold," 426  
     Quotations, 372  
     Shetland and Orkney Guide, 40  
 Bower (H.) on Allegories and Parables, 391  
     Lucinette, a girl's name, 293  
     Rough piety, 380  
     Variation of surnames, 232  
     Wasps called apple-drains, 606  
 Bowker's Almanac, 486  
 Boyce (H. W.) on Mrs. Pritchard's epitaph, 395  
     Suckling's Suffolk collections, 512  
 Boyer, a small vessel of burden, 534  
 Boyle (C.) on the St. Christopher of 1423, 448  
 Boys and Girls, a Border game, 97  
 B. (R.) on Aërography, 116  
     Earliest bird, 183  
     Local terminations, 202  
 Bradbury family, 415  
 Bradshaw (Henry), Greek MS. of the Gospels, 162  
 Bradshaw (John), the regicide, 34, 70, 95, 137  
 Brae (A. E.) on Chaucer's chronology, 348  
 Brat, its derivation, 78, 143, 181, 301  
 Brenneville, site of the battle of, 204  
 Brett (Rev. Joseph), inquired after, 465  
 Brewster (Wm.) of the Plymouth plantation, 125, 190, 191  
 Brío-à-brac, its meaning, 228  
 Bridgemasters of London, 130  
 Bridgenorth, its derivation, 612  
 Bright (Dr. George), Dean of St. Asaph, 251  
 Brisbane (Rev. Thomas) of Dunlop, 537  
 Britannicus on Beale and Beli, 476  
     Umbria, its etymology, 476  
 Britons, their tribute to Cæsar, 34, 70  
 Broad arrow, its first use, 415, 500  
 Bronzes, leaden, 131, 190  
 Brooch of a Prince of Wales, 10, 47, 69  
 Brooke (Fulke Greville, Lord), 489  
 Brooks (Shirley) on poem by Leigh Hunt, 601  
 Brotherton (Mary) on a pet cat, 558  
 Browne (Wm.), poet, his works, 72  
 Browning (Robert), poem, "Good News from Ghent to Aix," 132  
 Brydges (Edmond), serjeant-at-law, 225  
 B. (S.) on A. Griff, artist, 166  
     Suffolk (Mary, Duchess of), portrait, 416  
 B. (T.) on the Bourbon family, 485  
     Marie de Medicis, portrait, 487  
     Works on Allegories, 545  
 Buchanan (George), "Scotch History," 371  
 Buckingham (Geo. Villiers, second Duke of), "The Rehearsal," 502  
 Buckle (Henry Thomas), manuscripts, 438  
 Buckton (T. J.) on Aërography, 12  
     Ameliorate, its derivation, 44  
     Cigar, its derivation, 93  
     Columbus's signature, 222  
     Goldsmith's epitaph, 185  
     Hawaiian alphabet, 140  
     Homer's studies, 362  
     Isaac table, 238  
     Königssaal Monastery, 87  
     Lincoln city, its ruggedness, 33  
     Lucretius, passage in, 186  
     Marc Antony as Bacchus, 115  
     Monogram, A. E. I., 67  
     Montaigne, quotation by, 37  
     Motion of the horse, 301  
     Naked legs at court, 159  
     Perpetual youth, 305  
     St. Jerome and Rufinus, 182  
     Sanskrit, ancient and modern, 239  
     Speroni, Tasso, and Guarini, 31  
     Spirit Soul, 103  
     Tasso's "Love and Madness," 49, 140  
     Whistling in your fist, 154  
 Buddhist coinages of India, 225  
 Bufts, a privileged regiment, 228  
 Bugg (Joshua), alias Norfolk Howard, 437, 594  
 Bulls, papal, relating to England, 105  
 Bumble-bee, its derivation, 261, 356, 477  
 Bummer, its derivation, 214, 261  
 Burdon (William), author, 534  
 Burial in wool, 345  
 Burke (Edmund), honorary degree, 32  
 Burley peageage, notes on, 270, 381  
 Burn (J. S.) on London chapels, 561  
     Parish registers, 142, 283  
 Burns (Robert) and Wycherley, 200, 285, 332; and the Thomson family, 283, 355, 429; "Tam O'Shanter," 309; unpublished poem, 339, 399, 476, 477, 537, 614; anecdotes of, 483  
 Burton (John) on Carey's West's picture, 541  
     Medal of Cromwell, 163  
 Burton (Robert), anecdotes of him, 507  
 Burton-on-Trent, incumbents, 344  
 Bury (Richard de), "Philobiblon," 132, 378  
 Bushey Heath on old Border games, 97, 554  
     Nying, its meaning, 10  
     Taylor (John), the artist, 11  
 Butler (Charles), "English Grammar," 241  
 Butler (Bp. Joseph), correction in his "Remains," 154

Butler (W. B.) on song, the Spanish Armada, 510  
 Buzwings, name of a society, 35, 92, 590  
 B. (W. C.) on Bibliographical queries, 57  
   Book inscriptions, 53  
   Capt. Thomas Ashe, 594  
   Humber, its derivation, 214  
   Proverbs and phrases, 459  
   Weather prophecies, 221  
   Whipping wives, 594  
 B. (W. H.) on old book announcements, 437  
   Gostelo (Walter), 468  
 Byron (Geo. Gordon, Lord) and his lady's fortune, 9  
 Byzantine families, armorial insignia of, 525, 618

C.

C. on Burns queries, 355  
   Undesigned coincidences, 285  
 C. (A.) on Wm. H. Ireland's "Vortigern," 181  
 Cadamosto (Louis), Venetian navigator, 582  
 Cælius (C.), inscription on his monument, 467, 610  
 Cæsar's invasion of Britain, 337  
 Calcott, (Wellins), biography and works, 9  
 Calligraphy of gentlemen, 518  
 Calvin (John) and Servetus, 40, 68, 108, 166  
 Cambridge bishops, 531; lists of graduates, 609  
 Cannes, Roman inscription at, 58  
 Cannon-balls of stone, 157  
 Cap of Maintenance, 560  
 Cardivor ap Dinawal, arms, 322, 540  
 Cardoso (George), "Agiologio Lusitano," 107  
 Cards, playing, used for salutation, 78, 118  
 Carew (Thomas), "Poems," 391, 459  
 Carey (Wm.), "Description of West's Death on the Pale Horse," 541  
 Carlier (John), sculptor, 560  
 Carlisle, why called "Merrie," 606  
 Caroline Matilda, Queen of Denmark, 225  
 Carriera (Rosalba), correspondence, 581  
 Cartwright (R.), M. D., on poem ascribed to Milton, 147  
 Cartwright (Wm.), notes to his poems, 295  
 C. (A. S.) on Becker's chasuble, 18  
 Cas coinage, 413, 520  
 Cash, its derivation, 413, 520  
 Castle-an-dinas, inscription, 510  
 Castlegough, Cornwall, inscription, 226  
 Cat, a pet, 558  
 Cato a Paynim and a Christian, 176, 229  
 Catern's day, 201, 233, 333, 377, 379, 430, 473, 522  
 Caussin (F. N.), "The Holy Court," 55, 117, 141  
 Caversham bridge, 343  
 Caxton (Wm.), sale of books printed by him, 152  
 Cazin editions of works, 201, 520, 617  
 Cazotte (M. de), his prophecy, 8, 45  
 C. (B. H.) on leaden bronzes, 131  
 C. (E.) on flint instruments found in Africa, 509  
 Celibacy punished, 274  
 Century, beginning of the nineteenth, 216  
 C. (E. T.) on St. Mary's, Castlegate, York, 294  
 C. (G. A.) on Monumental advertisements, 116  
   Neve (Jeffrey), a fraudulent bankrupt, 105  
   Song: "Sir Nicholas Hood," 569  
   Year and a day, 379  
 Chadwick (Sir Andrew), biography, 440

Challe (Charles-Michel-Ange), artist, 133  
 Chambers (Miss Mariana), 560  
 Chambers (Sir William) family, 374, 477  
 Chance (F.) on the provincial use of possessive pronouns, 252  
 Chapman (George), tragedy, "Alphonsus," 529  
 Chappell (Wm.) on "Songs of Shepherds," 357  
   Toby jugs, 23  
 Charles I., Velasquez portrait, 39; letter to Abp. Spottiswoode, 105; presentation to Edward Millar, 244; his prayer-book in America, 580  
 Charles II., flight from Worcester, 19; his illegitimate children, 260, 453  
 Charpentier family, 275  
 Chartapellicia for binding books, 618  
 Chassepot rifle, 275  
 Chatterton (Thomas), a new life of him, 156  
 Chaucer (Geoffrey) and Adam Scrivener, 606; chronology, 271, 348, 398; "Canterbury Tales," the groups and order of them, 149, 196, 245, 366, 427; "Knights Tale," 243  
 C. (H. B.) on "Advice to a Young Oxonian," 570  
   Calvin and Servetus, 68  
   "Nickeldy Nod," a song, 187  
   Origen on the Holy Ghost, 517  
   St. Jerome and Rufinus, 183  
 Cheer, a new one, 605  
 Cherubin, a Christian name, 130  
 Chester (J. L.) on Bridget Cromwell, 600  
 Chittledroog on John Taylor, the artist, 46  
 Christ (Jesus), his journey to Calvary in sculpture, 104, 142, 191; prayer found in his tomb used as a charm, 105, 330  
 Christian names, singular, 342  
 Christie (F.) on Raymond Lully, 263  
 Christie (W. D.) on epitaph ascribed to Milton, 170  
 Christmas books, early, 549, 597  
 Christmas carols, 551, 599  
 Christmas games, 597  
 Christmas waits in Edinburgh, 223  
 Churches, classical, 130, 215; wooden, 390, 499  
 Churchey (W.), author of "Poems," 178  
 Cicero, poem by him, 337  
 Cigars, origin of the word, 16, 93  
 Cirencester Abbey, its Chronicle, 225  
 C. (J.) on curious orthographic fact, 19  
 C. (J. E.), on Hardinge family, 275  
   Henry Hunt, 466  
 C. (J. H.) on Henry Bele, 442  
   Chaucer's "Canterbury Tales," 196  
   D'Eon (Chevalier), biography, 236  
 C. (J. L.), on Lacemakers' song, 8  
   Opopanax, a Mexican gum, 54  
 Clarke (Hyde) on Marc Antony as Bacchus, 36, 213  
   Armenian folk-lore, 221, 343  
   G. Iden age, 7  
   Jews of the captivity in Armenia and Persia, 52  
   Mili = a water channel or canal, 368  
 Clarke (Samuel), "Mirrour for Saints and Sinners," 252, 380, 499  
 Classical churches, 130, 215  
 Clayton (Bp. Robert), ordinations by him, 509  
 Cleveland dialect, glossary, 119  
 Clifford family, brasses, 253, 359  
 Climatrical year, 486, 589  
 Clitheroe in 1775, 33, 144



- Cloutes (Colin) on etymology of brat, 181  
 "The Owl and the Nightingale," 583  
 Clowter (Ned), ballad, 555  
 Clulow (Geo.) on discovery of an old medal, 67  
 Clyne (Norval), on Jacobite songs, 286  
 C. (M.), on soiled horse, 308  
 Coach blinds and doors a century ago, 176  
 Coat, the dress of women, 486, 586  
 Coat armour, differencing, 606  
 Cock, oath by the, 505  
 Cockle (Chief Justice), on mathematical bibliography, 316  
 Cock's-Odin, a Border game, 97, 165  
 Cocqigruus, its meaning, 415, 497  
 Coddington (William), family, 16  
 Coffin, a gold-enamelled, 45  
 Coincidences, undersigned, 200, 285, 332  
 Coins, English, with profile, 428; varnish for, 190  
 Coles (Elisha), "Dictionary," 471, 590  
 Collar of SS., 485  
 Collect and Lord's Prayer before Sermon, 369  
 Collier (John Payne), on German Reformation Dramas, 339  
 Percy (By.), and his "Reliques," 169, 269  
 Collins (John), "An Occasional Address," 411  
 Columbarium, 323, 402, 478, 518  
 Columbus (Chris.), signature, 222  
 Combe (William), biography, 547  
 Commatice, its meaning, 392, 452, 585  
 Commoners' supporters, 429  
 Commonwealth military and naval colours, 415  
 Comnenus (Alexius), his insignia, 525  
 Comyn families of Badenoch, 23, 84, 142, 210, 302  
 Confederate flag, account of, 344, 451, 613  
 Coningsborough, co. York, sacred relics, 346  
 Coningsby (Thomas, Earl of), portrait, 394  
 Connecherchy, a local court, 201  
 Constable (Henry), editions of his "Diana," 292  
 Constable (John), artist, 423  
 Conyers (Tristram), sergeant at law, 42  
 Cook (J. J.), on Pasquils, 285  
 Cooke (C.), on Bollelt, holed stone, 519  
 Odin stone, 558  
 Stanton Harcourt church, 132  
 Cooper (Thompson) on a sultan dying of ennui, 66  
 Copes, ancient, 18, 47, 65, 111, 141, 211  
 Copyright before printing, 606; in the sixteenth century, 508  
 Corbillard, a travelling coach, 294  
 Coriolanus, name of his mother, 564  
 Cork, theatre royal, 528  
 Corney (Bolton) on poem by Thomas Carew, 459  
 London in the year 1605, 604  
 Mayne (Jasper), verses to Henriette Maria, 147, 221  
 Milton (John), epitaph ascribed to him, 100, 241  
 Poloudenski (Michel), 341  
 Cornub on badge of an esquire, 371  
 Broad arrow, 415  
 Deed of John de Mowbray, 532  
 Ducange's Mediæval Latin Glossary, 79  
 Galy halfpennys, 344  
 Guinea pig introduced into England, 561  
 Hightnell Lyme, 344  
 Ingulph's Chronicle, 80  
 Lee (Gervas), ballad, 550  
 Cornub on Lincolnshire election freak, 582  
 Montrose's adherents, roll of, 393  
 Patent Rolls, English records in, 344  
 Pedigree societies, 176  
 Rushworth's manuscripts, 393  
 Ring inscription, 579  
 Sealing without signing, 532  
 Slyces, its meaning, 532  
 Song, "The Northern Lass," 12  
 Tree worship, 552  
 Trials for felony, 202  
 Cornwall, its primeval remains, 415, 519  
 Coronation Oath, historical notes, 5, 69, 76, 476  
 Coronation swords, 81  
 Coroner's inquests, their records, 225, 306  
 Corpses, floating, 9, 63  
 Corser (Rev. Thomas), sale of his library, 72  
 Corser (T.), on Andreas Alciatus, 364  
 Cosmetics, Scarron's verses on, 414  
 Coster (Laurence), of Haarlem, 385  
 Cotton (Charles), list of his works, 358  
 Cotton (R. P.), on palace of Henry VIII., 412  
 Couch (T. Q.), on the Helston Furry song, 607  
 Pentreath (Dolly), monument, 259  
 Raleigh (Sir Walter), descendants, 235  
 Courtenay family arms, 618  
 Cowper (B. H.), on a curious inscription, 321  
 Lacemakers' song, Lang Lankin, 281  
 St. Luke's Gospel, passage in, 94  
 Cowper (J. M.), on St. Thomas à Becket, 189  
 Cattern's day, 201, 333  
 Cox (Richard), bishop of Ely, 584  
 Cox (William), D.D., precentor at Chichester, 584  
 Cpl. on Donne's works, 35, 614  
 Floating corpses, 9  
 Herbert (Magdalen), Household Book, 56  
 Jordan's History of Enstone, 439  
 Quakers' declaration, 57  
 C. (R.), on spiral staircases, 188  
 C. (R.), *Cork*, on Spranger Barry's prologue, 528  
 Lines by John Phillipott, 347  
 "The Shrubs of Parnassus," 372  
 Cramond parish, patron of the living, 335  
 Crammer family, 118  
 Crammer (Robert), of Mitcham, 118  
 Crashaw (Richard), translations, 134  
 Crassipies, a fish, 104, 141  
 Craven, its derivation, 253, 359, 425  
 Craven (1st Lord), estates, 486; attendant at fires, 103  
 Cray, its derivation, 253, 359, 425  
 Creature, a baptismal name, 251, 311  
 Cremer (John), the alchymist, 374  
 Cresswell (S. T.) on abolition of legal wigs, 130  
 Crewallman described, 396  
 Cricket match=birth of a child, 103  
 Crid Tudno, rocking-stone, 531  
 Crimea, a boy's name, 464  
 Croly (Dr. George), lines on Ezekiel's vision, 79, 119  
 "Crom a boo," motto of the house of Leinster, 438, 522, 614  
 Cromlechs, their origin, 54  
 Cromwell (Bridget), burial-place, 600  
 Cromwell (Oliver), coffin-plate, 70; descendants, 74, 223, 309; Dassier's medal, 80, 163; letter of April 28, 1645, 121; his mask, 202, 263; panegyrics on, 606

- Croom castle, co. Limerick, 225  
 Cross, its ancient use, 373  
 Cross-legged effigies and the crusades, 392, 446, 535, 588  
 Crossley (J.) on "Barbaric pearl and gold," 426  
 Crony (Prince Etienne de) on brat and bogey, 78  
   Corrupt English, 112  
   Grimm's "Origin of Language," 55  
 Crowland Abbey, its history, 383  
 Crowley (Sir Ambrose), noticed, 159, 233  
 C. (S. J.) on Sir Thomas Fairfax's letter, 149  
 C. (T.), *Durham*, on Goldsmith's epitaph, 109  
   Greek motto, 94  
 Cuckoo rhymes, 144, 555  
 Cuckoo, sayings of it, 22  
 Carfew bell, 326, 452  
 Cullen pots, 177, 379  
 Cumming family, 23, 85, 142, 210  
 Curmudgeon, its etymology, 355  
 Cussans (J. E.) on Confederate flag, 451  
   Heraldic query, 118  
 Cutlery, its history, 612, 612  
 C. W. *Richmond*, on disembowelment, 64  
 C. (W. D.) on epitaph on St. John Long's patient, 158  
 C. (W. H.) on English Jacobite songs, 202  
   Goldsmith's *Life of Lord Bolingbroke*, 39  
   Hogarth's replicas, 59  
   Kilsyth (Lady), 28  
   Medal of James III., 22  
   Parish registers, 262  
   Scone: coronation swords, 81  
 C. (W. J.) on disembowelment, 9  
   Floating corpses, 63  
   Hoghall money, 275  
 Cyril on error in Bp. Butler's "Remains," 154  
   "Beauty but skin-deep," 294  
   Shorthand for literary purposes, 142  
   Surnames, their variation, 231  
   Toads and lizards born of women, 235

## D

- D. on the meaning of Bric-a-brac, 228  
   Easter, Esther, 234  
   Letter from Lord Bacon to James I., 532  
   Parish registers, 234  
 Dalton (John) on St. Jerome and Rufinus, 132  
   Spain, its kings, 188  
   "Up to snuff," 284  
 Damascus blades, 512  
 Danish law in England, 131  
 Dante, "Inferno," 54, 114  
 Dara Dael, a black insect, 220  
 Darnall (Sir John), serjeant-at-law, 42  
 Dassier (John), medallist, 80, 163, 263  
 Daughter, arms of a natural, 467, 595  
 David II., king of Scotland, 38  
 Davies (E. C.) on Chronicle of Cirencester Abbey, 225  
   Fenian alphabet, 35  
 Davies (Edward), "Twelve Dialogues," 309  
 Davies (F. R.) on Crïd Tudno, 531  
   Cadivor ab Dinawal, 540  
   "Gaudemus igitur," a song, 566  
   "The Victim," a poem, 261  
 Davies (John), author of "O utinam," &c., 416  
 Davies (Sir John), portrait, 165  
 Davis (W. B.) on M. Aw's "Algorismus," 486  
   Bowker's Almanac, 486  
   Ludd (Walter) and the Alidade, 323  
   Postage stamps, early, 440  
   Ships, their old names, 464  
 Dawson-Duffield (R. D.), LL.D., on Dovecots, 402  
   Craven, Cray, &c., 425  
   Molineux (Lady), 188  
   Natural inheritance, 500  
   St. Thomas à Becket and Syon cope, 65  
   Saunders family, 157  
 Day (M. D.) on Odell family, 469  
   "Patata Hibernia," 468  
 D. (C. E.), on the Comyns of Badenoch, 85, 211  
   Douglas rings, 64  
   Inscription on Mount Stuart, 70  
 D. (E. A.), on spiral staircases, 132  
 Deadly, its local meaning, 294, 450  
 Dean (J. W.), on Mich. Wigglesworth's writings, 155  
 Dearlove, its derivation, 371  
 Decumannus, a Welsh saint, 299  
 Dedications of English churches, 490, 593  
 Defame = to publish, 22  
 De Foe (Daniel), and John Dove, D.D., 177, 232, 284, 403, 452; residence at Halifax, 373; portraits, 465; Life and Writings, 288  
 D. (E. H. W.), on Holed-stones, 392  
   Inscription near Penzance, 509  
   Primeval remains in Cornwall, 519  
 Delaval family, 382  
 Dellamere family, 296  
 D'Emillianne (Gabriel), his works, 4  
 Demiter, its meaning, 562  
 Denmark (Caroline Matilda, Queen of), 225  
 D'Eon (Chevalier), biography, 131, 215, 236, 278, 351  
 Derbyshire, Handbook, 120; Bassano's pedigrees, 344  
 Derwentwater estates, 511  
 Derwentwater (Countess of), the present claimant of the estates of the Radcliffes, 581  
 Derwentwater (Lord), "Farewell," 181  
 D. (E. S.), on Dr. Croly's hymn, 119  
   Lee (Sir Thomas), portrait, 142  
   Syracusan bride, 615  
 De Vere family, 82, 134, 214  
 Devil looking over Lincoln, 298, 380  
 Devonshire folk-lore, 220; registers, 509  
 Dexter on "Grammachree Molly," 561  
 D. (G. H.), on the Dancombe family, 234  
 D. (H. P.), on Dido and Æneas, 19  
   Wedding-ring, 15  
 Diamond (Dr. H. W.), on the origin of mezzotint engraving, 2  
   "Dido and Æneas," poem by James Smith, 19  
 Dillingham (Wm.), D.D., rector of Woodhill, 418  
 Disembowelment, notes on, 9, 64, 116, 161, 233  
 Distance traversed by sound, 23, 467, 542  
 Distillation by the ancient Scots, 131  
 Dixon (Hepworth), note to his "Spiritual Wives," 578  
 Dixon (J.), on Furrow, as used by Gray, 451  
   Hobbledehoy, 297  
 Dixon (J. H.) on "Bumble Bee," 356  
   Craven Cray, &c., 359  
   Galilee in cathedrals, 495  
   Lacemakers' songs, 379, 475  
   Pfeffers, inscription at, 522



Dixon (J. H.) on Pools in Italy, 310  
 "The Farmer and the King," 304  
 Val' Ambrosa convent, 274  
 Dixon (R. W.) on Dr. George Bright, 251  
 Macdonald family motto, 582  
 Songs, "I love thee, Betty," &c., 274  
 Dixon (Willmott) on etymology of brat, 181  
 D. (J. B.) on Henry Lawes's portraits, 111  
 Mozart's portraits, 94  
 Sykes, Thayer, &c., 11  
 D. (J. R.) on history of fairs, 278  
 D. (M.) on Kincardine O'Neil, 33  
 Dobbin (O. T.), LL.D. on Cromlechs, 54  
 Dobson (Wm.) on M.P.'s for Preston, 159  
 Doddinghern Lane, Rochester, 275  
 Doddridge (Sir John), his will, 463  
 Dödinge on South Swedish Overthrow, 557  
 Dogs, genteel, 507  
 Dogwood, a plant, 465, 590  
 Domesday Survey, Index Nominum, 610  
 Donne (Dr. John), copies of his works, 35; poems in MS., 483, 614  
 Donnybrook, inscriptions in the churchyard, 580  
 Doran (John), Ph. D., errors in "Saints and Sinners," 8  
 Dore Abbey, Herefordshire, 237, 308, 399  
 Doré's (Gustave) "Illustrations of Tennyson's Elaine," 96  
 Dormouse, its derivation, 143, 190, 285  
 Douce (Francis), notes to Cartwright's Poems, 295  
 Douglas (John), Chronicle of Glastonbury, 70, 112  
 Douglas rings and heart, 17, 63, 93  
 Dove (John), D.D. and Daniel De Foe, 177, 232, 284, 403, 452  
 Dovecot, or columbarium, 323, 402, 478, 518  
 Dover House, Whitehall, 107  
 Dowgate, London, its etymology, 95  
 Dowling, or dole-ing money, 438  
 Downshire (Marquis of) and the Charpentiers, 275  
 D. (P. D.) on P. Ker, 165  
 D. (R.) on Mother Shipton's prophecies, 83  
 Drach (S. M.) an old Latin religious song, 600  
 Dragoman (A.) on Mary Bateman, 493  
 Minifie (Miss), 520  
 Drake (W. T. T.) on an early English poem, 576  
 Dramas, German Reformation, 339  
 Drapers' Company, list of masters, 133  
 Dreunan (W. R.) on vinegar breaking a wall, 543  
 "Mosey McGarry," Irish ballad, 561  
 Drogheda parish register, 251  
 D. (R. R.) an inscription at Pffeffer, 415  
 Drum = a crowd, or mob, 157  
 Drummond (Sir Patrick), conservator in Holland, 251  
 Duane (Wm.) on Bache and Blechynden families, 580  
 Ducange, editions of his "Medieval Latin Glossary," 19, 140  
 Dumfriesshire, its history, 415, 519  
 Duncombe family and the rectory of Shere, 234, 394  
 Dunkin (A. J.) on the badger, 114  
 Dow-gate, or Down-gate, London, 95  
 Hour-glass in pulpits, 94  
 Kentish folk lore, 94  
 Noblemen at fires, 103  
 Romney Marsh, 112  
 Rothschild at the battle of Waterloo, 114  
 Wire-in explained, 113  
 Dunlop family of Garnkirk, 371

Du Nord, cartulary of the Département, 531  
 Dunster church, arms in, 487  
 Dunthorn (J.) sen. and jun., artists, 423  
 Durer (Albert) a painter on glass, 193, 222, 268, 307, 352, 376, 389, 421, 448; house at Nürnberg, 485  
 Dutch drama, 581; poets, 43  
 Dutton (E. L.) on the primrose, 454  
 D. (W.) on Calvin and Servetus, 108, 166  
 Irish folk lore, 220  
 Dymond (R.) on "Legends of Devon," 478

E

E. on Captain Thomas Ashe, 449  
 E. (A.) on kings of Spain, 131  
 Ealing School, its history, 142  
 Early English Text Society, the binding of its volumes, 23. See *Books recently published*.  
 East Anglian folk lore, 221  
 Eäster, a family name, 234  
 E. (C. D.) on Froude and Giffard families, 509  
 Echelles = scaling ladders, 166, 449  
 Echlin (Charles), 315, 424  
 E. (D. C.) on stickleback duty, 510  
 Edinburgh (Alfred, Duke of), portrait, 144  
 Edward the Confessor, his arms, 81  
 Edward III., his noble, 105, 140, 165, 234, 356, 403, 453  
 Edward VI., his exercise books, 527  
 E. (E.) on Sir Walter Raleigh's letters, 561  
 E. (E. D.) on medalets temp. James I., 18  
 E. (E. W.) on early wood engravings, 346  
 E. (F.) on Jersey families, 55  
 Eglantine = cynosbates, 606  
 Egyptian papyri: Moses, 487, 616  
 "Eikon Basilike," French translation, 293  
 Eirionnach on "Rasselas" and the Happy Valley, 1  
 Tauler and S. Francis de Sales, 416  
 E. (J. E.) on the Halifax and Rochester peerages, 413  
 E. (K. P. D.) on donkeys and tinkers, 553  
 Hessey, a local name, 262  
 Rough piety, 311  
 St. Herefrid, 56  
 Election colours, 295, 380, 405, 478, 544, 617  
 Elfin on Francis Bancroft, 227  
 Eliot (George), "Spanish Gypsy," 51  
 Elizabeth (Queen), a virgin, 389, 499, 542, 584  
 Ellacombe (H. T.) on bells, 383  
 Ellice on deadly, 450  
 "Caught napping," 570  
 Rothschild at the battle of Waterloo, 283  
 Ellis (R. R. W.) on Andrew Baian, 274  
 Buddhist coinage, 225  
 Cadamosto (Louis) 582  
 Chandra Gupta Maurya, 201  
 Haris Chandra, 439  
 Margat and Gonsalvo Argote de Molina, 345  
 Mayr Varman, &c., 311  
 Portuguese biographies, 372  
 Rāmānuja, Achārya of Perumber, 253  
 Rāvāna : Rungta, 467  
 Sanskrit alphabet, its modern invention, 67, 475  
 Sanskrit, ancient and modern, 165  
 Tip cat and Hop Scotch, 474

Ellis (R. R. W.) on Visâkh Datta, 179  
 Yuddhishtira and Janamejaya, 157  
 Elstob (Elizabeth), biography, etc., 107  
 Elwes (D. C.) on Sir Walter Raleigh's descendants, 164, 214  
 Enamelling the face, 33, 68, 166, 188  
 Enelora on Elizabeth Elstob, 107  
 English, corrupt, 54, 112, 143  
 Engraving, notes on early, 313, 361, 385, 421, 473, 519  
 Engravings, steel, 394  
 E. (N. P.) on Sketching Society, 405  
 Envelopes, their origin, 56, 238  
 Epidemics of the Middle Ages, 469, 590  
 Epigrams: Godwin's memoir of his wife, 605  
     Law, 605  
     Punning vindication, 605  
     Wine and Walnuts, 521  
**Epitaphs:—**  
     Berengaria of Sicily, 368  
     Godbold (Nathaniel), at Godalming, 33  
     Goldsmith (Oliver), 34, 109, 184, 418, 448  
     Monson (Honor), in Madley church, 500  
     Moor (John), of Moorhayes, 78  
     Pentreath (Dolly), in Cornwall, 133, 187, 259, 379, 445  
     Pritchard (Mrs. Hannah), 395  
     Rhyming Latin, 276, 335, 542, 594  
     Risan (William) of Tenby, 78  
     Scarborough (Lord), 424  
     Weston (Henry), in Madley church, 500  
 Erasmus offered a cardinal's hat, 293  
 Erasmus, "Paraphrase upon the New Testament," 469, 512  
 Escott (F. A.) on privileged regiments, 228  
 Espedare on Queen Beareye's tomb, 60  
     Gist: Tcft, 118  
     "Of that ilk," Hunterstown, 217  
     Scotch land measures, etc., 135  
 Esquire, his badge, 371  
 Essington, Hants, 396, 518  
 Este on the motion of the horse, 184  
     Hotspur [Rupert], of Debate, 119  
     Johnson (Dr.) and Birmingham papers, 167  
     Lamb (Charles), old familiar faces, 129  
     Shorthand for literary purposes, 167  
 E. (T.) on English prisoners released by Bonaparte, 55  
 Etching and etchers, manual on, 264  
 Eton College chapel, paintings, 474  
 Etoniensis on Eton College paintings, 474  
     Weston (Bp. Stephen), 473  
 E. (T. S.) on Betty Garet, 155  
     Prior's pastoral staff, 140  
 "Euphues and Lucilla," two editions, 418  
 Evans (John), on Cardinal Beaufort, 200  
 Everest (William), *temp.* Henry VIII., 562  
 E. (W.) on Floors = Fleurs, 108  
     Mayura Yarna and Asoca, 445  
     Sanskrit alphabet, 208, 537  
 Executions, the last public and first private, 274

## F.

Faggots for burning heretics, 23  
 Fairfax (Thomas, Lord), letter, 149, 207; miraculous victory, 560

Fairford church windows, 193, 222, 267, 306, 352-54, 362, 429  
 Fairies, modern belief in their existence, 197  
 Fairs, historical notices of, 278  
 Faith, hope, and charity, described, 190, 234  
 Falconer (A. P.) Hylton castle, Durham, 277  
 Falconer (R. W.) M.D., on Thomas Baker's books, 390  
     Dante's "Inferno," 54  
 Falkland family arms, 595  
 Falkland (Henry, 1st Viscount), petition, 413  
 "False Friend and Inconstant Mistress," 418  
 Fanshawe family, genealogy, 144, 523  
 Faust and Nostradamus, 532  
 Fawkes (Rev. Francis), Toby jug song, 23  
 F. (C. P.) on editions of Ducange, 140  
     French proverb, 543  
 Federer (C. A.) on Aimé Argand, 98  
 Feist (Charles), literary history, 466  
 Females whipped, 104  
 Fenian alphabet, 35  
 Fenton (Win.), the waggoner, 202  
 Ferara swords, 363  
 Feretrus, mountain of, 601  
 Fergusson (J.) on serpent worship, 179  
 Ferrey (B.) on doves, 402  
 Fesdon (J.), artist, 607  
 Fettle, a provincialism, 499, 543, 616  
 F. (F.) on volcanoes in Auvergne, 425  
 Fienell (W. F.) on the graves at Senač, 388  
 F. (H.) on William Fitzstrathern, 451  
 Field (Dr. Richard), his wives, 325  
 Fielding club, 581  
 Fillan (St.), Scottish saint, 395  
 Fishwick (H.) on Francesco Giuntini, 563  
     Horse shoe at Lancaster, 406  
     Saddler's Horse, an inn sign, 295  
 Fitz-Henry (F.) on publication of registers, 118  
 Fitzhopkins on Æschines on Demosthenes, 249  
     Chassepot rifle, 275  
     Defoe (Daniel) and Dr. Dove, 284  
     "Faith, Hope, and Charity," a tract, 234  
     Guess, an old English word, 44  
     Rough piety, 233  
     "Whistle, daughter, whistle," 381, 522  
 Fitzroy (Barbara), daughter of Charles II., 261, 453  
 Fitzstrathern, (Mr.) inquired after, 392, 451  
 F. (J.) on rhyming Latin inscription, 580  
 F. (J. T.) on bells on vestments, 47  
     Motto: "God us ayde," 515  
     Separation of sexes in churches, 545  
 F. (J. W.), on military biographies, 532  
 Fleet Street, gate-house of the Inner Temple, 412, 495  
 Fleetwood (Charles), noticed, 600  
 Fleming (G.), on the cruel senator, 478  
 Fletcher (Giles), poems, 547; quoted, 202  
 Fletcher (Joseph), "Perfect Blessed, Cursed Man," 202  
 Flies, means of keeping off, 226  
 Flint instruments found in Africa, 509  
 Floors, or Fleurs, 108  
 Flower badges of countries, 402, 479, 545, 613  
 Fly-leaf inscription, 559  
 Fly spots, how removed, 275

## Folk Lore:—

All Souls' day custom, 553  
 Armenian, 221, 343



**Folk Lore:—**

- Cleveland folk lore, 556  
 Devonshire, 220  
 Donkeys and tinkers, 220, 553  
 East Anglian, 221, 553  
 Fairies, 366  
 Folk rhymes, 221  
 Irish, 220  
 Malay, 553  
 Robin red-breast, a harlinger of death, 553  
 Salt spilling, 554  
 Scalds, Devonshire charm for, 554  
 Tea-leaf stalks, divination from, 554  
 Folk rhymes, 221  
 Folkes (Martin), antiquary, 263  
 Folkyngham (Lord), origin of the title, 323, 405  
 Font at Dunino, Fifeshire, 157  
 Fonts made to lock, 67  
 Foote (Samuel), song "Ally Croaker," 204  
 Forbes family name, 33  
 Forrest (H. R.), on "Caleb Quotem," 443  
 Pompadour (Madame de), 543  
 Forster (T.), on tavern signs, 262  
 Foscolo (Ugo), letters, 238  
 Foss (Edward), on disembowelment, 64  
 Aston (Sir Richard), 138  
 More family, 423  
 Foster (P. Le Neve), on the stereoscope, 517  
 Fox (John), monk of the Charterhouse, an English refugee in Flanders, 35  
 Foxe (John), error in the Calendar of his "Book of Martyrs," 609  
 Francis I., king of France, print, 251  
 Fraser (Wm.), autobiography, 436  
 Freir (W. E.), on North of England folk-lore, 553  
 French alphabet, 369  
 French Drove, Whittlesea, 176, 238, 545  
 French-English, a specimen, 54  
 French mediæval dictionary, 180  
 French newspaper, the earliest, 484  
 French poetry, early, 454  
 French revolution, anecdote, 438, 521  
 French Slang Dictionary, 264  
 French titles of nobility, 344  
 Friars, Pied, 415, 496  
 Friends, an epigram on, 275, 334  
 Frith (John), "A Mirrour to know Thyself," 106  
 F. (R. J.), on floating corpses, 63  
 Foxe's "Book of Martyrs," 609  
 Froude family, 509  
 Fruits preserved in honey, 165  
 Funeral custom at Hindley, 605  
 Furnivall (F. J.) on Boston, a kind of rhyme, 173  
 Bondman, 370, 473  
 Chaucer's Canterbury Tales, 149, 245  
 Little Forsters, 234  
 Neville and Southwell families, 577  
 Percy (Bp.), and his "Reliques," 205  
 Percy (Bp.) MS. illustrated, 152  
 Pieces from manuscripts, 125, 176, 199  
 Furriker, its derivation, 104, 142  
 Farrow, on the word, as used in Gray's "Elegy," 344, 405, 451  
 Fuscum=scrab book, 35, 69  
 F. (W. M.) on Cromwell's descendants, 223  
 Fyg (Thomas), Benedictine monk, 35

**G.**

- G. (Edinburgh) on furrow plough, 344  
 Fitzstrathern (Mr.), 451  
 Wallace (Lady), "The Ton," 583  
 G. (A. B.) on William Brewster, 190  
 G. (A. K.) on early notices of tinder-boxes, 226  
 Galilee, in cathedrals, 378, 381, 495, 612  
 Gallagher (Francis) on etymology of brat, 181  
 Gallic nomenclature of the present day, 498, 615  
 Galt (John), his works, 439  
 Galway, the warden of, 326  
 Galy-halfpennies, 344, 428, 501, 530  
 Games, old Border, 97, 165, 554  
 Gantillon (P. J. F.) on Greek motto, 213  
 Indian Civil Service Examination, 392  
 Reference in Herder, 403  
 Garet, or Garret (Betty), 155  
 Garnet hand, its meaning, 532  
 Garnett (R.) on Thackeray's "Battle of Limerick," 249  
 Garrick (David), Dramatic Works, 344  
 Gatty (Margaret) on Coqueignres, 497  
 Sea dreams, sea furbelow, 516  
 G. (C. S.), on the Block Books, 519  
 Consanguineous marriages, 320  
 Geddes (Alexander), LL.D., noticed, 581  
 Geddes (Bp., John), noticed, 581  
 General in battle, his value, 389  
 Genlis (Madame de), letter, 358  
 George II. and his family, 560  
 George III. supposed intimacy with Hannah Lightfoot, 403; jubilee medal, 300  
 George, Grand Duke of Mecklenburg, interview with Napoleon Bonaparte, 504  
 George (Prince), father of George III., burial, 65  
 Georges of England, caricature history of, 120  
 Geraldine (A.) on "Crom a boo," 614  
 German drama, 529  
 German Encyclopedia, 442  
 German poems, translations, 148  
 German Reformation Dramas, 339  
 G. (G. M.) on misquotations, 93  
 G. (H. S.) on Bishop Thomas Percy, 286  
 Stockgrave, co. Devon, 276  
 Giants of Scripture, 334  
 Gibbons (E. T.) on inscription at Castlegaugh, 226  
 Gibson (A. T. H.) on arms of Edward the Confessor, 87  
 Gibson (J. H.) on the Dasser medals, 164  
 Varnish for coins, 190  
 "Gideon," author of the libretto, 133, 191  
 Giffard family, 509  
 Gillett (Rev. Edward), his death, 406  
 Gilmer (F. W.), "Original and Miscellaneous Es says," 614  
 Giraldus Cambrensis, collected works, 312  
 Gist, its pronunciation, 42, 118  
 Giuntini (Francesco), mathematician, 563  
 G. (J.), *Hull*, on epidemics of the middle ages, 469  
 Positions in sleeping, 139  
 G. (J. A.) on the Book-fish, 106  
 Bell-ringing, 452  
 Cole (Elisha), Dictionary, 590  
 Jingo-ring, 450  
 Master of Lovatt, &c., 418  
 Mayne (Jasper), verses to Henriette-Marie, 214  
 Milton, poem attributed to him, 141  
 Ouse river crossed on foot, 276

- G. (J. A.) on Roper (Margaret) and Sir T. More's head, 34  
Turtle dove, 562
- G. (J. C.) on Bumble bee, 477  
Tabb family, 357
- G. (J. S.) on "A Mirrour for Saints and Sinners," 380  
Glan-Aber library, 103  
Gloucestershire dialect, 413  
Glywsig on Space guineas, 372  
Goa, or Gova Râstha, 296  
Godbold family of Suffolk, 116  
Godfrey families, 55, 439, 542  
Godwin family, 371  
Godwin (Dr. Thomas), works, &c., 129  
Golden age, its traditionary notices, 7  
Goldsmith (Oliver), epitaph, 34, 109, 184, 228, 418, 448; "Life of Lord Bolingbroke," 39; his "Tony Lumpkin," 274; Poetical Works, 570  
"Good Advice," a poem, 125  
Gooding (David) on the Trafford motto, 307  
Gordon (Geo. Huntly) on Prof. Jerichau's "Bathers Surprised," Eliot's "Spanish Gypsy," 51  
Gorges family, 415  
Goring (Wm.) an aged tailor at Chertsey, 320  
Gospels, ancient Greek MS., 80, 162  
Gostels (Walter), religious enthusiast, 468  
Graduates at Oxford and Cambridge, 609  
Granard, Memoirs of the Earls of, 215  
Great Forsters, in Surrey, 463  
Greaves (C. S.) on Incumbents of Burton-on-Tweed, 344  
Parish registers, 349  
Sanskrit alphabet, 329  
Grecian, or Roman daughter, 277  
Greek MS. of the Gospels, 80, 162  
Greek motto from the "Agamemnon" of Æschylus, 42, 94, 213  
Greene family, co. Hereford, 593  
Gregg, or Greig, origin of the name, 466, 544  
Gregorian chant, conjectured origin, 485  
Gregory, the Illuminator, 143  
Gregory (William), serjeant-at-law, 225  
Grey (Anthony), his mother, 449, 589  
Griff (A.), Flemish painter, 166  
Grimes (J. A.) on Tottenham church bells, 510  
Tottenham horse-mounting block, 530  
Grimm (Jacob), "The Origin of Language," 55  
Grosart (A. B.) on Davies' "O utinam," 417  
Defoe (Daniel) and Dr. Dove, 177, 232, 284  
Fletcher (Giles), 202  
Fletcher (Joseph) of Wilbie, 373  
Old English words, 275  
Sylvester (Joshua), 179, 329  
Vaughan (Henry), the Silurist, 179  
Grosteite (Bp. Robert), commentary on Dionysius, 204  
Grotius (Hugo), unpublished work, 102  
Grubbe (Walter), portrait, 45  
G. (T.) on Faizin: sairin, 309  
Orrey (Earl of) and the Hon. Capel Moore, 315  
Parish and presbytery registers, 283, 542  
Proverbial expression, 297  
Scotch parishes, patrons of, 335  
"Sea Dreams," passage in, 324  
Skelp: scud, 334  
Welsh (Josias), 542  
"Guess," a supposed Americanism, 44  
Guienne and Languedoc, works on, 104, 167  
Guildhall library, the old one, 507  
Guilford (Francis North, 4th Earl of), disembowelled, 162  
Guinea pig introduced into England, 561  
Gule of August, 374  
Gunning (Miss), 520  
Gunpowder, white, 180  
Gurnhill (Rev. James), "English Retraced," 156, 214  
Gutenberg (John) of Mentz, 386  
G. (V. S.) on ancient songs, 438  
G. (W.) on Devonshire folk-lore, 220  
Martin de Asella, 80  
G. (W. A.) on "Music of the spheres," 561  
Gwyn (H.) on "A Mirrour for Saints and Sinners," 252
- ## H.
- H. (A.) on Britons paying tribute to Cæsar, 34  
Buzwings, 92  
Copyright before printing, 506  
Dogwood, 590  
Hurst castle, 449  
Hythe, its antiquities, 370  
More family, 423  
Shakespeare, Globe edition, 78  
Tombstone emblem, 93  
H. (A. C.) on wooden churches, 499  
Hacket family, 294  
Haig (J. R.) on Baron de Berlaumont, 79  
H. (A. J.) on Lord Falkynham, 323  
Hale, a local name, its derivation, 323, 404  
Halifax and Rochester peerages, 413, 517  
Halkett (Ann Lady), manuscripts, 439  
Hall, its varied meanings, 103, 256  
Hall (A.) on derivation of pantaloons, 594  
Hall (E.) on Westminster Hall, 501  
Hamilton (Lady Anne), letters, 392  
Hamst (Olphar), on Captain Thomas Ashe, 340  
Russian literature, 570  
Handfasting practised, 104  
Hannibal's passage of the Alps, 289, 350, 443, 490, 543  
Hanoverian coins, 325, 382  
Happy Valley in "Rasselas," 1  
Hardcastle (C. D.) on an anonymous hymn, 546  
Harding (J. G.) on Dolly Pentreath's epitaph, 133  
Hardinge family, early history, 275  
Hardy (Sir Charles), biography, 563  
Harris Chandra, 439  
Harland (John), his death, 198  
Harlowe (S. H.) on Coles's Dictionary, 471  
Confusion of names, 498  
Harpstone cromlech, 607  
Hart (W. H.) on Doddinghern lane, 275  
Harvest dates, 357  
Harvey (Sir Francis), judge of Common Pleas, 159  
Harvey (Wm.), M.D., Lycisca, his dog, 252  
Hastings (Henry Weysford Charles, 4th Marquess), his ancestry, 533  
Hats, white, early notice, 286  
"Haunted Hearts," copyright disputes, 288  
Hawaiian alphabet, 80, 140, 209  
Hawkins (Edward), caricatures, 96  
Hazlitt (Rev. William), letter, 367  
Hazlitt (W. C.) on Thomas Baker's books, 289  
Baumont (Francis), 506  
Books, early prices of old English, 414



- Hazlitt (W. C.) on Carew (Thomas), the poet, 391  
   Constable (Henry), "Diana," 292  
   Cotton (Charles), works, 358  
   Donne (John), poems in MS., 483  
   Douce's notes to Cartwright's Poems, 295  
   Falkland (Henry Viscount), petition, 413  
   Hunt (Leigh), unpublished letter, 343  
   Letter of the Rev. Wm. Hazlitt, 367  
   Lovelace and Suckling, 579  
   Lyly (John), songs in his Plays, 558  
   Overbury's "Wife," early MSS., 434  
   Papistical Byll, answer to, 358  
   Poem attributed to Milton, 368  
   Poem, "A Morning Meditation upon the Clock," 390  
   Prujeau (Thomas), alluded to, 508  
   Price (Laurence), Christmas book, 549  
   Robin Goodfellow: The Merry Puck, 273  
   Robin Hood ballads, 298  
   Smith (Wm.), "Chloris," 576  
   Song of the Beggar, 564  
   Walton (Izaak), lines on Sparke's "Scintillula Altaris," 273  
   Wortley (Sir Francis), inedited letter, 530  
 H. (C.) on the mask of Cromwell, 202  
   Mozart's portraits, 36  
   Wilsford (Sir James), 402  
 H. (E.) on a cruel senator, 393  
   Carlisle, why called "Merrie," 606  
 Heald (W. C.) on Cromwell's mask, 263  
   Jacobite songs, 286  
 Hearne (Thomas), Diaries, 523  
 Heber (Bp. Reginald), Missionary Hymn, 87  
 Hedges, old English, 371  
 Helicon, a small stream, 243, 475  
 Helstone cromlech, 607  
 Henrietta Maria, wife of Charles I., Jasper Mayne's poems on her, 147, 272, 214  
 Henry III., English proclamation, 144  
 Henry IV. of France official judgment, 131  
 Henry, Prince of Wales, son of James I., medal, 18  
 Hensel (Luise and Wilhelmine), poems, 148  
 Heraldic queries, 55, 111  
 Heraldry, handbook of, 595  
 Herbert (Magdalen), Household Book, 36  
 Herder's "Philosophy of History," reference to Æschylus, 323, 403  
 Hereford bishopric and cathedral, 127  
 Herefordshire, New Court, 276  
 Hermentrude on Alison, a surname, 476  
   Collar of SS., 485  
   Comyns of Badenoch, 210  
   Confusion of names, 390, 498  
   Edward III., his noble, 453  
   Election colours, 478  
   English records in the Patent Rolls, 449  
   Orleans (Duke of), temp. Louis XII., 500  
   Paper mounting, 475  
   Parables and allegories, 452  
   Rochester and Halifax peerages, 517  
 Hermes Trismegistus, works, 122, 460  
 Hertford college, Oxford, its principals, 583  
 Hertford (Marchioness of), portrait, 35  
 Hertfordshire wills, 392  
 Hessels (J. H.), on annals of the Anabaptists, 464  
 Hessey, origin of the name, 178, 213, 262  
 H. (F. C.) on Adrian's Address to his Soul, 19  
 H. (F. C.) on Allegories and parables, 452  
   Athanasian Creed, 70  
   Catterm's day, 233, 430  
   Caussin's "Holy Court," 117  
   Coach blinds and doors, 176  
   Corrupt English, 143  
   Earliest bird—the thrush, 183  
   Fast Anglian saints, 593  
   Flies, how kept off, 227  
   Furrow, in Gray's Elegy, 405  
   Horne (Bp. George), poem, 69  
   "Jolly Nose," a song, 119  
   Latin religious song, 557  
   Latin song: "Gaudeamus igitur," 250  
   Leggings = gaiters, 94  
   Machyn's Diary, 493  
   Monastery of Koenigsaal, 9  
   Nuptial ring, 15  
   Picture, subject of one, 453  
   Pilgrims' signs and tokens, 380  
   Poem of three languages in one, 177  
   Prior's pastoral staff, 21  
   Rhyming Latin inscription, 335  
   St. Herefrid, 113, 164, 258  
   St. Stephen, his burial place, 616  
   St. Thomas à Becket's chasuble, 18, 117  
   Sackbut, 71  
   Slyces = screws, 616  
   Squeezing watch, 335  
   Syon cope, 111  
   Tauler and St. Francis de Sales, 500  
   "Up to snuff," 226  
   "Waterloo Waltz," 136  
   Winchester cathedral, 592  
 H. (F. D.) on arms of Doge of Venice, 488  
   Low side windows, 92  
   Rhyming Latin inscription, 542  
 H. (F. H.) on Sir John Davies's portrait, 165  
   Extent of the British Empire 535  
 H. (F. J.) on Alex. Pope's indelicacy, 105  
 H. (H.) on "One is one and all alone," 599  
 Hightnell Lyme, its meaning, 344  
 Hindoo Tchakra, or sacred wheel, 179  
 H. (J. G.) on Walter Grubbe's portrait, 45  
 H. (Maria) on Jacobite songs, 181  
   "Songs of Shepherds," etc., 203  
   West (Benjamin), pictures, 181  
 Hobbledohoy, early use of the word, 297  
 Hodgkin (J. E.) on Polyglott Bible, 417  
   Tauler and Luther, 44  
 Hogarth family, 254, 428  
 Hogarth (Wm.), replicas of his works, 59, 191  
 Hogen Mogen = high and mighty, 300, 405  
 Hoghall money, 275  
 Hogshead, its derivation, 46, 71  
 Holbein Society, 336  
 Holed-stones, 392, 475, 519, 558  
 Holland, registration of births in, 488  
 Holt (H. F.) on the Block books, 226, 332, 361, 447  
   Early engraving and painting, 313, 361, 385  
   Fairford windows, 306  
   St. Christopher of 1423, 265, 376  
 Holy Ghost represented as a female, 323, 426, 517  
 Homilies, old English, 192  
 Hop-Scotch, a game, 371, 474  
 Horne (Bp. Geo.), hymn, "Emblems of Death," 39, 69

Horse, the soiled, 30, 91, 303; its motion, 184, 301  
 Hour-glasses in pulpits, 94  
 Houston (Ludovic) on Ball family, 54  
     "From a boo," its meaning, 522  
 Howard (Edward Lord), noticed, 249  
 Howard (Norfolk), *alias* Joshua Bugg, 437, 594  
 Howdenshire, the Ouse and Derwent, 297  
 Howell (John), bookbinder, literary works, 500, 503  
 Howes (Edmond), continuator of Stow, 584  
 H. (S.) on epitaph ascribed to Milton, 101  
     Lawes (Henry), portrait, 39  
     Undesigned coincidences, 200  
     Wycherley and Burns, 332  
 H. (S. H.), on Breeches Bible, 429  
     Rough piety, 499  
 Hugh of Manchester, "De Fanaticorum Deliriis," 297  
 Hughes (P. S.) on Wynne family, 41  
 Humber, its derivation, 129, 214, 476  
 Humboldt (Alexander von), his old parrot, 153  
 Hunt (Hugh), a legal myth, 466, 546  
 Hunt (J. H. Leigh), memorial, 240; unpublished letter, 343; poem on Prince Leopold, 601  
 Hunt (Mortimer) on Mother Shipton, 235  
     Coins commemorative of flower badges, 613  
 Hunterston of that ilk, 217  
 Hurst Castle, origin of the name, 372, 449  
 Husbands family, 509, 568  
 Husk (W. H.) on song on Toby Jugs, 90  
     "Songs of Shepherds," 429  
 Hutchinson (P.) on Chaucer's Canterbury Tales, 427  
     Climacterical year, 589  
     Coddington, William, 16  
     Confederate flag, 451  
     Courtenay arms, 618  
     Crassipies, a fi-h, 141  
     Jenifer, a Christian name, 117  
     "Legends of Devon," 592  
     Mounting old paper, 396, 585  
     Talking a horse's leg off, 591  
     Threshold, its meaning, 613  
 Huygens (Constantin), poet, 358  
 H. (X.) on the Syracusan bride, 490  
     "The Karamanian Exile," 542  
 Hyam (S. J.) on hymn, "Praise the Lord," 466  
 Hylton Castle, Durham, 277, 404  
 Hyman: "Praise the Lord; ye heavens adore Him," 466, 546, 613  
 Hythe, its antiquities, 370

## I.

I. (J.) on Swift's marriage with Stella, 132, 261  
 Ilk: "Of that ilk," 117, 284  
 Implementum ecclesie, a payment, 582  
 "Incidents in the Life of a Dreamer," 438  
 Index, a general literary, 122, 460  
 Indian Civil Service examination, 1857, 392  
 Induction of a vicar, the ceremony, 20, 239, 292  
 Inglis (R.) on American dramatists, 156, 224  
     Beresford (J.), *alias* Ignoto Secundo, 156  
     Bennet (R.), author of Poems, 178  
     Churchey (W.), author of Poems, 178  
     Ealing school, 142  
     "Gownsmen," a periodical, 157

Inglis (R.) on "Youth's Magazine," its contributors, 20  
 Ingulph's "Chronicle," 80, 141, 232  
 Inscription on a pebble, 321, 427  
 Inveresk, account of the parish of, 443  
 I. (R.) on Miss Mariana Chambers, 560  
     Dutch drama, 581  
     Feist (Charles), 466  
     "Gideon," author of the Libretto, 133  
     Johnson (John Jonas), 466  
     "King Saul," a tragedy, 440  
     School Magazines, 532  
     Song of Solomon, 488  
 Ireland (Wm. Henry), "Vortigern," 181  
 Irish folk-lore, 220  
 Irish wolf-hounds, 39  
 Irving (George Vere) on Aërography, 12  
     Branch of a Prince of Wales, 69  
     Comyn families, 86  
     Cross-legged effigies and the crusades, 446, 588  
     Doran's "Saints and Sinners," 8  
     Douglas rings and heart, 17, 93  
     Scottish peer by courtesy, 381  
     Year and a day, 430  
 Isiac bronze table, 178, 228, 328  
 Ivory (James), LL.D., mathematician, 57  
 Ivory (Lord James), noticed, 228, 309

## J.

J. on the earliest bird, 111  
     French titles of nobility, 344  
     Jenifer, a woman's name, 36  
     St. Fillan, his spring, 395  
 Jackdaw of Rheims, 21, 237  
 Jackson (Stephen) on Cazin edition, 201, 617  
     Ancient hotel at Ouchy, 250  
     Howard (Norfolk), 594  
     "Nine tailors make a man," 587  
     Pine's "Wine and Walnuts," 522  
     Song, "I love thee, Betty," &c., 379  
     "Songs of Shepherds," 261  
 Jacobite songs, 181, 202  
 James I., an engraving, 36; letter to Al-p. Spottiswood, 105  
 Jaydee on Tennyson, obscure passage, 510  
     Threshold, its meaning, 416  
 Jaytee on Calvin and Servetus, 109  
     Townsmen and countrymen, 203  
 J. (B. T.) on the Douglas heart, 17  
 "Jehan de Paris," French novel, 409  
 Jenifer, a woman's name, 36, 86, 117, 142  
 Jerichau (Prof.), "Bathers surprised," 51  
 Jerome (St.) and Rufinus, 132, 182  
 Jersey families, works on the, 55, 111  
 Jewish use of state prayers, 226  
 Jews of the captivity in Armenia and Persia, 52  
 J. (F. T.) on medal of Cromwell, 164  
     Galy-halfpennys, 501  
 Jingo ring, a Scottish game, 324, 450  
 J. (J. C.) on the Block books, 267, 377  
     Inscription on an illuminated Psalter, 104  
     Leaden Bronzes, 190  
 J. (M.) on Bradshawe, the regicide, 34  
 J. (M. C.) on Marches of Wales, 394



Johnson (Dr. Samuel), "Rasselas," and the Happy Valley, 1; contributions to a Birmingham paper, 130, 167  
 Johnston (F.) on Godwin family, 371  
 Jones (James), "Sepulchrum Inscriptiones," 39  
 Jonson (Ben), emendations in his Plays, 602  
 Jonson (John Jonas), "Recollections and Poems," 466  
 Jordan "Parochial History of Eustone," 439  
 Joseph, a riding habit, 609  
 Josephus on Cambridge and Oxford Bishops, 531  
 Joule (B. St. J. B.) on William Beale, 441  
     Linleys, musical composers, 323  
 Judges not removable at pleasure, 293, 332  
 Junius claimant, Dr. Wilmet, 50, 113  
 Junius (Francis), his brothers, 393, 523  
 Jupiter Feretrius, temple at San Leo, 601  
 Juxta Turrin on Faggots for burning heretics, 23  
     Gregorian chant, its origin, 485  
     Induction ceremonial, 20, 239  
     Petty Wales, 529  
     Sharks, marvellous stories of, 21  
     Wedding-ring, 14

## K.

Kattern's day, see *Cullern*

K. (C. S.) on commoners' supporters, 429  
     Hogg, a family name, 429  
     Irish baronetage, 55  
     King (Abp.), monument, 415; autobiography, 440; correspondence, 489  
     Mac Entore = Macintyre, 487  
     Mathew (Father), legitimacy, 429  
     Scottish local histories, 450  
     Tenby, inscriptions at, 78  
 K. (D. J.) on judges removable at pleasure, 293  
 K. (E.) on ambergris, 262  
 Keble (John), first edition of the "Christian Year," 95  
 Keightley (Thomas) on a curious fact, 560  
     Elizabeth (Queen), "The Virgin Queen," 339  
     Erroneous punctuation, 527  
     Jonson (Ben), emendations in his Plays, 602  
     Luke xvi. 16—18, 53  
     Mortuary fee, 568  
     Natural inheritance, 343  
     Orthographic fact, 19, 261  
     Perpetual youth, 306  
     Soiled horse, 30  
     Thomson's Seasons, 319, 469  
     Transposition of words, 218  
 Kempis (Thomas à), "De Imitatione Christi," 213  
 Kensington old church, burials, 12  
 Kent (Anthony Grey, 9th Earl of), his ancestry, 449, 589  
 Kentish folk-lore, 94  
 Ker (P.), an author, 102, 165  
 Kerslake (Thomas) on Luther's autograph, 91  
 K. (F. H.) on Parisian tones, 607  
 K. (G.) on alliterative poem, 469  
     Mermaid song, 443  
 K. (H.) on Hogen Mogen, 300  
 Kilsyth (Lady), particulars of, 28, 69, 88  
 Kilt, origin of the Scotch, 160  
 Kindt (Hermann) on Aristos, 7  
     Crashaw (Richard), translations, 134

Kindt (Hermann) on Cuckoo note, 555  
     Dixon's "Spiritual Wives," note to, 573  
     Heber's Missionary hymn, 87  
     Humboldt's old parrot: Karl August, 153  
     Napoleon Bonaparte, interview with him, 504  
     Poems translated from the German, 148  
     Varnhagen von Ense, anecdote, 530  
     Williams (Miss Helen Maria), 533  
 King (E.) on Hurst Castle, 372  
 King (Josiah), "The Tryal of Old Father Christmas," 598  
 King (Wm.), archbishop of Dublin, monument, 415, 589; correspondence, 489; Latin autobiography, 440, 521  
 Kings: Covenanters, a game, 554  
     "King's Bridge," a poem, 414, 501  
 Knight (Edward), comic poet, 304  
 Knight (E. J.) on Tobit family, 203  
 Knox (James), letter respecting Burns, 483; "The Vale of the Clyde," 582  
 Koel (John de), satirist, 226  
 Königsaal, its ancient monastery, 9, 87, 139

## L.

L. on Alison, a Christian name in Scotland, 320  
 Lacemakers' song, 8, 59, 178  
 L. (A. E.) on Life of Mary Beatrice, Queen of James II. 55  
 Lælius on the volcanoes of Auvergne, 325  
 Lamb, a soc, or pet, 467, 592  
 Lamb (Charles), "Old familiar faces," 129, 308; and Robert Burton, 507; works, 547  
 Lamb (J. J.) on "The Farmer and the King," 207  
 Lambeth library, Mr. W. Kershaw's appointment, 360  
 Lamb's wool, a beverage, 597  
 Lancashire folk song, 154  
 Lancaster, horseshoe at, 344, 406  
 Lane family, of Campsey Ash, Suffolk, 487  
 Langbaine (Gerard), "Morus Triumphans," 594  
 Langtoft (Pierre de), Chronicle, 312  
 Larking (Rev. Lambert B.), his death, 168  
 Lassus, a Greek poet, 131, 191  
 Latham (Dr. R. G.) on Widsith and Vidförrull, 219  
 Lathes and turning, treatise on, 168  
 Latimer (Bp. Hugh), no Greek scholar, 190  
 Latin, its use in public life, 466  
 Latin language, the primitive, 280  
 Latin religious song, 557, 600  
 Latin rhyming inscriptions, 276, 335, 542, 594  
 Latinity, modern, 487, 614  
 Lann (H. van) on Heraldic query, 55  
 Laurin (Marc), fate of his books, 561  
 Lavater (J. G. C.), his death, 340, 449  
 "La Vieille, ou les Dernières Amours d'Oride," 482  
 Law Society, its library, 576  
 Lawes (Henry), musician, portrait, 39, 111  
 L. (C. D.) on first plate on steel, 394  
     Stincher, in Burns's poem, 400  
 L. (E.) on Calvin and Servetus, 40  
     Folk-lore, 220  
     Rat pies, 37  
 Leather family, 509, 568  
 Lee (Gervas), ballad, 550

- Lee (Henry), "Caleb Quotem," 443  
 Lee (Sir Thomas), portrait, 68, 142, 160, 212  
 Lee (Wm.) on Fairfield church windows, 354  
     Natural inheritance, 513  
 Leeper (Alex.), D.D., on St. Audôen's bells, 452  
 Leggings = gaiters, early use of the word, 57, 94, 189  
 Legs, naked, at court, 36, 68, 142, 159, 212  
 Leicestershire, handbook for, 120  
 Leigh (Mrs. Dorothy), "The Mother's Blessing," 347  
 Leighton (Fred.), picture, "The Bride of Syracuse," 490  
 Leighton (Abp. Robert), new edition of his works, 604  
 Leinster family motto, 438, 522  
 L. (E. J.) on historical painting, 277  
 Lermierre's tragedy, "Barneveldt," 532, 607  
 Lemon (Sir Charles), death of his son, 154  
 Lene and Leue distinguished, 126  
 Lenihan (Maurice) on copes, chasubles, &c., 66, 211  
     Comyn family, 142  
     D'Eon (the Chevalier), 351  
     Guienne et Languedoc, 167  
     Prayer found in Our Lord's tomb, 330  
     Salmon and apprentices, 139  
     Surnames, their variation, 231  
 Lennep (Jacob van), death, 240  
 Leslie (Norman), his career, 83  
 "Les Sens," a poem, Sir C. R. Price's letter, 297  
 L'Estrange (Sir Roger), "Citt and Bumpkin," 38  
 L'Estrange (Thomas) on quotation from Swift, 119  
 Leugan, round crystals, medicinal use, 55  
 Life Delineated, a poem, 291  
 Lightfoot (Hannah) and George III., 403  
 Limerick cathedral, its bells, 463  
 Lincoln, its rugged appearance, 33, 68, 92  
 Lincoln college, Oxford, its founder, 530  
 Lincoln's Inn law library, 575  
 Lincolnshire election freak, 582  
 Linen pattern panels, 55  
 Lingard, origin of the name, 91  
 Linley family, musical composers, 323  
 "L'Intermédiaire," the French "N. & Q.," 413, 448  
 Liom F. on bell-ringing, etc., 541  
     Irish wolf-hound, 39  
     King (Abp.), Latin autobiography, 521  
 Lions in the Tower of London, 73  
 Little Forsters, near Egham, 234  
 Liveries, proper colours for, 610  
 "Liveryman's Answer," a poem, 322  
 Livingstone (Dr.), search after, 168  
 Llallawg on Thomas Nettleton, 346  
 Llandudno, rocking-stone Crid Tudno, 531  
 Lloyd (George) on the Arctic expedition, 508  
     Binding various authors, 129  
     "Citt and Bumpkin," 38  
 L. (M.) on certificate of naturalisation, 131  
     Guienne and Languedoc, 104  
 L. (M. Y.) on legends of saints in verse, 487  
 Lobby, its correct meaning, 579  
 Local terminations, 202, 263, 309, 380  
 London bridgemasters, 130  
 London chapels, 561  
 London companies' registers, 415  
 London Corporation Library, its officials, 72  
 London in the year 1605, 604  
 London memorials, of thirteenth to fifteenth centuries, 48  
 Long (St. John), epitaph on his fair patient, 158  
 Longevity of the old man of the mountains, 484  
 Louis XVIII., "Memoirs," by himself, 225  
 Lovat (Simon Fraser, Lord), etching of him by Hogarth, 59, 191  
 Lovejoy, its derivation, 371  
 Lovehace (Richard) and Sir John Suckling, 579  
 Loyse de Savoye, letter, 345  
 L. (P. A.) on calligraphy, 518  
     Charles II., his illegitimate children, 260  
     Climacterical year, 589  
     Corbillard, French coach, 294  
     Dassier medals, 263  
     D'Eon (Chevalier), biography, 236  
     Early printed books, 376  
     Engraving of the execution of the Scots lords, 46  
     Envelopes, origin of, 238  
     English coinage, 428  
     Erasmus an intended cardinal, 293  
     "Fais ce que tu dois," motto, 190  
     Francis I., print of, 251  
     General in battle, value of one, 389  
     Genlis (Madame de), 358  
     Huygens (Constantin), 358  
     James I., an engraving, 36  
     Journey to Calvary, 191  
     Loyse de Savoye, 345  
     Luther (Martin), marriage ring, 311  
     Medalets, *temp.* James I., 18  
     Mozart's portraits, 69  
     Naked legs at court, 68  
     Napoleon I., his miniature, 404; and Sydney Smith, 429; escape from Elba, 453  
     Noble of Edward III., 165  
     Oporinus, the printer, 404  
     Orleans (Duke of) *temp.* Louis XII., 426  
     Penn (William), portrait, 111  
     Rupert (Prince), portraits, 224  
     St. Thomas à Becket and Syon Cope, 141  
     Sketching Club or Society, 334  
     Stuarts, their signets, 321  
     Surnames, their variation, 231  
     Talbot, Earl of Shrewsbury, 69  
     Vernet (Horace), 355  
     Voltaire's character, 189  
     White hats, 286  
 L. (R. C.) on the word animate, 560  
 L. (R. R.) on derivation of Lingard, 91  
 L. (S.) on admire = to wonder at, 605  
     Galy-halfpennys, 428  
     Spain, its kings, 188  
 Lucas (Samuel), death, 547  
 Lucinette, a girl's name, 293  
 Lucretius, (iv. 474), 37, 115, 186  
 Ludd (Walter), and the Alidade, 323  
 Ludlow Church, north prospect, 341, 430  
 Luke xvi. 16-18, note on, 53, 94  
 Lully (Raymond), biography, 205, 263  
 Lumen on Hogen Mogen, 405  
 Luther (Martin), autograph, 91; marriage ring, 311, 608  
 L. (W. C.) on variation of surnames, 167  
 Lyly (John), "Euphues," 359, 418, 437, 593; Songs in his Plays, 558  
 Lymbrooke seal, 509  
 Lymdesay (Sir David), Works, 192  
 Lyons (R. D.) on Croom Castle, co. Limerick, 225  
     "Crom a Boo," Leinster motto, 522



Lysons (Daniel), "Collectanea," 490  
 Lyttelton (Lord), on assessment in aid, 332  
 Breeches Bible, 359  
 Enamelling the face, 188  
 Goldsmith's epitaph, 229, 448  
 Greek motto from the "Agamemnon," 42  
 Maine = many, 307  
 Milton's "Comus," 245  
 Poem : "The Soul's Errand," 92  
 Punctuation, erroneous, 584  
 Smiting the thighs, 261  
 Strange mistake, 332  
 Tasso's Love and Madness, 165  
 Thomson's "Seasons," 374, 522

M.

M. on differencing coat armour, 606  
 Colours for liveries, 610  
 Hannibal's passage of the Alps, 543  
 The Virgin Queen, 584  
 MacCabe (W. B.) on bell literature, 326  
 Caesar's invasion of Britain, &c., 337  
 MacCarthy (D. F.) on "The Victim," a parody, 172  
 Macdonald family, of Leek, 326; motto : "Spes me," 582  
 Mac Entore, or Macintyre, 487  
 Machyn's Diary, state of the manuscript, 435, 493, 516  
 Macintosh (Sir James), an early letter, 248  
 Maclean (John) on Jennifer, a Christian name, 86  
 Latin rhyming inscriptions, 276  
 Wedding rings, 426  
 Macnab (Francis), laird of Macnab, 158  
 Macphail (D.) on books placed edgewise, 214  
 Bummer, a slang word, 214  
 "No love lost," 213  
 Skelp, its meaning, 543, 613  
 Song : "Come hither," 223  
 Three authors, 534  
 Tilt, its meaning, 544  
 Tindle, a local term, 546  
 Macray (J.) on Albert Durer, 268  
 Æschines on Demosthenes, 450  
 Cazin (M.), French publisher, 520  
 Durer (Albert), house in Nürnberg, 485  
 French newspaper, earliest, 484  
 German drama, early, 529  
 German mystics, 43  
 Ingulph's "Chronicle," 141  
 Johnson (Dr.), and the Birmingham paper, 130  
 Junius (Francis), 523  
 Lavater's death, 449  
 "L'Intermédiaire," 413  
 Newcastle, first book printed in, 453  
 Macray (W. D.) on Chronicle, by John Douglas, 70  
 Maids Morton church, Bucks, its founders, 521  
 Maine = many, 287, 307  
 Makrocheir on bridal customs, 521  
 Dearlove and Lovejoy, 371  
 Eglantine = cynosbatos, 606  
 Flagellation of women, 104  
 Rogero's song, 374, 521  
 "The Hotspur of Debate," 80  
 Twat, its etymology, 346  
 Wade (Augustus), song, 520

Malcomson (R.), on the Earl of Ossory, 424  
 Portrait of Wm. Penn, 382  
 Malnsbury Abbey, its stone balcony, 562  
 Man, Isle of, litany during the herring fishing, 512  
 Man, the natural history of, 268  
 Manchester Lunatic Asylum, 198  
 Manningham's Diary, 383  
 Manor courts, ancient, 244  
 Manuscripts, pieces from, 1. "The Rule of the World," 4; 2. "Good advice," 125; 3. "How Oato was a Paynym and a Christian too," 176; "A Cuckold," "A Wife," "The Properties of a good Wife," "An Epitaph for an Honest Man," 199; "What is a Cuckold," 199; "A Wife," *ib.*; "The Properties of a Good Wife," *ib.*; "An Epitaph for an Honest Man," *ib.*  
 Manuel (J.) on ballad, "King Arthur," 237  
 Induction ceremonial, 392  
 Jackdaw of Rheims, 237  
 Knox's "Vale of the Clyde," 582  
 Newcastle, first book printed there, 294  
 Tubb family, 452  
 Vivandière in the French army, 180  
 Wallish-bill, 81, 235  
 Manx lines on Manx Fairy steamer-packet, 368  
 Marble, history from, 168  
 Marie Antoinette's opera-box chairs, 580  
 Marie de Medicis, portrait, 487  
 Markham (Abp. Wm.), biography, 467  
 Marlborough (John Churchill, 1st Duke of), officers, 119  
 Marlborough (W.) on Cardivar ap Dinwall, 322  
 Marriage license near Northampton, 466  
 Marriage ring, 14, 47, 333, 427  
 Marriages, consanguineous, 320  
 Marriott (A.) on the "Youth's Magazine," 286  
 Marshall (G. W.) on children's books, 73  
 St Nicholas Acon monuments, 56  
 Martin de Asello, anecdote, 80  
 Martin (J. E.) on dates wanted, 78  
 Marwood family, 174  
 Masey (P. E.) on four aisles, 237  
 Cromwell's mask, 263  
 Dare Abbey, 308  
 Election colours, 405  
 Holy Ghost represented as a woman, 426  
 St. Woollos, Newport, 533  
 Winchester cathedral, 381  
 Whit-Sunday decorations, 262  
 Mason (James) on coat, a woman's dress, 586  
 Devonshire charm for scalds, 554  
 Massachusetts Bay, works on, 180  
 Massinger (Philip), Plays, 431  
 Masson (Gustave) on a French phrase, 94  
 Jehan de Paris, his tale, 409  
 Masters, the eldest sons of Scottish barons, 418  
 Mathematical bibliography, 316  
 Mathew (Father), his supposed illegitimacy, 429, 542  
 Matricide in 1648, 415, 592  
 Matthieu (Otto) on Swift's marriage, 212  
 Maule (Sir P.) and R. B., 415  
 Maurya (Chandra Gupta), 201  
 Maximilian I., "Recollections of my Life," its authenticity, 71, 178  
 May (Thomas), his translations, 170; "Agrippina" and "Cleopatra," 132; epigrams, 242  
 May-flower poem on the, 131

- Mayne (Jasper), poems on Queen Henrietta Maria, 147, 272, 214, 221; author of poem attributed to Milton, 242
- Mayo family, vicars of Avebury, Wilts, 33
- Mayor (J. E. B.) on Richard of Cirencester, 106  
Waldensian colony near Monte-Video, 224
- Mayûr Varman and the Jain Mahâ Râja Asaka, 67, 209, 311, 445
- Mazes at Comberton and Leigh, 117
- M'C. (E.) an emblematical picture, 559  
"Nine tailors make a man," 588
- M'C. (J.), on Roman inscriptions at Cannes, 58
- M. (C. H.) on Mayos, vicars of Avebury, 33
- M. (C. W.) on naked legs at court, 68
- M. (E.) on Jingo ring, a Scottish game, 324
- Meelin (J. E.) on mother of Anthony Grey, 449
- Medal, *temp.* James I., 18, 67
- M. (E. F. M.) on books placed edgewise, 44
- Melbourne House, Whitehall, 107
- Meles, its derivation, 368
- Memory and old English characters, 80
- Mendelssohn's "Organ Fugues," 36
- Meyrick collection of ancient armour, 619
- Mezzotint engraving, its origin, 2
- M. (G. W.) on Berengaria of Sicily, 368  
Bridgemasters of London, 130  
Crowley (Sir Ambrose), 233  
Derbyshire pedigrees, 344  
Drapers' Company, its masters, 133  
Hertfordshire wills, 392  
Heraldic query, 111  
Holy Ghost represented as a female, 323  
Jersey families, 111  
Maine = many, 287  
Parish registers, 262  
St. Decuman, 299  
Wilford (Sir James), 325
- M. (H. D.) on white powder, 180
- Middleton (A. B.) on Daniel De Foe, 403
- Midsummer's Night's Dream, 558
- Millar (Edward), musician, 244, 521
- Miller (J.) on hymn, "Praise the Lord," 613
- Milton (John), epitaph ascribed to him, 75, 100, 141, 146, 170, 241, 368; omission in "Comus," 245;  
Greek letter to Phalaris, 466, 589
- Minifie (Miss), alias Gunning, 520
- Minshull family, 287
- Minshull (J. B.) on Randle Minshull, 287  
Horse shoe at Lancaster, 344
- Minshull (Randolf), noticed, 287
- Mirry-land town, 60, 281
- Misquotations, 34, 93
- Mistletoe on the oak, 554
- M. (J.) *Edinburgh*, on Charles I's. presentation to Edw. Millar, 244  
Christmas waits in *Edinburgh*, 223  
Hacket family, 294  
John de Koel: pasquils, 226  
Scottish peer by courtesy, 270
- M. (J. B.) on Egyptian papyri: Moses, 616
- M. (J. C.) on "Barbaric pearl and gold," 293  
Craven, Cray, &c., 425  
Hannibal's passage of the Alps, 351  
Hindoo Tchakra, or sacred wheel, 179  
Isaac bronze table, 178  
Local terminations, 380
- M. (J. C.) on Voltaire's humanity, 22
- M. (J. H.) on a Cromwell medal, 80  
Flower badges, 479  
Monogram, A. E. I., 67  
Noble of Edward III., 105, 234  
Raymondines, 425
- Mosso-Gothic Glossary, 24
- Mofete, the lake, 145
- Molina (Argote de), noticed, 345, 593
- Molineux (Lady Frances), 159, 188  
Monogram, A. E. I., 10, 67
- Monins (John), lieutenant of Dover castle, 393
- Monkey battle, a game, 554
- Montagne (Miss), portrait, 509
- Montrose (James, first Marquess), roll of adherents, 393, 500
- Moody (Henry), on parish registers, 114
- Moore (Hon. Capel), Earl of Orrery's [Ossory] letter to him, 315, 424
- Moore (John), bishop of Ely, 80
- Moore (Thomas), parody on "The Legacy," 56; on critics' family likeness, 532
- Mordue, its derivation, 415
- More family, 365, 422, 449
- More (Sir Thomas), date of his birth, 365, 422, 449;  
fate of his head, 34
- "Morning Meditation upon the Clock," poem, 390
- Morris (R.) on Spenser's "View of the State of Ireland," 298
- Morris (Robert), barrister, 56, 138, 166
- Mortuaries, payment of, 488, 567
- Moses, or Mesu, 487, 616
- Motto: "Fais ce que tu dois," etc. 190, 618; "God us ayde," 515
- Mottoes, Latin, on vessels, 213, 322
- Mounteney family of Essex, 179
- Mowbray (John de), his deed, 532
- Mozart (J. C. W. A.), portraits, 36, 69, 94
- M. (R.) on Hale, a local name, 405
- M. (S. R. T.) on coroners' inquests, 306
- Mulcaster family, 136
- Mullins (J. D.) on Lassus, a Greek poet, 191
- Munby (J. F.) on Hessay, a local name, 213  
Pocket sheriff, 233
- Munster, the escheatorship of, 9
- Master rolls containing the name of Archer, 10
- M. (W.) on C. M. A. Challe, artist, 133
- M. (W. H.) on Blackstone's works, 167  
Mediæval French, 180
- M. (W. M.) on Peers' christian names, 252  
Ring posy, 368
- M. (W. T.) on Buchanan's Scotch History, 371  
Commatic, its meaning, 392  
Drum—a crowd or mob, 157  
Floating corpses, 63  
Latin motto, 322  
"Not lost but gone before," 404  
Ring (Nehemiah), 405  
Typhoon, its derivation, 389
- "Myrroure of our Lady," copies of, 228, 450
- Mystics, German, their works, 43
- N.
- N. on iron tennis balls, 178  
Lady Byron's fortune, 9



- N. (A. E.) on the society of Odd Fellows, 511  
 Nag's Head fable refuted, 435  
 Names, confusion of, 390, 498; singular, 605  
 Napping: "Caught napping," 325, 460, 471, 570  
 Napoleon I. See *Bonaparte*.  
 Natural inheritance, 343, 427, 474, 500, 513  
 Naturalisation, certificate of, 131, 215  
 N. (C. R.) on the primrose, 454  
 N. (E.) on "Advice to a Young Oxonian," 370  
 Quotation: "Thoughts upon Thoughts," 405  
 N. (E. D.) on William Brewster, 125  
 Seal for Virginia, 175  
 Neilson (David), author of "Sixtus and Cassio," 157  
 Nelson (Horatio, Lord), last signal, 357  
 Nenham family, 136  
 Nephrite on Buzzwings, 590  
 Coccigruers, 497  
 Dialects of North Africa, 428  
 Hanoverian coins, 325  
 Numismatic query, 345  
 Rappacini's daughter, 37  
 Spade guineas, 425  
 Nettleton (Thomas), M.D. of Halifax, 346  
 Neve (Jeffrey), a fraudulent bankrupt, 105  
 Neville family of Mereworth in Kent, 577  
 Newcastle, first book printed in, 294, 453; window of St. Nicholas church, 416  
 Newport, St. Woollos, architecture, 298, 378, 450, 538  
 Newspaper, earliest French, 484  
 Newton, its derivation and meaning, 484, 615  
 Newton (Dr. Richard), noticed, 583  
 N. (F.) on Helicon, 475  
 Typhoon, its derivation, 478  
 Nichols (John Gough) on Ann, Lady Halkett, 439  
 Exercise books of King Edward VI., 527  
 Legend of Robin Hood at Ludlow, 341  
 Nicholson (B.) on Birre, Defame, Rudee, 21  
 Latimer (Hugh), his Greek, 190  
 Midsummer Night's Dream, 558  
 Oath of the cock, 505, 565  
 Perverse pronunciation, 47  
 Sackbut, 42  
 Shakespeare, omissions in the text, 573  
 Van Dunk, 333  
 Washing in the same water, 583  
 Nicholson (Margaret), "Posthumous Fragments," 545  
 N. (J. G.) on Sir Patrick Drummond, 251  
 English church at Arnheim, 201  
 Howard (Lord) of Escrick, 249  
 Palmer family births, 105  
 Punctuation, excessive, 153  
 Quartering the arms of an heiress, 119  
 Northampton, "Papistical Byll," 251, 358  
 "Northamptonshire Sneaker," a song, 552  
 Northamptonshire, tracts on, 508; collections for its history, 560  
 Northumberland shilling, 300, 427, 593  
 Norton family motto, 488, 515  
 Norway, map of, 442  
 Nose, poem: "To my Nose," 91, 119, 143  
 Nottinghamshire, Handbook, 120  
 Noy and Noyes families, 13, 587  
 N. (T. C.) on wedding rings, 333  
 N. (U. O.) on natural inheritance, 427  
 Twat, a local name, 427  
 N. (W.) on Hale, a local name, 404  
 N. (W.) on Noy and Noyes families, 13, 587  
 Nying, its meaning and derivation, 10
- O.
- Oath by the cock, 505; peacock or pheasant, 565  
 Odd Fellows, origin of the society, 511  
 Oddington church, monumental brass, 580  
 Odell family, 469  
 Odin stone, 558  
 O'Gorman (Chevalier), noticed, 351  
 O. (J.) on anonymous works, 476  
 Ker (P.), his works, 102  
 "The Shrubs of Parnassus," 479  
 Olim on poem ascribed to Milton, 242  
 "On," a termination of personal names, 33  
 Onale on anonymous works, 322  
 Chronology of Chaucer's "Knights Tale," 310  
 "Euphues and Lucilla," 418  
 Holed-stone, 475  
 Society of bibliographers, 428  
 Once = when once, 54  
 O'Neil, a Scottish prefix, 33  
 Opananax, a Mexican gum, 54, 234  
 Oporinus the printer, 404, 476  
 Orkney, views in, by the Countess of Sutherland, 564  
 Orleans (Duke of), temp. Louis XII., 426, 500  
 Orrery (John, fifth Earl of), letter to Capel Moore, 315, 424  
 Orthographic fact, 19, 67, 189, 261  
 Osphal on John Cremer, 374  
 "Crom a boo," Leinster motto, 438  
 Faust and Nostradamus, 532  
 Lully (Raymond), 205  
 Raymondines, 346  
 Tarot, its hieroglyphics, 372  
 Oswald (Mrs. Margaret), marriage, 117  
 O. (T. J.) on Gloucestershire dialect, 413  
 Oudin's "Spanish and French Dictionary," 297  
 Ouse and Derwent, when divided, 297  
 Ouse river crossed on foot, 276, 359  
 Outis on Egyptian papyri: Moses, 487  
 Overbury (Sir Thomas), MS. of his "Wife," 434  
 "Owl and the Nightingale," its editions, 583  
 Oxford, its academical life, 96; recollections, 454  
 Oxford bishops, 531; list of graduates, 609  
 Oxoniensis on Bolton Percy church, its brass, 517  
 Bradshaw the regicide, 95  
 Corrupt English, 112  
 De Vere family, 82  
 Derwentwater estates, 511  
 Election colours, 544  
 Markham (Abp. Wm.), biography, 467  
 Percy (Bp.) and his Reliques, 514  
 Wordsworth's poem, "Louisa," 71
- P.
- P. on song: "Th' mon at Mester Grundy's," 45  
 Pagnini's Bible, 309  
 Paine (Corn.), jun. on "Beauty's Triumph," 486  
 Paisley Abbey, Queen Beareye's tomb, 60, 281  
 Paleologus (Theodore), Devonshire residence, 618  
 Palmer family, of Sussex, 105  
 Palmer (Rev. Sir Wm.), bart., 47  
 Pantaloon, origin of the word, 561, 595  
 P. (A. O. V.) on papal bulls relating to England, 105

- P. (A. O. V.) on Boyer, a vessel of burden, 534  
 Coroners' inquest records, 225  
 Disembowlement, 233  
 Grosteste (Bishop), 204  
 Hale, its derivation, 323  
 Malay folk-lore, 553  
 Matricide at York, 1648, 415  
 Mordue: pardew, their derivation, 415  
 "Notitiæ Ludæ," its author, 179  
 Richard de Bury's "Philobiblon," 132  
 Stone cannon-balls, 157  
 Time: "To kill time," 509
- P. (A. P.) on the prophet of Belches, 8
- Paper, mounting of old, 396, 475, 585; old gilt-edged, 440
- Paper-mills, their fodder, 579
- "Parable of the Lily," a picture, 56
- Parables, works on, 391, 452, 472, 545, 566
- Pardew, its derivation, 415
- Paris on Rosalba Carriera's correspondence, 581  
 Coat, the dress of women, 586
- Paris (T. C.) on Husbands and Leather families, 568
- Parisian tones, 607
- Parker (Abp. Matthew), his consecration, 435, 493
- Parliamentary members, lists of, 204, 308
- Parochial registers, entries in, 345; their preservation, 20, 114, 142, 164, 215, 234, 262, 282, 349, 611; publication, 118; in Scotland, 542
- Parr (Queen Catherine), portrait, 333, 379
- Parr (Dr. Samuel), passage in his 'Spital sermon, 139
- Pasquil, origin of the word, 226, 284, 478
- Patent Rolls, English records in, 344, 449
- Patrick (Bp. Simon), "Parable of the Pilgrim," 473, 544
- Pawlet (Sir Amias), 412, 495
- Paymaster in the Peninsula war, 324, 453
- Payne (J.) on an old Christmas carol, 599  
 Cromwell and Milton, 606  
 Perverse pronunciation, 185
- P. (C. W.) on Severne family, 178
- P. (D.) on Charles II.'s flight from Worcester, 19  
 Pompadour (Madame de), 354, 368
- Peacock, oath of, 505, 565
- Peacock (Edward) on Alison, a female name, 405  
 Allegories, work on, 545  
 Derwentwater (Lord), "Good Night," 286  
 Fairfax (Sir T.), his letter, 207; Miraculous Victory, 560  
 George II. and his family, 560  
 Lacemakers' song, 59  
 Monastery of Königssaal, 139  
 Prisoners taken at Scarborough, 510  
 Ring with Norton motto, 488  
 "Stamford Mercury," 236  
 Variation of surnames, 139
- Pedigree societies, 176
- Peerage, a Scottish patent, 105
- Peers' Christian names, 252, 335, 451
- Pelham buckle, 157
- Pembroke (Wm. Herbert, third Earl of), 373
- Pendragon castle, Westmoreland, 278
- Pengelly (Wm.) on the British Triads, 583  
 Jenifer, a Christian name, 87
- Penn (William), portraits, 37, 111, 382
- Pennant in the Royal Navy, 81
- Pentreath (Dolly), epitaph, 133, 187, 259, 379, 445
- Penance seal, 563
- Percy (Sholto and Reuben) of "The Percy Anecdotes," 605
- Percy (Bishop Thomas), illustrations of his manuscript, 152, 206, 248, 304; his "Reliques," 169, 205, 269, 475, 514, 522, 612; ancestry, 286; birthplace, 478
- Perigord (Louis Maria Anne Talleyrand) and the Prince of Trimmers, 608
- Peterborough, its neighbouring churches, 216; its history, 383
- Pettet (C.) on Border games, 165  
 Furricker, its derivation, 142  
 Soiled horse, 92
- Petty Wales in the ward of Tower, origin of name, 529
- Peyton (Sir John), his longevity, 158, 188
- Peyton (J. L.) on longevity of Sir J. Peyton, 188
- Peyvre family, 521
- Pfäfers, inscription at, 415, 532
- Pheasant, oath of the, 505, 565
- Phillips (Jos.) on Lord Folkyngham, 405  
 "Stamford Mercury," 236
- Phraseology, popular, 199, 310
- Pickford (John) on Bp. Percy and his "Reliques," 205, Pickering (B. M.) on a poem, "The Lie," 45
- Picture, an emblematical, 559; of St. Benedict, 294, 453, 520
- Pied friars, 415, 496
- Piesse (Septimus) on leaden statues, 311  
 Prince Consort's memorial, 343
- Piety, rough, 200, 233, 311, 380, 499
- Pigeon House, Dublin, 324
- Piggot (John), jun. on Becket's chasuble, 18  
 Bible illuminated at Malmesbury Abbey, 345  
 Cross-legged effigies, 535  
 De Vere family, 134  
 Dovecot, or Columbarium, 323  
 Fairfield windows, 193, 429  
 Four aisles, 178  
 Mural paintings at West Somerton church, 507  
 Noble of Edward III., 140  
 Percy (Sholto and Reuben), 605  
 Pulpits of iron, 23  
 Royal arms, 544  
 Seals, works on, 535  
 Separation of sexes in churches, 210  
 Steel engravings, 448  
 Strutt (Sir Jenner), ancestry, 299  
 Tinder boxes, early notices, 335  
 Vestments of the thirteenth century, 298
- Pilgrims' signs and tokens, 331, 380
- P. (J. H.) on Sanskrit inscriptions, 226
- Plant = clue or hint, 532
- Pliny's letter to Trajan, 299, 613
- Plowman (Piers), manuscripts, 433
- Plummer (John) on Kattern's day, 333
- Pluscardine Abbey book, 393, 499
- Poem, early English, 576; of three languages in one, 177, 348; anonymous, 131, 167
- Poets of the nineteenth century, 571
- Pole (Cardinal Reginald), letters of dispensation, 179
- Political Economy Club, 254, 500
- Poloudenski (Michel), Russian author, 341, 570
- Polyglot Bible of 1596, 417
- Pomeroy family, 226
- Pompadour (Madame de), a Duchess, 287, 354, 471, 543, 568



Pope (Alex.) and Molière, 390; his indelicacy, 105, 191; Eastern priests, 608  
 Porcelain, its derivation, 155, 237  
 Portrait, National Exhibition, 1868, 154  
 Portraits, anonymous, 252, 307, 561  
 Portuguese biographies, 372  
 Postage stamps on letters, the earliest, 440  
 Power, a provincialism, 499  
 Power = quantity or number, 199  
 Power (C. W.) on Mountney and Shenton families, 179  
 P. (P.) on election colours, 478  
     Furrow, as used by Gray, 451  
     London statues, 253  
     Lovat (Lord), portrait, 191  
 P. (R.) on Bible by H. Grashop, 414  
 Presentiment of death, 154  
 Preston members of Parliament, 159  
 Price (J. E.) on Roman internment at Tinwell, 481  
 Price (Laurence), Christmas book, 549  
 Prideaux (Geo.) on assessments in aid, 296  
 Primrose unknown in some localities, 372, 454, 617  
 Printers' signatures and catchwords, 11  
 Printing, notes on early, 265, 313, 361, 385, 421, 473, 519; works on its history, 11  
 Prior's pastoral staff, 21, 140  
 Pritchard (H. B.) on Luther's marriage ring, 608  
 Pritchard (Mrs. Hannah), epitaph, 395  
 P. (R. J.) on Cocquegrues, 415  
 Pronouns, provincial use of, 252  
 Pronunciation, perverse, 22, 47, 116, 185

#### Proverbs and Phrases:—

As sick as a cat, 530  
*Anglica gens est optima flens et pessima gaudens*, 203  
 Beauty but skin-deep, 294  
 Button your lip, 114, 142  
 Cast the cat in the kirk, 297  
 Coiffer Sainte Cathérine, 377, 430  
 Comparisons are odious, 460  
 Copy of your countenance, 460  
 Crooked stick, 460  
*De plus fort en plus fort, comme chez Nicolet*, 296, 543  
 Druff was his errand, but drink he would, 460  
 Hotspur of Debate, 80, 119, 191  
 Leading apes in hell, 459  
 Levelling up, 54  
 Love: "No love lost," 213  
 Music of the spheres, 561  
 Nine tailors make a man, 437, 587  
 Out of God's blessing into the warm sun, 459  
 Penny for your thoughts, 460  
 Rupert of Debate, 80, 119, 191  
 Salt a captor, 460  
 Sibber sauces, 460  
 Snuff: "Up to snuff," 226, 284  
 Talk a horse's leg off, 488, 591  
 The black ox trod on his foot, 460  
 The sun never sets upon the British empire, 535  
 Three words of a sort, 43, 91  
 Time: "To kill time," 509  
 V consonne et séjour, 56, 94  
 Water his plants, 460  
 Prowett (C. G.) on French Drove, Whittlesea, 177  
 Fuscum, a scrap-book, 113

Prowett (C. G.) on Modern Latinity, 487  
 P. (R. S.) on critics' family likeness, 532  
 Prujean (Thomas), noticed, 408  
 "Psalmorum Codex," its publication, 387  
 P. (S. W.) on Sir Charles Hardy, 563  
 P. (T.) on Fairford church windows, 354  
     Maids Morton, Bucks, 521  
 Pulpits of iron, 23  
 Pulsation, its average rate, 37, 117  
 Punctuation, erroneous, 153, 527, 584  
 Purchas (Samuel), "A Theatre of Political Flying Insects," 541  
 P. (W.) on the meaning of lobby, 579  
     Westminster Hall, 589  
 Pyne (W. H.), "Wine and Walnuts," 384, 522  
 Pynsent (Sir Wm.), vault in Erchfont church, 546

#### Q.

Queen's Gardens on "Ossa inferre licebit," 611  
 Salkeld (Wm.), serjeant-at-law, 41  
 Socke: socking: tilt, 428  
 Q. (Q.) on Sir P. Maule and R. B., 415  
 Poem on a sleeping child, 301  
 Raffles (Dr. Thomas), autographs, 227  
 Swearing at home and abroad, 457

#### Quotations:—

A moment pause, ye British fair, 81, 136  
 And she hath smiles to earth unknown, 10, 45, 66, 71  
 As the rose of the valley when dripping with dew, 10, 45  
 And thou, Dalhousie, the great god of war, 81, 119  
 And other harpers many a one, 202, 308  
 But let the ruffian Boreas once enrage, 203, 405  
 Cleanliness is a half virtue, 37, 68, 213  
 Doubt is Devil-born, 582  
 Few image woes that parents only prove, 81  
 Gods, can a Roman senate long debate, 395  
 Her suffering ended with the day, 414  
 Humility, said Lena, as she drew, 488, 569  
 Love and war are strange compeers, 298  
 Man loves on 'till Hope be dead, 157  
 Not lost, but gone before, 404  
 O Love, you've been a villain, 488, 617  
*Questo del colpo non accorto*, 510, 569  
*Qui capite ipse suo instituit vestigia retro*, 37  
 Roger and I: Roger is my dog, 488, 569  
 Stared with great eyes, and laughed with alien lips, 440  
 The abbot in fear struck both his thighs, 440, 517  
 The chapter of accidents is the Bible of the fool, 440  
 The flag was furled, and mute the drum, 325, 380  
 The moon, clear shining 'midst the fleecy clouds, 81  
 The world knows nothing of its greatest men, 326  
 They also serve who only stand and wait, 57  
 They that on glorious ancestors enlarge, 395  
 Time is money, 37, 115, 617  
 Time shakes the stable tyranny of kings, 240  
 Visits ancient sins on modern times, 440  
 When we came down through Glasgow town, 81, 165, 214  
 Who builds a church to God, 193  
 Who is the baby that doth lie, 394

## R.

- R. (A.) on brat = brisk, smart, 182  
 Comyn family, 23  
 "De Imitatione Christi," 213  
 Gold-enamelled coffin, 45  
 Lists of members of Parliament, 308
- Radecliffe (Noell) on "As sick as a cat," 530  
 "Coiffer Sainte Cathérine," 430  
 "T Man," his story, 372
- Raffles (Dr. Thomas), autographs, 227
- Railway travelling in 1830-1, 101
- Raine (Dr.), Latin verses, 392
- Raleigh (Sir Walter), author of "The Soule's Errand,"  
 45, 92, 329, 404; descendants, 164, 214, 235, 309;  
 his life, 406; letters, 561
- Ramage (C. T.) on Burns queries, 283, 581  
 Burns's unpublished poem, 339, 537, 614  
 Dumfriesshire, its history, 519  
 Epigram on friends, 334  
 Herder's reference to Æschylus, 323  
 Horse, its motion, 184  
 Lacus Ampsanctus, 145, 260, 512  
 Numismatic: Tas, Tascia, 70  
 Scissor among gladiators, 509  
 Temple of Jupiter Feretrius, 601
- Rappacini's daughter, 37, 92
- "Rasselas," and the Happy Valley, 1
- Rat pies, 37
- Rāvāna: Rungta, 467
- Raworth (Thomas), inquired after, 532
- Raymondine nobles, 346, 425
- Rayner (Wm.) on election colours, 295
- R. (C. J.) on Husbands and Leather families, 509  
 Implementum ecclesie, 582  
 Separation of sexes in churches, 475  
 Serjeants-at-law, 42  
 Weston family, 500
- Read (James) on Davies's "Twelve Dialogues," 309
- Reculver old church, its brasses and registers, 226
- Redgrave (G. R.) on leggings, 189  
 Seurat (Claude Ambroise), 21
- Redgrave (Sam.) on Dictionary of Artists, 250
- Redmond (S.) on the earliest bird, 111  
 Coat, a woman's dress, 486  
 Coroners' inquests, 306  
 Raleigh (Sir Walter), descendants, 309  
 Terms and words, change of, 321
- Regiment privileged, Third Foot, or the Buffs, 228
- Reid (G. W.) on early steel engraving, 448
- Revell (C. S.) on army pay in former times, 382
- "Revue, La, Bibliographie Universelle," 413, 448
- R. (F.) on Norman Leslie of Rothes, 83  
 Song: "Waly, Waly," 214
- Rhodocanakis (His Highness Captain the Prince) on  
 Bonaparte's family, 354  
 Byzantine families' armorial insignia, 525  
 Pompadour (Madame de), 287, 470
- Rhyming Latin inscriptions, 276, 335, 542, 580
- Ri. on "Caught napping," 325
- Ricardus (Frederic) on custom on All Souls' day, 553
- Richard, king of the Romans, burial, 65
- Richard de Castro's Prayer to Jesus, 576
- Richard of Cirencester, "De Situ Britannie," 106
- Ridley (Bp.), disputation at Oxford, 508
- Riggall (E.) on portraits of Daniel De Foe, 465  
 Bateman (Mary), 492
- Riley (H. T.) on Bondman, 427  
 Broad arrow, 500
- Rimbault (Dr. E. F.) on Long Lankin, 568  
 Mayne (Jasper), verses to Henriette Maria, 272  
 Millar (Edward), musician, 520  
 "Shrubs of Parnassus," 498  
 "Songs of Shepherds," 356  
 Tans'ur (William), 401  
 "The Farmer and the King," 335  
 Turner (Win.), "Sound Anatomized," 494
- Ring (John), surgeon and author, 534
- Ring (N.) of Merton college, Oxford, 276, 405
- Ring posy, 368; inscription, 579
- Rix (Joseph), M.D., on Cromwell's descendants, 309  
 Fire at Siltton, 46  
 Mortuaries, 567  
 Talking a horse's leg off, 591  
 Tans'ur (Wm.), biography, 257, 540
- Rix (S. W.) on Harvest dates, 357  
 Pole (Cardinal), letters of dispensation, 179
- R. (L. C.) on Cazotte's prophecy, 46  
 Danish law, 131  
 Early railway travelling, 101
- R. (L. M. M.) on letters of James VI., &c., 105
- R. (M. H.) on Dovecot, or columbarium, 402  
 Hannibal's passage of the Alps, 350  
 "Orlando Innamorato," quotation from, 569  
 Pulsation, 37
- Roberton (James), Lord Bedlay, family, 344
- Robertson (F.) on Lady Kilsyth, 68
- Robin Goodfellow: "The Merry Puck," 273
- Robin Hood ballads, 298
- Robin Hood at Ludlow, a legend, 341, 430
- Robinson (C. J.) on ancient altar cloths, 579  
 Brydges (E.) and W. Gregory, 225  
 Craven (Lord), his estates, 486  
 Greene family, co. Hereford, 593  
 Lane family, of Campsey Ash, 487  
 "Levelling up," 54  
 Mortuaries, their payment, 488, 568  
 Salisbury Hours, 439  
 Seaborne (Richard), serjeant-at-law, 253  
 Song of Ally Croaker, 204
- Robinson (Noel H.) on Prince of Wales' brooch, 10
- Rochester and Halifax peerages, 413, 517
- Roffe (Edwin) on the Dunthornes, 423
- Rogero's song in the "Anti-Jacobin," 374, 521
- Rogers (Charles), LL.D., on Alexander family, 34, 104  
 Baliol family, 45  
 Border games, 165  
 Burns (Robert), 399  
 Hall, its various meanings, 103  
 Handfasting, 104  
 Lengan superstitions, 55  
 Parish registers, 20, 164  
 Primitive font, 157  
 Scottish distillation, 131  
 Tombstone inscriptions, 20, 37
- Rogers (Daniel), poet and statesman, 563
- Rohesia: Roisia: Rose, change of name, 498, 615
- Roman or Grecian daughter, 277
- Rome and the early Christians, 571
- Romney Marsh and Caesar's invasions, 112
- Roper (Margaret) and her father's head, 34



Rose (W. F.) on the word Hatter in Percy's MS., 248  
 Rossetti (W.M.) on *acchetta* and *accettone*, 543  
     Allegories and parables, 472  
     Cato a Paynim and a Christian, 229  
     Dante's "Inferno," 114  
     Elizabeth, the Virgin Queen, 499  
     Inscription, a curious one, 427  
     Natural inheritance, 514  
     Pasquils, 284  
     Rappacini's daughter, 92  
     Spanish revolution, 546  
     Toads and lizards born of women, 153  
 Rossini's funeral, its music, 562  
 Rothschild (Baron N. M.) and the battle of Waterloo, 114, 283, 375  
 Rough, early use of the word, 582  
 Royston Club, 179, 239  
 R. (T.) on a perverted text, 322  
     Thomson's "Seasons," 470  
 Rudee = rude, rough, 21  
 Rufflers and joiners, parties in Scotland, 562  
 Rufinus and St. Jerome, 132, 182  
 "Rule of the World," inedited poem, 4  
 Rupert (Prince), portraits, 224, 303  
 Rushworth (John), manuscripts, 393  
 Russell (Arthur) on Cazotte's prophecy, 45  
 Russell (William, Lord), portrait, 154  
 Russian literature, 341, 570  
 Russian medal on the Hungarian insurrection, 298  
 Rusticus on Rothschild at Waterloo, 375  
 R. (W.) on East Anglian folk-lore, 553

## S.

Sackbut, 42, 71  
 Saddler's horse, an inn sign, 295  
 St. Audŕen's in Dublin, its bells, 327, 452, 541  
 St. Bees priory church, 276  
 St. Benedict, picture of, 394, 453, 520  
 St. Christopher, engraving of, 1423, 194, 265, 307, 313, 330, 375, 448  
 St. George and the dragon, 595  
 St. Herefrid, abbot of Lindisfarne, 56, 113, 138, 164, 232, 258  
 St. J. M. (H. A.) on naked legs at court, 36  
 St. Nicolas Acon church, monumental inscriptions, 56  
 St. Paul's Cathedral, its annals, 618  
 St. Paul's school, the Apposition day, 295  
 St. Stephen, burial-place, 532, 616  
 St. Swithin on plurality of altars, 605  
     Echelles, 166  
     Election colours, 617  
     Fruits preserved in honey, 165  
     Folk rhymes, 221  
     New cheer, 605  
     "Nine tailors make a man," 437  
     Primrose, 617  
     Ston-ing cross, 582  
 St. Swithin's day, 221  
 St. Woollos, noticed, 298, 378, 538, 539  
 Saints, legends of, in verse, 487  
 Saints of East Anglia, 509, 593  
 Sala (G. A.) on Disembowelment, 116  
     Change of words, &c., 400  
     Katteren's day, 377, 473  
     Lincoln city, its ragged aspect, 68

Sala (G. A.) on Stereoscope, its origin, 465  
 Salisbury Hours, edit. 1536, 489  
 Salkeld (William), serjeant-at-law, 41  
 Salnon and apprentices, 139  
 Salmon (Rev. Henry), vicar of Stanground, 25  
 Saltoun (Lord), portrait, 154  
 Sanderson family, 157  
 Sandys (William) on Christmas tracts, 597  
 Sanskrit, ancient and modern, 17, 93, 165, 239  
 Sanskrit alphabet, modern invention of it, 67, 208, 329, 475, 537  
 Sanskrit inscriptions in England, 226  
 Saunderson family, 157  
 Savary (Henry), "Quintus Servington," 462  
 Savernake Forest, the Duke's vault, 54  
 Sawyer (Elizabeth), the witch, "Wonderful Discovery," 582  
 Syon cope, 65, 111, 141, 211  
 Scarborough (Lord), character and epitaph, 424  
 Scarborough, prisoners taken at, 510  
 Searlatti (A.), Church Concertos, 37  
 Searron (Paul), verses on cosmetics, 414  
 Schin on Atchetta, Atchettone, 492  
     Cazotte's prophecy, 45  
     Goldsmith's epitaph, 109  
     Squeezing watch, 335  
 Scissor among gladiators, 509  
 S. (C. J.) on Sir Andrew Chadwick, 440  
 Scone palace in Scotland, 81  
 Scotch land measures, 135  
 Scots lords executed on Tower-hill, 11, 46  
 Scott (H.) on the cuckoo, 22  
 Scott (Sir Walter) and the Charpentiers, 275  
 Scottish local histories, 450  
 Seud = lashes, 334  
 S. (D.) on playing cards, 78  
 Seaborne (Richard), serjeant-at-law, 253  
 "Sea Dreams," passage in, 324, 428, 516  
 Sea furbelow (*laminaria bulbosa*), 324, 428, 516  
 Seakale first used, 141  
 Sealing without signing, 532, 617  
 Seals of England, works on, 535  
 Sea water bathing, its rationale, 56  
 Sebastian on army pay in former times, 382  
     Flower badges, 402  
     Godfrey family, 542  
     National Portrait Exhibition, 164  
 Seeborn (F.) on Sir T. More's birth, 422  
 S. (E. L.) on Arber's English reprints, 54  
     Kings in council, 131  
     Pope (Alex.) and Molière, 390  
 Selkirk (Alex.), monument at Juan Fernandez, 503  
 Senafé, the graves at, 388  
 Senator, a cruel one, 393, 478  
 Serjeants-at-law, biographies of, 41  
 Serjeants of olden days, 608  
 Serpent worship at Sumbhulpore, 179  
 Set-a-foot, an old Border game, 97, 165  
 Seurat (Claude Ambroise), living skeleton, 21  
 Severne family and the rectory of Abberley, 178  
 Sexes separated in Divine worship, 132, 210, 475, 545  
 S. (F. M.) on Burns queries, 429  
     Fraser (William), 436  
     "History of Dumfriesshire," 415  
     Hogarth family, 254  
     Inveresk parish, 443

- S. (F. M.) on Natural inheritance, 474  
 Peerage warrant, 105  
 Printers' signatures, &c., 11  
 Sandry queries, 562
- S. (G.) on the Fairford windows, 267  
 "Memoirs of Louis XVIII.," 225
- S. (G. H.) on Bradshaw the regicide, 137
- Shakspeare (William), his library, 214; engraving of his monument, 324, 405; in Germany, 529; Globe edition of his Works, 78
- Shakspeariana:** —  
 Coriolanus, Act III. sc. 3: "To have his worth," 103; Act IV. sc. 7: "Hath not a tomb," 103  
 Cymbeline, Act III. sc. 4: "With that harsh, noble, simple nothing," 573  
 Hamlet, Act I. sc. 3: "These *blazes*, daughter," 573; Act. III. sc. 4: "The devil, or throw him out with wondrous potency," 574  
 Merry Wives of Windsor, elucidated, 529  
 Two Gentlemen of Verona, Act II. sc. 4: "Is it mine," 103
- Sharks, stories of, 21
- Sharpe (Edmund) on four-aisled churches, 399  
 St. Woollos, Newport, 378
- Shaw (J. B.) on Barbaric gold, 546  
 Executions, public and private, 274  
 Lucretius, a passage, 115  
 Sidney's "Arcadia," passage in, 541
- Shaw (Samuel) on Essington, 518  
 Hylton Castle, Durham, 404
- Shelley (P. B.), first production, 545
- Shenton family of Shropshire, 179  
 "Sheridan's Ride," a poem, 346
- Sheriff, pocket, 179, 233, 285
- Shetland and Orkney Guide, 40
- Ships, their old names, 464
- Shipton (Rev. Edward), letter on the Fairford windows, 306, 354
- Shipton (Mother), personal history, 83, 117, 235
- Shirley (James), Latin translation of his Ode, 391
- Shoe throwing, &c. at weddings, 343, 450, 521
- Shorthand for literary purposes, 142, 167, 539
- Shorthouse (J. H.) on Bp. Patrick's "Parable of the Pilgrim," 544
- Shrewsbury (Talbot, Earl of), 32, 69
- Sidney (Sir Philip), passage in the "Arcadia," 541
- Siegen (L. de), letter on mezzotint engraving, 3
- Sigma on monogram A. E. I., 10
- Silverstone on Thomas Raworth, 532  
 Swords, ancient, 563
- Simpson (W. Sparrow) on a prayer in Our Saviour's tomb, a charm, 105
- S. (J.) on J. Fesdon, artist, 607  
 Penzance seal, 563  
 Whit-Sunday decorations, 190
- Skeat (W. W.) on ameliorate, 44  
 Baker's dozen, 464  
 Brat, its derivation, 143, 301  
 Chaucer's Chronology, 271, 399  
 Chaucer's "Knights Tale," chronology, 243  
 Coat, the dress of women, 586  
 Dormouse, 285  
 Early English Text Society, 23  
 Genteel dogs, 507  
 Gist, its pronunciation, 42

- Skeat (W. W.) on Langland's "Piers Plowman," MSS., 433  
 Lene, or leue, 126  
 Newt, its etymology and meaning, 615  
 Pied friars, 496  
 Porcelain, its derivation, 155  
 Soc-lamb, 592  
 Threshold, its derivation, 519  
 World, its age according to the monks, 156  
 Year and a day, 222  
 Yede, misused by Spenser, 199  
 Y<sup>e</sup> for The, 545
- Skepl, origin of the name, 21, 334, 543, 613
- Sketching Club or Society, 334, 405
- Sleeping, positions in, 139
- Sleigh (John) on Bagnall families, 291  
 Manor courts, 244  
 Northamptonshire Sneaker, 552  
 Turner family, 111
- Slyces, its meaning, 532, 616
- Smedley (M. B.) on a poem "The Victim," 307
- Smith (Albert), biography, 440, 540
- Smith (James), poem: "Dido and Aeneas," 19
- Smith (J. Russell) on Block Books, 473
- Smith (L. P.) on "Vite Sanctorum Patrum," 443
- Smith (William), "Chloris, or the Complaint of the passionate Despised Shepherd," 576
- Smith (Sir William), noticed, 511
- Smith (W. J. B.) on Barbaric pearl and gold, 426  
 Election colours, 380  
 Legend of Robin Hood, 430  
 Monogram, A. E. I., 68  
 "One is One," a song, 452  
 Pentreath (Dolly), epitaph, 379  
 Sea furbelow, 428  
 Shoe throwing at weddings, 450
- Snares (John), Velasquez' portrait of Charles I., 39, 92
- Socke: socking, their derivation, 324, 428
- Somerton, West, mural paintings in the church, 507
- Songs, a hint respecting ancient, 438
- Songs and Ballads:** —  
 Bailey (Unfortunate Miss) French version, 608  
 Beggar's song, 564  
 Cobbler's song, 550  
 Come hidder, 223  
 Cavalier and Puritan Songs, 312  
 Christmas carols, 551, 599  
 Clowter (Ned), 555  
 Cuckoo's Song, 144, 555, 618  
 Death and the Lady, 379  
 Derwentwater (Lord), "Good Night," 181, 286  
 Farmer and the King, 152, 206, 304, 835  
 Gervase Lee's ballad, 550  
 Gilderoy, 81, 165  
 Good Humour, 10  
 Grammachree Molly, 561  
 Hark! hark! the lark at heaven's gate sings, 240  
 Helston Fury song, 607  
 Hunting the Hare, 203, 261, 356  
 I love thee, Betty, 274, 379  
 Jacobite songs, 181, 202, 286  
 Jew's Daughter, 59  
 King Arthur had three sons, 237, 569  
 Lacemakers' song, 8, 59, 178, 281, 379  
 Lancashire folk song, 154, 187  
 Latin: "Gaudeamus igitur," 250, 566



## Songs and Ballads:—

- Long Linkin, 281, 379, 568  
 Little Musgrave, 571  
 Mosey McGarry, 561  
 Mylecraine, a Manx song, 276  
 Nickeldy Nod, 154, 187, 283, 568  
 Northamptonshire Sneaker, 552  
 One Friday morning when we set sail, 443  
 One is one, and all alone, 324, 452, 599  
 Religious Latin song, 557  
 Robin Hood ballads, 298  
 Sandy and Jenny, 325  
 Sing! sing! what shall we sing? 599  
 Songs of Shepherds, 203, 261, 356  
 Spanish Armada, 510  
 The Angel's Whisper, 301  
 Th' Mon at Mester Grundy's, 45, 95  
 The Northern Lass's Lamentation, 12  
 Toby jug song, 23, 67, 90  
 Waly, Waly, 214  
 Warrington Fair, 100  
 Wassailing song, 551  
 Whistle, daughter, whistle, 274, 381  
 Yankee Doodle, 220  
 "Songs of Shepherds," a burlesque, 203, 261, 356, 429  
 Sound, distance traversed by, 23, 467, 542  
 Southwell family of Mereworth in Kent, 577  
 Sp. on Brewster family, 191  
 Muster rolls, &c., 10  
 Seal of R. le Archer, 224  
 Whitmore's heraldic proposal, 10  
 Spade guineas, their value, 372, 425  
 Spain, kings of, 131, 188  
 Spain and Portugal, papal line of partition, 345  
 Spanish revolution and meteors, 464, 546  
 Sparke (Michael), "Crumbs of Comfort," 347  
 Spectacles, spitting at wearers, 202, 287  
 Spenser (Edmund), "View of the State of Ireland," 298  
 Spirit-soul, its meaning, 103  
 S. (R. F. W.) on adverse and averse, 231  
 Bill (John), the king's printer, 300  
 Pay of the army in 1775, 297  
 Porcelain, its derivation, 237  
 Stound = instant, 333  
 Winchester cathedral device, 299  
 S. (R. H.) on Hannibal's passage of the Alps, 444  
 S. (S. D.) on "The Farmer and the King," 207  
 Stafford (Thomas), "Paqueta Hibernia," 468  
 Staffordshire, Handbook, 120  
 Staircase, spiral, 132, 188  
 "Stamford Mercury," complete set, 179, 236, 356  
 Stanton-Harcourt, separate entrance for females, 132, 210, 475  
 Statues, leaden, 253, 311  
 S. (T. C.) on ballad, "King Arthur," 569  
 Steel engravings, 394, 448, 591  
 Stevens' hospital, Stella's bequest to, 237  
 Stella's bequest to Stevens' hospital, 237; marriage, 132, 212, 261  
 Stephens (F. G.) on Disembowelment, 64  
 Lee (Sir Thomas), portrait, 212  
 Stereoscope, its origin, 465, 517  
 Stevenson (T. G.) on "Journal of a Soldier," 500  
 Montrose and his roll of adherents, 500  
 Pluscardine Abbey, 499  
 Snare's writings on Velasquez, 92

- Stickleback duty, 510  
 Stilton, fire at, in 1729, 46  
 Stincher, in Burns's poem, 400  
 Stockgrave, co. Devon, 276  
 Stoneing crosses in churches, 582  
 Story (W. W.), poems in Blackwood's Magazine, 499  
 Stound = a short time, 133, 333  
 Strutt (Sir Denner), his ancestry, 299  
 Stuart family signets, 321  
 Stuart (Charles Edward), grandson of James II., inscriptions at Mount Stuart, 70  
 Stuart (James Francis Edward), son of James II., and Clementina Sobieski, medal of, 22; coronation, 81  
 "Studies of Homer," its map, 342  
 Suckling (Rev. A.), Suffolk collections, 512  
 Suckling (Sir John) and Richard Lovelace, 579  
 Suffolk (Mary Tudor, Duchess of), portrait, 416, 511  
 Suffolk Yeoman, his Diary, 486  
 Sultan dying of ennui, 47, 67  
 Sunderland, its first printer, 414  
 Superstitions, ancient and modern, 67  
 Surnames, variation of, 91, 139, 167, 231  
 Surrey (Henry Howard, Earl of), Life and arms, 81  
 Sussex Archaeological Collections, 287  
 S. (W.) on Pomeroy family, 226  
 S. (W. D.) on pronunciation of Jenifer, 142  
 Playing cards, 118  
 Swearing at home and abroad, 457, 516  
 Sweeting (W. D.) on French Grove, Whittlesey, 238  
 Dedications of English churches, 593  
 Swords, ancient, 563  
 S. (W. H.) on Apposition day at St. Paul's school, 295  
 Bagster (Samuel), jun., 517  
 Cherubin, a Christian name, 130  
 Dedication of English churches, 490  
 East Anglian folk-lore, 221  
 Erasmus' Paraphrase, 469  
 Fairford windows, 269  
 Herrick's poem, "The number of Two," 369  
 Lists of parliamentary members, 204  
 Robin Red-breast a harbinger of death, 553  
 Saints of East Anglia, 509  
 Suffolk Yeoman, his Diary, 486  
 Weather prognostics, 342  
 Swift (Dean), was he married to Stella? 132, 212, 261  
 Swift (E. L.), on epitaph ascribed to Milton, 171  
 Sykes (Sir Mark Masterman), sale of his library, 11  
 Sylvester (Joshua), biography, 179, 263; "The Soule's Errand," 263, 329, 404; London in the year 1605, 604  
 Syracusan bride, Leighton's picture, 490, 615

## T.

- Tancred (Sir Thomas) on Hannibal's passage of the Alps, 289, 444  
 Tans'ur (Wm.), musical composer, 257, 357, 401, 240  
 "Tarot," explanation of the hieroglyphics, 372  
 Tasso (Tor.), Love and Madness, 49, 140, 165  
 Tasso, Guarini, and Speroni, 31  
 Tauler (Dr. John) and Luther, 44; and Francis de Sales, 416, 500  
 Tavern signs, 180, 262  
 Taylor (Rev. E. S.), case of his son, 48  
 Taylor (John), the artist, 11, 46  
 T. (A. W.) on St. Christopher of 1423, 375

- Taylor (John) on *Bibliotheca Northantonensis*, 251, 508, 560  
 Views in Orkney, 564  
 T. (C. H.) on Ridley's Works, 508  
 T. (C. W.) on Tothill family, 488  
 Temple, gate-house of the Inner, 412, 495  
 Temple, the Inner and Middle, libraries, 575  
 Temple Garden, its old sycamore tree, 346  
 Tenby, inscriptions in St. Mary's church, 78  
 Tennent (Sir J. Emerson), on adverse and averse, 178  
 Cigars and Segars, 16  
 Skelp, its derivation, 21  
 Tennis-balls of iron, 178  
 Tennyson (Alfred), "The Victim," 172, 261, 307;  
 passages in "The Idylls of the Kings," 510  
 Terrington, origin of the name, 562  
 Tew (Edmund) on "Calcined into dust," 171  
 Fuscum, its etymology, 69  
 Goldsmith's epitaph, 34, 184, 228  
 Greek manuscript of the Gospels, 80, 162  
 Greek motto from the "Agamemnon," 42  
 Herder, quotation in, 403  
 Local terminations, 263  
 Mortuaries, 567  
 Oporinus the printer, 476  
 Poem ascribed to Milton, 146  
 Power, use of the word, 199  
 St. Herefrid, 113, 138, 232  
 Socke: socking: tilt, 324  
 "Up to snuff," 285  
 Winchester cathedral, 381  
 Tewars on ambassadors knighted, 130  
 Buckle's manuscripts, 438  
 Cranmer family, 118  
 Crawley (Sir Ambrose), 159  
 Essington, &c., 396  
 Fenton (Wm.), the waggoner, 202  
 Harvey (Sir Francis), 159  
 London companies' registers, 415  
 Marlborough's officers, 119  
 Marriage license, 466  
 Monins (J.), lieutenant of Dover castle, 393  
 Peyton (Sir John), longevity, 158  
 Royston club, 179  
 "Stamford Mercury," 179  
 Woodhill, Bedfordshire, 418  
 Text, a perverted one, 322  
 Thackeray (W. M.), "Battle of Limerick," 249  
 "Theologia Germanica," 191  
 Theyre (John), his manuscripts, 11  
 Thighs, slapping the, 160, 238, 261  
 Thomas (Moy) on Pope's indelicacy, 191  
 Thomas (Ralph) on anonymous works, 296  
 Bagster (Samuel), work on Bees, 414  
 Bateman (Mary), the Yorkshire witch, 391  
 Blackstone (Sir Win.), works, 29, 124, 194, 574  
 Galt (John), his works, 439  
 Ivory, the mathematician, 228  
 Letters of naturalisation, 215  
 Tans'ur (William), 540  
 Thompson (James) on *Connemacherch*, 201  
 Thoms (W. J.) on the Rev. Joseph Brett, 465  
 St. Christopher, called of 1423, 330  
 Thomson (James), notes on the "Seasons," 319, 374, 469, 522  
 Thomson (John), M.D. and Robert Burns, 283, 355, 429  
 Thorburn (R.) on presentiment of death, 154  
 Thorney, the Red Book of, 28  
 Threshold, its meaning, 416, 518, 613  
 Tibullus, translators of a couplet, 452  
 Tiedeman (H.) on Caroline Matilda of Denmark, 613  
 Dutch poets, 43  
 "Fais ce que tu dois," 618  
 Grotius (Hugo), unpublished work, 102  
 Hogshead, its derivation, 46  
 Time is money, 617  
 Tragedy of Lemierre, "Barneveldt," 532, 607  
 Till (W. J.) on sealing without signing, 617  
 Tilt, its derivation, 324, 428, 544  
 Timbs (John) on gate of the Middle Temple, 495  
 Wilmot (Dr.), author of the "Heroic Epistle," 50  
 Timmins (Sam.) on Baskerville's letter to Walpole, 296  
 Tinder-boxes, early notices, 226, 335, 546  
 Tindle, a local term, 335, 546  
 Tinwell, Roman interment at, 481, 590  
 Tip-cat, a game, 371, 474  
 "T Man," a tale, 372, 477, 545  
 Toads and lizards born of women, 153, 235  
 Tobacco, in Sanskrit *Tamâla*, 17  
 Tobit family, 203  
 Toby jugs, 23, 90  
 Tofum explained, 119  
 Tombstone emblem, 37, 93, 191  
 Tombstone inscriptions restored, 20  
 Tomitana library, 581  
 Tomkins (H. B.) on Bp. Stephen Weston, 203  
 Tomlinson (G. W.) on floating corpses, 63  
 Tothill family, 488  
 Tottenham church bells, 510: horse-mounting block, 530  
 Tower of London, its curiosities, 73  
 Towers, double, 179, 233  
 Townsman and countrymen, their status, 203  
 Tracy (Richard), his works, 106  
 Trafford family motto, 307  
 Tree worship, 552  
 Trepolpen (P. W.) on Defoe's lines, 452  
 Tibullus, translators of a couplet, 452  
 Tretane on Greig or Gregg, 545  
 Trevelyan (Sir W. C.) on Cullen pots, 177  
 Triads, the British, their date, 583  
 Trials for felony, *temp.* Henry VIII., 202  
 Trinity college, Dublin, entrance registry, 510  
 Trounevur (Jean le) on subject of a picture, 394  
 Climacterical year, 486  
 "Legends of Devon," 614  
 T. (S.) on St. Stephen's burial-place, 532  
 T. (T.) on a Russian medal, 298  
 Tubb family, 253, 357, 452  
 Turner (Wm.), "Sound Anatomized," 357, 494  
 Turtle doves, old ones, 562  
 Twat, its etymology, 346, 427  
 Tweed, celebrated for bathing, 554  
 T. (W. H. W.) on parish registers, 611  
 Twittee (Thomas), author of "Elegiack Memorials," 12  
 T. (W. W. E.) on derivation of hogshead, 71  
 Typhoon, its derivation, 389, 478

U.

Uneda on anonymous work, 35  
 European relics in America, 580  
 Gilmer's "Miscellaneous Essays," 614



Uneda on "King Arthur," a baliad, 569  
 Moore's song "The Legacy," parody, 56  
 Names ending in "on," 33  
 Once = when once, 55  
 Perverse pronunciation, 22  
 Shakesperian pronunciation, 612  
 Vulcan dancy, 612

## V.

Væbna on election colours, 544  
 Val' Ambrosa convent, 274, 355  
 Van de Velde (J.) on Accetta, 492  
 Alison versus diminutives, 616  
 Cash, its derivation, 520  
 Cocqcgriues, 497  
 Van Dunk, noticed, 333, 591  
 Varnhagen von Ense, anecdote, 530  
 Vast, a provincialism, 499  
 Vaughan (Henry), the Silurist, 179  
 V. (E.) on biography of the Chevalier d'Eon, 351  
 "Mirrour of our Lady," 450  
 Venice, arms of the Doge, 488  
 Vernet (Horace), descendants, 355  
 Vernon family, 394  
 Vernon (W. J.) on Duncombe families, 394  
 Vestments of the thirteenth century, 298  
 "Victim," a poem, 172  
 Villemarque (M. de la), "Barzaz-Breiz," appendix, 581  
 Vincent (J. A. C.) on Marwood family, 174  
 Virginia, its seal, 175  
 Virginia company, 126  
 Visâkh Datta, author of "Mudra Râkshasa," 179  
 "Vitæ Sanctorum Patrum," editions of, 443  
 Vivandière in the French army, 180  
 V. (J. V. D.) on a newt, 484  
 Voltaire (F. M. A.), his humanity, 22, 89, 189  
 "Vox Piscis; or the Book-Fish," 106  
 V. (S. P.) on Peers' Christian names, 451  
 Pompadour (Madame de), 471  
 Vulcan dancy, 612  
 V. (W. F.) on Spain and Portugal papal partitions, 34

## W.

W. on Caroline Matilda, Queen of Denmark, 235  
 Curmudgeon, its meaning, 355  
 Fons Bandusia, 396  
 German Encyclopædia, 442  
 Royal arms, 467  
 Slapping the thighs, 238  
 W. (A.) on a gold locket, 300  
 Wade (Augustine), biography, 440, 521  
 Waite (Seth) on Burns's unpublished poem, 477; anecdotes of Burns, 483  
 Columbaria, 518  
 Waite (F. A.) on Tubb family, 253  
 Waits at Christmas, 223  
 Waldensian colony near Monte Video, 224  
 Walsley (Thomas) on the bells of Limerick cathedral, 463  
 Walford (E.) on an eminent Carthusian, 391  
 Peers' Christian names, 335  
 Wallace (Lady), comedy, "The Ton," 583

Wallace (Robert), M.P., and the Post Office, 200  
 Wallish-bill = a hooked sword, 81, 235  
 Walton (Isaak), lines prefixed to Sparke's "Scintillula Altaris" 273  
 Wankley = limber, flaccid, 295  
 Ward (H.) on the earliest bird, 47, 183  
 Palmer (Rev. Sir Wm.), bart., 47  
 Wedding-ring, 47  
 Ward (Rev. Nathaniel), Memoirs, 216  
 Warne (C.) on celibacy punished, 274  
 Van-Dunk, 591  
 Northumberland shilling, 593  
 Warren (C. F. S.) on Barbara Fitzroy, 453  
 Warren (Henry) on "The Farmer and the King," 206  
 Warren (Sir Peter), biography, 609  
 Warrington Fair, 98  
 Washbourne (Thomas), D.D., Poems, 406  
 Washing in the same water, 583  
 Wasps called apple-drains, 606  
 Watch, the squeezing, or repeater, 276, 335  
 Waterford cathedral, its copes, 141, 211  
 Waterloo, sound of the battle of, 114, 283, 375, 467, 542  
 "Waterloo Waltz," 81, 136  
 Watson (J.), *Halifax*, on Daniel De Foe, 373  
 Watson (James), *Summinghill*, on the ash-tree, 372  
 Waugh (F. G.) on leggings = gaiters, 57  
 W. (B. L.) on the gule of August, 374  
 W. (C.) on Dr. Field, dean of Gloucester, 325  
 Poem attributed to Milton, 368  
 Three words of a sort, 43  
 W. (C. A.) on adverse and averse, 230  
 W. (C. H.) on Temple gardens, 346  
 W. (C. R.) on Duke Vault oak, 54  
 W. (D.) on Lysons's Collectanea, 490  
 W. (E.) on arms of a natural daughter, 467  
 Pynsent (Sir William), tomb, 546  
 Threshold, its meaning, 518  
 "Three words of a sort," 91  
 Vere (Sir Thomas), his tomb, 214  
 Weale (W. H. J.) on John Carlier, sculptor, 560  
 Cartulary of Département du Nord, 531  
 English refugees in Flanders, 35  
 Laurin (Marc), library of his MSS., 561  
 Rogers (Daniel), poet, 563  
 St. Andrews, Scotland, 38  
 "Theologia Germanica," 191  
 Weather prophecies, 221, 342  
 Wedding cards, their origin, 562  
 Wedding customs, 343, 450, 521  
 Wedding ring, 14, 47, 333, 427  
 Welsh (Josias), minister of Temple-Patrick, 277, 542  
 Welsh marches, 394  
 W. (E. S.) on derivation of Hamber, 129  
 Wesley family ghost, 358  
 W. (E. S. S.) on the Hastings family, 533  
 West (Benj.), Battles of the Boyne and La Hogue, 181;  
 "Death on the Pale Horse," described, 541  
 West (Wm.) on a new edition of Abp. Leighton's Works, 604  
 Westbrook (W. J.) on "Gideon," an oratorio, 191  
 Mendelssohn's organ fugues, 36  
 Rossini, funeral music, 562  
 Scarlatti's church concertos, 37  
 Tans'ur (Wm.) "Sound Anatomized," 357  
 Westminster Abbey, its curiosities, 73

- Westminster Hall, its history, 418, 501, 589  
 Westmorland (Mary, Countess Dowager of), letters, 2  
 Weston (Edward), Under-secretary of State, 453  
 Weston (Stephen), bishop of Winchester, 203, 473  
 Westwood (T.), on angling lore in the 14th century, 482  
   Bell literature, 591  
   Lamb (Charles) and Burton, 507  
 Wetherell (J.) on the earliest bird, 111  
   Shakespeare emendations, 103  
 W. (G.) on short-hand for literary purposes, 539  
 W. (G. F.) on Ugo Foscolo, 238  
 W. (H. B.) on "Sheridan's Ride," 346  
 W. (H. C.) on a French proverb, 296  
   Surnames, their variation, 91  
 Wheat scattered at weddings, 450, 521  
 W. (H. G.) on ancient and modern superstitions, 202  
 Whistling in your fist, 154, 213  
 White gunpowder, 180  
 Whitehead (Wm.), "The Goat's Beard," 395  
 Whitmore (W. H.), heraldic proposal, 10, 355  
 Whit-Sunday decorations, 190, 262  
 Whittle (J. B.) on Bible Index, 395  
   Westminster Hall, its history, 418  
   York House, Pall Mall, 440  
 Wickham's will, 532  
 Widsith and Vidförrull, 219  
 Wife, the legal right to beat one, 594  
 Wigglesworth (Michael), his writings, 155  
 Wigs, abolition of legal, 130  
 Wilde (G. J. de) on Queen Katherine Parr's portrait, 379  
   Shakespeare monument, 405  
   Silvester (Joshua), "The Sonle's Errand," 404  
 Wilford (Sir James), portrait, 325, 402, 477  
 Wilkins (J.) on ambergrise, 190  
   Bacon (Matthew), 234  
   Blackstone's Works, 196  
   Coronation oath, 69, 476  
   Crassipies, 190  
   Disembowelment, 65, 162  
   Dormouse, 190  
   Drydeniana, 262  
   Enamelling the face, 166  
   Elizabeth (Queen), a virgin, 542  
   Kattern's day, 523  
   Lightfoot (Hannah) and George Rex, 403  
   Mathew (Father), 542  
   Maximilian of Mexico, 178  
   Morris (Robert), 166  
   Paymaster in the Peninsula war, 453  
   Parish registers, 215  
   Pocket sheriff, 285  
   Raleigh (Sir Walter), portrait, 309  
   Seakale, 141  
   Soiled horse, 91  
   Stella's bequest to Steeven's hospital, 237  
   Stonehewer, 501  
   Wilmot (Dr.), letter, 113  
   Weston (Edward), under-secretary of State, 453  
 Wilkinson (F. C.) on Baliol family, 382  
   Hotspur of debate, 191  
   "Ossa inferre licebit," 467  
 Wilkinson (John) on anonymous portrait, 252  
 Wilkinson (T. T.) on Manchester lunatic asylum, 193  
 Willey (W.) on origin of envelopes, 56  
 William IV. and Goring the tailor, 320  
 Williams (Miss Helen Maria), biography, 533  
 Williams (H. F.) on "Punch's Pantomime," 347  
 Williams (S. F.) on Joshua Sylvester, 263  
 Willie Wassie, a game, 554  
 Wilmot (Dr. James), Junius claimant, 50, 113  
 Wilson (Arthur), "Life of King James I.," 489  
 Wilson (Daniel) on Chatterton's biography, 156  
 Winchester cathedral, its device and dedications, 299, 381, 495, 592  
 Windows, low side, 92  
 Wing (Wm.) on Witney blanket weavers, 299  
 Winnington (Sir Thomas E.) on Breeches Bible, 429  
   Churches, wooden, 390  
   Classic churches, 130  
   Craven: Clifford brasses, 253  
   Dore Abbey, 308  
   Double tower, 233  
   Dovecots, 402  
   "English Retraced," its author, 156  
   Erasmus' paraphrase, 512  
   Fairford windows, 222  
   Four aisles, 237  
   Journey to Calvary, in sculpture, 104  
   Lymbrooke seal, 509  
   Pendragon castle, 278  
   Quotation, 395  
   St. Bees priory church, 276  
   St. Woollos, Newport, 298, 450  
   Val' Ombrosa, 355  
 Wire-in, its derivation, 113  
 Witney blanket weavers, their charter, 299  
 Wolcot (Dr. John) as an artist, 177  
 Wolfhound, the Irish, 39  
 Wood (E. J.) on Bradshaw the regicide, 137  
   Creature, a baptismal name, 251  
   Epigrams on friends, 275  
   Funeral custom at Hindley, 605  
   Wedding cards, 562  
 Wood engravings, early, 346  
 Woodhill, or Odell, Beds, 418  
 Woodward (John) on Talbot, Earl of Shrewsbury, 32  
 Words, their transposition, 218; newly applied, 321, 401  
 Workard (J. J. B.) on Hugh Hunt, 546  
   Prince Rupert's portraits, 308  
   Ring (N.) of Merton College, Oxford, 276  
   Spectacles worn in the streets, 287  
   "YOUTH'S Magazine," 286  
 World, its age according to the monks, 156  
 Wortley (Sir Francis), unpublished letter, 530  
 Woty (Wm.), "The Shrubs of Parnassus," 479; poetical works, 498  
 W. (R. C. S.) on the earliest bird, 111  
   Journey to Calvary, 142  
 Wright (John) on the Parable of the Lily, 56  
 Wright (W. A.) on More family, 365, 449  
 W. (S.) on ancient and modern superstitions, 67  
   Fonts made to lock, 67  
 W. (T. M.) on anecdote of the French revolution, 438  
 W. (T. T.) on Cave of Adulam, 20  
   Clitheroe in 1775, 114  
   Dellamere family, 296  
   Election colours, 544  
   Provincialisms, 542  
   Sound of the battle of Waterloo, 543



W. (T. T.) on "Talking a horse's leg off," 488  
 W. (T. W.) on "Button your lip," 142  
 W. (W. H.) on Greig, or Gregg, 544  
   Hop-Scotch and Tip-cat, 371  
 Wylie (Charles) on John Bee, 512  
   Brooch of a Prince of Wales, 47  
   French revolution, anecdote, 521  
   Shakspeare Illustrated, 440  
   Shakspeare's monument, 324  
   Squeezing watch, 276  
   The "T Man," 545  
 Wynne (Hugh), noticed, 41  
 Wynne (Owen), civilian, 41  
 Wynne (William), civilian, 41

## X.

X. on Hannibal's passage of the Alps, 443  
   Howes (Edmond), biography, 584

X. (L.) on Caversham bridge, 343  
   Provincialisms, 499, 532  
   Reculver old church, 226  
   Royston Club, 239  
 X. (X. A.) on Peter Pindar as an artist, 177

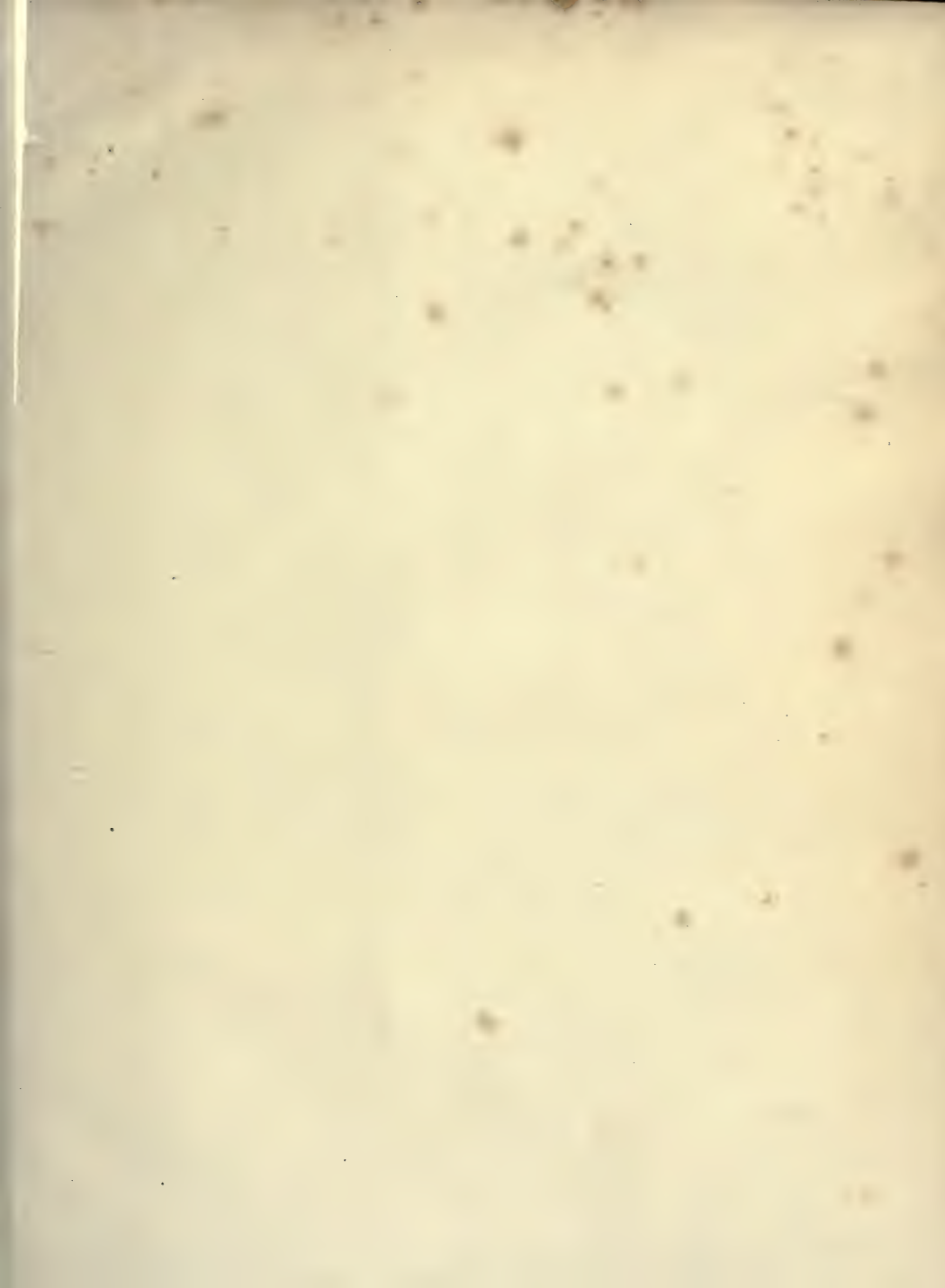
## Y.

Yarker (John), jun. on crusading knights, 537  
   Confederate flag, 613  
 Y\* for the, 322, 359, 429, 545  
 Year and a day, explained, 222, 379, 430  
 Yede, misused by Spenser, 199  
 York, heraldry of the Chapter House, 618  
 York, St. Mary's, Castlegate, its altar candlesticks, 294  
 York House, Pall Mall, 440  
 Yorkshire worthies, 502  
 Youth, perpetual, 202, 305  
 "Youth's Magazine," its contributors, 204, 286  
 Yudhishthira and Janamejaya, 157

## END OF THE SECOND VOLUME—FOURTH SERIES.

















AG  
305  
N7  
ser.4  
v.2

Notes and queries  
Ser. 4, v. 2

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---



